

पुष्पसूत्रम्

नाम

सामवेदीयप्रातिशाख्यम्

The Puṣpasūtra

A Prātiśākhya of the Sāmaveda

VOLUME II



The Puṣpasūtra is one of the major ancillary works in the Sāman technical literature attributed to the Kauthuma and Rāṇāyaṇīya schools. It deals with the Sāman melodies and their structure. The term Puṣpa, in the present context, means the syllabic expansion that takes place when a melody is formed out of a verse. The Puṣpasūtra was written long after the Sāman melodies had been developed.

The Puṣpasūtra contains ten Prapāṭhaka. The first two of them give the names of Sāmans occurring in the Uttaragāna (i.e. Ūhagāna and Ūhyagāna) in the order in which they occur. The statement of topics given in the 8th Prapāṭhaka of the Puṣpasūtra would indicate the demarcation. The Puṣpasūtra has two recensions namely northern and southern. The statement of contents in the 8th Prapāṭhaka agrees exactly with the topics dealt with in the Prapāṭhakas III to VIII of South Indian recension. This is understood to be the original part of the Puṣpasūtra which is genuine.

The Northern recension of Puṣpasūtra assigns this text twice to Govila. The Southern recension assigns it once to Vararuci.

The Puṣpasūtra names the metres of the chants in some places. This leads to the impression that the gānas were chanted in some other metres.

It is difficult to fix the exact date of the Puṣpasūtra. There were additions to the original nucleus, like the Vikalpas (alternatives), remaining bhāvas, the detailed treatment of prastāva and the first two Prapāṭhakas. Its present form of having ten Prapāṭhakas is a great help to the scholars working in the field of the study of Sāmavedic chants. The explanation of the technical terms provided in this edition could also be of great help to the readers.

The present edition prepared by Prof. G.H. Tarlekar who is a living authority on the science of Sāma-chanting, contains the accurate text in Sanskrit with English exposition bringing out all the intricate points discussed in the Sūtras in a highly technical language. This important text on the Sāma-chanting has been explicated in English in this edition for the first time.

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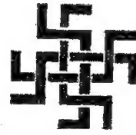
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(VOLUME - II)

WITH  
EXPLANATORY TRANSLATION AND NOTES IN ENGLISH  
BY  
G. H. TARLEKAR



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(VOLUME - II)

## Prapāṭhaka VII. Khaṇḍa 1

देवेभ्यः संक्षारे ॥ १ ॥

In the *sāman* Idānām samkṣārah [Ūha Sat 748], in the second *stotriyā* the syllable *bhya* of *devebhyaḥ* is united —  $\overset{2ra}{dēva} \overset{1}{de} \overset{3ve}{3} \overset{2bhy}{bhy} \overset{3}{āss} \overset{5}{tāḥ}$ .

नर्यः परीतायां माधु-यास्य-भीश-रौर-दंष्ट्र-जम्भ-आनूप-यौध-

द्वैगण्वतर-स्थान-संकृति-भर्ग-यश-आथर्वण-तरेषु ॥ २ ॥ [M — कृति]

In the *sāmans* Mādhucchandasa [Ūha Sam 245], Aidāyāsa [Ūha Sam 246], Ābhiśava [Ūha Daśa 186], Raurava [Ūha Sam 373], Āṣṭadamṣṭrottara [Ūha Eka 472], Vārkajambhottara [RG Sam 66], Ānūpavādhryaśva [Ūha Ahī 606], Yaudhājaya [Ūha Sat 618], Dvaigata [Ūha Ahī 619], Kaṇvarathantara [Ūha Ahī 736], Devasthāna [RG Daśa 23], Samkṛti [RG Daśa 24], Bharga [RG Daśa 25], Yaśas [RG Daśa 26], Ātharvaṇa [RG Sam 32] and Rathantara [RG Daśa 62], in the *stotriyā* based on the *rc* beginning with *paritoṣi*, the syllable *ryaḥ* of *naryaḥ* is united — (Ūha Sam 245) —  $\overset{11}{nā} \overset{ra}{ryōā}$ ; (Ūha Sam 246) —  $\overset{11}{nā} \overset{ra}{ryōā}$ ; (Ūha Daśa 186) —  $\overset{12}{nā} \overset{ra}{ryōā}$  ....; (Ūha Sam 373) —  $\overset{11}{nā} \overset{ra}{ryōā}$ ; (Ūha Eka 472) —  $\overset{11}{nā} \overset{ra}{ryōā}$  ... (RG Sam 66) —  $\overset{11}{nā} \overset{ra}{ryōā}$  ...; (Ūha Ahī 606) —  $\overset{11}{nā} \overset{ra}{ryōā}$  ...; (Ūha Sat 618) —  $\overset{11}{nā} \overset{ra}{ryōā}$  2; (Ūha Ahī 619) —  $\overset{11}{nā} \overset{ra}{ryōā}$  ....; (Ūha Ahī 736) —  $\overset{12}{nā} \overset{ra}{ryōā}$  ...; (RG Daśa 23) —  $\overset{11}{nā} \overset{ra}{ryōā}$  3; (RG Daśa 24) —  $\overset{11}{nā} \overset{ra}{ryōā}$  ....; (RG Daśa 25) —  $\overset{12}{nā} \overset{ra}{ryōā}$ ; (RG Daśa 26) —  $\overset{11}{nā} \overset{ra}{ryōā}$  ....; (RG Sam 32) —  $\overset{11}{nā} \overset{ra}{ryōā}$  ....; (RG Daśa 62) —  $\overset{12}{nā} \overset{ra}{ryōā}$ .

नवमे चाहनि सर्वत्र ॥ ३ ॥

On the 9th day of the Dvādaśāha sacrifice, in all the *sāmans* based on the *rc* beginning with *paritoṣi*, the syllable *rya* of *naryaḥ* is united. Prṣṭha - [Ūha Daśa 181] —  $\overset{11}{nā} \overset{ra}{ryōā}$  ....; Kaulmalabarhiṣa [Ūha Daśa 182] —  $\overset{12}{nā} \overset{ra}{ryōā}$ ; Arkapuṣpa [Ūha Daśa 183] —  $\overset{11}{nā} \overset{ra}{ryōā}$  ....; Devasthāna and Samkṛti are given in the *sūtra* 2; Vaiyaśva [Ūha Daśa 185] —  $\overset{11}{nā} \overset{ra}{ryōā}$ ; Bharga, Ābhiśava and Yaśas are given in *sūtra* 2.

दर्धवर्जम् ॥ ४ ॥

Excluding the *sāman* Dairghaśravasa [Ūha Eka 184], i.e. instead of union, there is separation in the case of *naryaḥ* -  $\overset{1}{nā} \overset{1}{riyā} \overset{2}{āḥ}$ /

विभाषा रुण-साम्नि ॥ ५ ॥

In the Varuṇasāman, [Ūha Eka 482] there is alternative  $\overset{2ra}{nā} \overset{1}{riyā} \overset{2}{āḥ}$ , or -  $\overset{1}{nā} \overset{1}{riyā} \overset{2}{āḥ}$ .

एष एव शब्दः संकृष्टो गोमन्नः पौष्कले ॥ ६ ॥ [M — प्कले ॥]

This same word (i.e. *naryaḥ*) is united in the Pauṣkala *sāman* [Ūha Sat 705], based on the *trca* beginning with *gomannaḥ*, in the second *stotriyā* -  $\overset{3}{nā} \overset{2}{riyā} \overset{5}{āḥ}$  656ḥ

त्वेष्यव्य द्व्यभ्यालौशे ॥ ७ ॥ [M. अत्येष्यव्यं .... ॥]

In the Dvirabhyāsalausaśāman [Ūha Sam 285], the three syllable - *tye*, *ṣya* and *vyā* are united —  $\overset{2ra}{n}\overset{ra}{ō}\overset{ra}{v}\overset{ra}{ā}\overset{ra}{m}\overset{ra}{a}\overset{ra}{t}\overset{ra}{y}\overset{ra}{e}$  -  $\overset{1ra}{ṣ}\overset{2ra}{y}\overset{1ra}{ā}\overset{2ra}{m}\overset{1ra}{v}\overset{2ra}{y}\overset{1ra}{ā}\overset{2ra}{m}$ .

तमसोऽर्के च ॥ ८ ॥

And also in the *sāman* Dīrghatamasah arkaḥ [RG Daśa 28],  $\overset{2ra}{n}\overset{ra}{ō}\overset{ra}{v}\overset{ra}{ā}\overset{ra}{m}\overset{ra}{a}\overset{ra}{t}\overset{ra}{y}\overset{ra}{e}\overset{ra}{ṣ}\overset{ra}{y}\overset{ra}{ā}$  /  $\overset{1ra}{v}\overset{2ra}{y}\overset{1ra}{ā}\overset{2ra}{m}\overset{1ra}{v}\overset{2ra}{y}\overset{1ra}{ā}\overset{2ra}{m}$ .

अत्रैव तृतीयायामत्यः सर्वत्र ॥ ९ ॥

In this same *tyca*, beginning with *asāvisoma*, in the third *stotrīyā*, the syllable *tyaḥ* in *atyah* is united in all cases — e.g. Sāmarājasāman [Ūha Daśa 188], third *stotrīyā* -  $\overset{2ra}{ā}\overset{1ra}{t}\overset{2ra}{y}\overset{1ra}{ō}\overset{2ra}{n}\overset{1ra}{a}$  ....; Dvirabhyāsalausa [Ūha Sam 285] —  $\overset{3ra}{ā}\overset{2ra}{t}\overset{1ra}{y}\overset{2ra}{ō}$ [31234 etc.

न्योजसा कीर्त्ये ॥ १० ॥

In the Mahādivākīrtiyasāman [RG Sam 52], the syllable *nya* of *nyojasā* is united —  $\overset{1ra}{j}\overset{2ra}{ā}\overset{1ra}{n}\overset{2ra}{i}\overset{1ra}{m}\overset{2ra}{ā}\overset{1ra}{n}\overset{2ra}{y}\overset{1ra}{ō}\overset{2ra}{j}\overset{1ra}{a}\overset{2ra}{s}\overset{1ra}{ā}$ .

भ्यं कीर्त्ये ॥ ११ ॥

In the Mahādivākīrtiya sāman [RG Sam 50], in the third *stotrīyā*, the syllable *bhya* is united —  $\overset{2ra}{t}\overset{1ra}{i}\overset{2ra}{r}\overset{1ra}{ā}\overset{2ra}{d}\overset{1ra}{ā}\overset{2ra}{b}\overset{1ra}{h}\overset{2ra}{y}\overset{1ra}{ā}\overset{2ra}{m}$  .....

काशीतहाविष्कृतयोस्त्वं शब्दः सर्वासु ॥ १२ ॥

In the Praticīṇḍakāśitasāman [Ūha Daśa 194] and Hāviṣkṛtasāman [Ūha Daśa 195], the syllable *tvam* is united in all the *stotrīyās* - [Ūha Daśa 194] — first *stotrīyā* -  $\overset{1ra}{t}\overset{2ra}{v}\overset{1ra}{ā}\overset{2ra}{m}\overset{1ra}{s}\overset{2ra}{ō}\overset{1ra}{m}\overset{2ra}{ā}\overset{1ra}{s}\overset{2ra}{i}$ ; second *stotrīyā* -  $\overset{1ra}{t}\overset{2ra}{v}\overset{1ra}{ā}\overset{2ra}{m}\overset{1ra}{s}\overset{2ra}{ō}\overset{1ra}{t}\overset{2ra}{ō}\overset{1ra}{m}\overset{2ra}{ā}$ , third *stotrīyā* -  $\overset{1ra}{t}\overset{2ra}{v}\overset{1ra}{ā}\overset{2ra}{m}\overset{1ra}{s}\overset{2ra}{u}\overset{1ra}{ṣ}\overset{2ra}{v}\overset{1ra}{ā}\overset{2ra}{n}\overset{1ra}{a}\overset{2ra}{h}$ ; [Ūha Daśa 195] — first *stotrīyā* -  $\overset{1ra}{t}\overset{2ra}{v}\overset{1ra}{ā}\overset{2ra}{m}\overset{1ra}{s}\overset{2ra}{ō}\overset{1ra}{m}\overset{2ra}{ā}\overset{1ra}{s}\overset{2ra}{i}$  ....., second *stotrīyā* -  $\overset{1ra}{t}\overset{2ra}{v}\overset{1ra}{ā}\overset{2ra}{m}\overset{1ra}{s}\overset{2ra}{u}\overset{1ra}{ṣ}\overset{2ra}{v}\overset{1ra}{ā}\overset{2ra}{n}\overset{1ra}{a}\overset{2ra}{d}\overset{1ra}{ā}$  ....., third *stotrīyā* -  $\overset{1ra}{t}\overset{2ra}{v}\overset{1ra}{ā}\overset{2ra}{m}\overset{1ra}{s}\overset{2ra}{u}\overset{1ra}{ṣ}\overset{2ra}{v}\overset{1ra}{ā}\overset{2ra}{n}\overset{1ra}{a}$  ....

त्वां देवासो रीत्याप इत्येतौ शब्दौ वैश्वमनसश्रुध्ययोः ॥ १३ ॥ [M. वैश्वमन .....

In the Vaiśvamanasasāman [Ūha Daśa 197] and Śrudhyasāman [Ūha Sat 731], the two syllable *tvām* of *tvāndevāso* and *tyā* of *rityāpa* are united - [Ūha Daśa 197] — second *stotrīyā* -  $\overset{1ra}{t}\overset{2ra}{v}\overset{1ra}{ā}\overset{2ra}{n}\overset{1ra}{d}\overset{2ra}{e}\overset{1ra}{v}\overset{2ra}{ā}\overset{1ra}{s}\overset{2ra}{ō}$  .... third *stotrīyā* -  $\overset{1ra}{r}\overset{2ra}{i}\overset{1ra}{t}\overset{2ra}{y}\overset{1ra}{ā}\overset{2ra}{p}\overset{1ra}{ā}$ [2345h; [Ūha Sat 731]—  $\overset{1ra}{t}\overset{2ra}{v}\overset{1ra}{ā}\overset{2ra}{n}\overset{1ra}{d}\overset{2ra}{e}\overset{1ra}{v}\overset{2ra}{ā}\overset{1ra}{s}\overset{2ra}{ō}$  ....., third *stotrīyā* -  $\overset{1ra}{r}\overset{2ra}{i}\overset{1ra}{t}\overset{2ra}{y}\overset{1ra}{ā}\overset{2ra}{p}\overset{1ra}{ā}\overset{2ra}{h}\overset{1ra}{s}\overset{2ra}{u}$ .

अर्चन्त्युद्शीयवितयोः ॥ १४ ॥

In the Udvaṁśīyasāman [Ūha Daśa 208] and Gaurīvitasāman [Ūha Kṣu 894], the syllable *ntya* is united in the case of *arcantyarkam* - (Ūha Daśa 208) —  $\overset{1ra}{ā}\overset{2ra}{r}\overset{1ra}{c}\overset{2ra}{a}\overset{1ra}{n}\overset{2ra}{t}\overset{1ra}{y}\overset{2ra}{ā}\overset{1ra}{r}\overset{2ra}{k}\overset{1ra}{a}\overset{2ra}{m}\overset{1ra}{ā}\overset{2ra}{r}\overset{1ra}{k}\overset{2ra}{ā}$ [23iṇāḥ; [Ūha Kṣu 894] —  $\overset{1ra}{ā}\overset{2ra}{r}\overset{1ra}{c}\overset{2ra}{a}\overset{1ra}{n}\overset{2ra}{t}\overset{1ra}{y}\overset{2ra}{ā}\overset{1ra}{r}\overset{2ra}{k}\overset{1ra}{a}\overset{2ra}{m}\overset{1ra}{ā}\overset{2ra}{r}\overset{1ra}{k}\overset{2ra}{ā}$ [23h.

सान्वारुहो वंशीये ॥ १५ ॥

In the Udvaṁśīyasāman [Ūha Daśa 208], the syllable *nvā* is united in the case of *sānvāruhaḥ* — second *stotrīyā* -  $\overset{1ra}{s}\overset{2ra}{ā}\overset{1ra}{n}\overset{2ra}{v}\overset{1ra}{ā}\overset{2ra}{r}\overset{1ra}{u}\overset{2ra}{h}\overset{1ra}{ā}\overset{2ra}{h}\overset{1ra}{ā}$ .

भूर्य वंशीयलेयवितेषु ॥ १६ ॥

In the sāmans Udvaṁśīya [Ūha Daśa 208]; Kāleya [Ūha Prā 824] and Gaurīvita [Ūha Kṣu 894], the syllable *rya* of *bhūrya* is united in the second *stotrīyā*— (Ūha Daśa 208) — <sup>[1]ra</sup>bhūryaspaṣṭa .....; [Ūha Prā 824] — <sup>[2]ra</sup>bhūryāspāṣṭā; [Ūha Kṣu 894] — <sup>[1]ra</sup>bhūryaspaṣṭa ....

पर्युष्वान्धीगवसंस्तोभयोः ॥ १७ ॥

In the sāmans Āndhīgava [Ūha Daśa 219] and Marutām saṁstobhaḥ [RG Eka 77], the syllable *ryu* of *par्यūṣu* is united. (Ūha Daśa 219) — <sup>[2]ra</sup>pāryūṣupradhā<sup>[2]</sup>1nvāḥ; [RG Eka 77] — <sup>[2]ra</sup>pāryūṣupradhanvā<sup>[2]</sup>.

तरध्यै विते ॥ १८ ॥

In the Gaurīvitasāman [Ūha Sat 784], the syllable *dhyai* of *taradhyai* is united— <sup>[2]ra</sup>dhyā<sup>[2]</sup>ṛṇayā<sup>[2]</sup>3123h

राज्ये न्धीगवदेव्ययोः ॥ १९ ॥

In the Āndhīgavasāman [Ūha Daśa 219] and Mahāvāmadevyasāman [Ūha Sam 350], the syllable *jye* of *rājye* is united in the third *stotrīyā*— (Ūha Daśa 219) — <sup>[1]ra</sup>samaryarājye<sup>[2]ra</sup> .....; [Ūha Sam 350] — <sup>[2]</sup>samaryarājye<sup>[2]ra</sup> .....

सनित्यः सर्वत्र ॥ २० ॥

The syllable *tya* of *sanityaḥ* is united in all cases. In the *ṛca* beginning with *agnim narah*, in the second *ṛc* the words *dama āsa nityaḥ* are there. The syllable *tya* of this word *nitya* is united in all sāmans — e.g. The Mahāvāmadevyasāman [Ūha Daśa 222] — second *stotrīyā*— <sup>[1]ra</sup>tyā<sup>[2]</sup>2yo<sup>[2]</sup>35hāi; Marāya — [Ūha Kṣu 900] — <sup>[2]ra</sup>āsanityaḥ ..... etc.

अत्रैव तृतीयायां त्वांश्श देव्ये ॥ २१ ॥

In this sāman only i.e. Mahāvāmadevyasāman, in the third *stotrīyā*, the syllable *tvām* of *tvāṁśaśvantah*, is united — <sup>[1]ra</sup>tvām/śā/

नृष्वन् दक्षाय्य इत्येतौ शब्दौ मराये ॥ २२ ॥

In the Marāya [Ūha Kṣu 900] — second *stotrīyā*— <sup>[2]</sup>nyṛṇvan; <sup>[1]ra</sup>dākṣā<sup>[2]</sup>/yō<sup>[1]ra</sup>yō<sup>[2]</sup>dāma, have the syllable *nyṛ* and *yō* united.

शेष्या भारद्वाजे ॥ २३ ॥

In the Bhāradvājasāman [Ūha Sat 711], the syllable *pyā* of *śepya* is united — second *stotrīyā*— <sup>[1]ra</sup>hārimāyūrasēpyā<sup>[2]</sup>.

व्यस्थिरन् षडिडे ॥ २४ ॥ [M — व्यस्थिरा .....; Śiv — व्यस्थिरन् .....]

In the Śaḍiḍapadastobhasāman [RG Ahī 109], in the second *stotrīyā*, there is union in *vya* of *vyasthiran* — <sup>[1]ra</sup>vyā<sup>[2]</sup>sthirān.

अवन्त्यस्य स्वारकावज्ञीययोः ॥ २५ ॥

In the Svārakāvasāman [Ūha Eka 477], and Yajñāyajñīyasāman [Ūha Ahī 574], in the second *stotrīyā*, there is union in, *ntyā* of *avantyasya* — (Ūha Eka 477) — <sup>1</sup>avantyasypavitā; (Ūha Ahī 574) — <sup>1</sup>avā<sup>2</sup>ntya<sup>1</sup>sya ....

त्वमिन्द्र त्वं वृत्राणीन्द्रस्य यशसि ॥ २६ ॥

In the sāman Indrasyaśas [Ūha Sat 713], there is union in the case of the syllable *tvam* of *tvamindra* and *tvamvṛtrāṇitvā* <sup>1</sup>mindra; <sup>2</sup>tvām<sup>1</sup>vṛtrāṇi<sup>2</sup>3hām<sup>1</sup>siyā.

त्वबृहस्पत्येतौ शब्दौ द्विहंकादेव्ये ॥ २७ ॥ [M & Śiv .... द्विहंकार ....]

In the Dvīhimkāravāmadevyasāman [Ūha Ahī 639] the syllables *tvam* and *sya* are united in the case of *tvam vṛtrāṇi hamsyapratīni* — <sup>1</sup>śāvasaspatistvam<sup>1</sup>vṛtrāṇihamsya-pratīnāi ....

त्वंस्यन्ये यशसि ॥ २८ ॥

In the Yaśas sāman [RG Eka 88], the syllables *tvam*, *sya* and *nye* are united — <sup>1</sup>tvām<sup>1</sup>vṛtrāṇihamsya<sup>2</sup>pratīnyē<sup>1</sup>kāitpūrū.

हंस्यभीवर्ते ॥ २९ ॥

In the Abhīvartasāman [Ūha Sam 280], the syllable *sya* of *hamsyapratīni* is united — <sup>3</sup>niham<sup>4</sup>syā<sup>5</sup>pratīniē.

ष्वर्पितो लौशे ॥ ३० ॥

In the Dvirabhyāsalaśasāman [Ūha Sam 309], the syllable *śva* of *śvarpitaḥ* is united ..... <sup>2</sup>bhūvanē<sup>1</sup>śva/pitā ....

त्वं सुवीरः श्येने ॥ ३१ ॥

In the Śyenasāman [Ūha Kṣu 907], the syllable *tvam* of *tvamsuvīraḥ* is united — <sup>1</sup>tvāmsāu<sup>2</sup>3hō<sup>1</sup>vāirō ....

व्येशब्दः शिशुं देव्यज्योतिषयोः ॥ ३२ ॥

In the Mahāvāmadevya [Ūha Eka 381] and Vaiśvajyotiśasāman [Ūha Kṣu 916], based on the *trca* beginning with *śiśum*, the syllable *rye* is united — (Ūha Eka 381) — <sup>1</sup>kāvye<sup>2</sup>nā<sup>3</sup> .....; [Ūha Kṣu 916] — <sup>2</sup>kāvye<sup>3</sup>nā<sup>1</sup> ....

पुत्रेभ्यो भारद्वाजे ॥ ३३ ॥

In the Bhāradvājasāman [Ūha Sam 367], there is union in the word *putrebhyaḥ* — <sup>2</sup>pūtrē<sup>1</sup>bhya<sup>3</sup>ṭhā.

प्रत्यशब्दो नानतरयोः ॥ ३४ ॥

In the sāman Nānada [Ūha Eka 375] and Rathantara [RG Sam 38], there is union in the syllable *tya* of *pratyasmāi* — [Ūha Eka 375] — <sup>3</sup>prātyā<sup>4</sup>smāi<sup>5</sup>; [RG Sam 38] — <sup>2</sup>prātyā<sup>1</sup>smāi.



युज्या विशीये ॥ ३५ ॥

In the Sadoviṣīyasāman [Ūha Eka 474] in the third *stotrīyā*, there is union in the case of *yujyā* - *yūjyāvṛṇimāh<sup>ra</sup>*.

व्रतान्यस्य श्यैतवाजीययोः ॥ ३६ ॥

In the Śyaitasāman [Ūha Eka 378], and Rāyovājīyasāman [RG Daśa 14], in the third *stotrīyā*, the syllable *nya* and *syā* of *vratānyasya* are united — [Ūha Eka 378] — *vrātānyasyā<sup>2 1ra</sup>* ....; [RG Daśa 14] — *vrātānyasya<sup>[1] 1ra</sup>* .....

पूर्वमुत्सेधे ॥ ३७ ॥

In the Utsedhasāman [Ūha Eka 525], there is union in the case of *pūrvyam* — *pūrvyām<sup>4ra</sup>yādū<sup>3 4 5</sup>*.

स्यृक्भिः पार्श्वे ॥ ३८ ॥

In the Gāyatrāpārśvasāman [Ūha Eka 397], the syllable *syṛ* of *syṛkvabhiḥ* is united — *yāsyrkvabhiḥ<sup>1ra</sup>2345h<sup>3 1 11</sup>*.

हरिण्या सप्तास्येभिर्वत्सासु ॥ ३९ ॥

In the sāman Nityavatsās [RG Eka 82], there is union in the case of *nya* of *harīnyā* and *syē* of *saptāsyebhiḥ* — *rūcāharīnyā<sup>[2] 1ra</sup>* ....; *saptāsyēbhira<sup>2 1ra</sup>*23ho .....

Prapā. VII. Khaṇḍa 1 ends.

## VII. 2

त्वे सोमाभ्यभिहीत्येतौ शब्दौ दैर्घे ॥ १ ॥

In the Dairghaśravasasāman [Ūha Eka 401], there is union in the syllables *tve* and *bhya* of *tvesoma* and *abhyabhihi* respectively. First *stotrīyā* - *tve<sup>2ra</sup>soma* ....; second *stotrīyā* - *ābhyabhihi* ...

घ्न्यानांश्चुध्ये ॥ २ ॥

In the Śrudhyasāman [Ūha Eka 405], there is union in *ghnyām* — *pātimvō<sup>[1]</sup>* *āghnyānām<sup>1ra 2ra</sup>*

पृणध्वं कण्वतरे ॥ ३ ॥

In the Kaṇvarathantarasāman [Ūha Kṣu 896], the syllable *dhvam* of *prṇadhvam* is united — *vāprṇadhvā<sup>[2]</sup>234māihī<sup>3 5ra</sup>*.

जातमार्यज्ञीये ॥ ४ ॥ [M. जातार्थ .....]

In the Yajñāyajñīyasāman [Ūha Eka 407], the syllable *rya* of *jātamārya* is united — *ūpo<sup>1</sup>2ṣūjātamā<sup>2 1ra</sup>/ryasyā<sup>3 2</sup>*23vā.

पाह्यत्वामिच्च रौरवे ॥ ५ ॥

In the Rauravasāman [Ūha Eka 410], the *hyu* of *pāhyu* in the first *stotrīyā* and

the syllable *tvā* of *tvāmit* in the third *stotrīyā*, are united — first *stotrīyā* -  $\text{pā}^1\text{hyutadvitīyā}^{\text{ra}}$  ..... third *stotrīyā* .....  $\text{tvām}^{\text{ra}}$ iddhi .....

ह्यग्निभिश्चरन्त्य स्तावे नैपे ॥ ६ ॥

In the Naipātithasāman [Ūha Kṣu 933], in the *prastāva*, the syllable *hya* of *hyagnibhiḥ* and *tya* of *carantya*dhvare are united —  $\text{hyā}^{\text{ra}}$ gnibhā<sup>2</sup>3ivē<sup>2</sup>;  $\text{srū}^{\text{ra}}$ caścara<sup>2</sup>ntyadhvarā<sup>3</sup>3ē.

दुर्यन्त्यद्यता चान्धीगवे ॥ ७ ॥

In the Āndhīgavasāman [Ūha Eka 423], in the first *stotrīyā*, the syllable *ryam* of *duryam* and in the third *stotrīyā*, the syllables *tyu* and *dya* of *tyudyata* are united — First *stotrīyā* -  $\text{dūryā}^1\text{mvasā}^{\text{ra}}$ [2345h; third *stotrīyā* ....  $\text{devātā}^{\text{ra}}$ tyūdyātā<sup>2</sup>345. (devatāti+udyatā).

न्यैर यज्ञीये ॥ ८ ॥

In the Yajñāyajñīyasāman [Ūha Eka 424], in the third *stotrīyā*, the syllable *nyai* of *nyairayat* is united —  $\text{hāvyā}^{\text{ra}}$ nyāirayā<sup>3</sup>2ddivāu.

त्वां दूर्तं ज्ञीये ॥ ९ ॥

In the Yajñāyajñīyasāman [Ūha Eka 425], the syllable *tvā* of *tvāmdūtam* is united —  $\text{sāntvā}^{\text{ra}}$ m /  $\text{dūtā}^{\text{ra}}$ magnē .....  
शग्ध्यु हारमानवयोः ॥ १० ॥

In the Hārāyaṇa [Ūha Eka 432] and Mānavādya [Ūha Sat 710] *sāmans*, the syllable *gdhyū* of *śagdhyū* is united — (Ūha Eka 432) —  $\text{śāgdhyū}^{\text{ra}}$ svāuho<sup>2</sup>2i ....; (Ūha Sat 710) —  $\text{śāgdhyū}^{\text{ra}}$ ṣū.

त्वं हेहि जम्मे ॥ ११ ॥

In the Vārkajambhasāman [RG Kṣu 162], the syllable *tvam* and *hye* of *tvamhyehi* are united —  $\text{hāutvāmhyē}^{\text{ra}}$ hi ....

त्वं पुरु कौल्मजम्भयोः ॥ १२ ॥

In the Kaulmalabarhiṣasāman [Ūha Eka 433], and the Vārkajambhasāman [RG Kṣu 162], the syllable *tvam* of *tvampuru* is united — (Ūha Eka 433) — second *stotrīyā* -  $\text{tvām}^{\text{ra}}$  purūsa<sup>1</sup>h<sup>1</sup>srāṇi; (RG Kṣu 162) — second *stotrīyā* —  $\text{tvām}^{\text{ra}}$ purū.

प्रयत्य कीर्त्ये ॥ १३ ॥

In the Mahādivākīrtiyasāman [RG Sam 51], the syllable *tya* of *prayatya* is united —  $\text{īndramprātyā}^{\text{ra}}$ dhvāre.

आर्यः कालेये ॥ १४ ॥ [M and Śiv — आर्यः]

In the Kāleyasāman [Ūha Eka 465], the syllable *rya* of *āryah* is united —  $\text{visvāryā}^{\text{ra}}$ h.

पूर्याः संजये ॥ १५ ॥

In the Sañjayasāman [Ūha Daśa 96], in the third *stotrīyā*, the syllable *ryāh* of *pūryāh* is united —  $\overset{3}{u}t\overset{1}{p}\overset{2}{u}\overset{1}{r}\overset{2}{y}\overset{1}{ā}$ .

वीर्यस्य ण्यस्य वारे शुधीहवायाम् ॥ १६ ॥ [M वीर्यस्य ण्यस्य वारे ॥]

In the Vāravantīyasāman [Ūha Eka 509], based on the *rc* beginning with *śrudhīhavā*, in the first *stotrīyā*, the syllable *rya* of *vīryasya* and in the third *stotrīyā*, the syllable *nya* of *nyasya* are united — (Ūha Eka 509) — first *stotrīyā* -  $\overset{1}{s}\overset{2}{u}\overset{1}{v}\overset{2}{i}\overset{1}{r}\overset{2}{y}\overset{1}{ā}$  ....; third *stotrīyā* -  $\overset{2}{p}\overset{1}{ū}\overset{2}{r}\overset{1}{ū}\overset{2}{n}\overset{1}{y}\overset{2}{a}\overset{1}{s}\overset{2}{y}\overset{1}{ā}$  .....

माद्ये पृष्ठे ॥ १७ ॥

In the Pṛsthasāman [Ūha Ahī 644], the syllable *dye* of *mādye* is united —  $\overset{1}{ś}\overset{2}{ā}\overset{1}{d}\overset{2}{h}\overset{1}{ā}\overset{2}{m}\overset{1}{ā}\overset{2}{d}\overset{1}{y}\overset{2}{ē}\overset{1}{v}$ .

सख्ये श्रुध्यत्रैतयोः ॥ १८ ॥

In the Śrudhyasāman [Ūha Eka 468], and the Traitāsāman [Ūha Eka 654], in the second *stotrīyā*, the syllable *khye* of *sakhye* is united — (Ūha Eka 468) —  $\overset{1}{ś}\overset{2}{ā}\overset{1}{k}\overset{2}{h}\overset{1}{ē}\overset{2}{v}\overset{1}{ā}\overset{2}{ś}\overset{1}{a}\overset{2}{k}\overset{1}{h}\overset{2}{y}\overset{1}{ē}\overset{2}{n}\overset{1}{ā}$  [3].

त्यूमाः पूर्वं व्यनद्धे त्वे क्रतुमित्येते शब्दाः श्यैते ॥ १९ ॥

In the Śyaitasāman [Ūha Eka 526], the syllable *tyu* the prior one of *tyumāh* in the first *stotrīyā*, *vya* of *avyanaccavya* in the second *stotrīyā* and *tve* of *tve kratum* in the third *stotrīyā* are united — (Ūha Eka 526) — first *stotrīyā* -  $\overset{1}{t}\overset{2}{y}\overset{1}{ū}\overset{2}{m}\overset{1}{ā}\overset{2}{h}$  [234hāuhōvā; second *stotrīyā* -  $\overset{1}{ā}\overset{2}{v}\overset{1}{y}\overset{2}{ā}\overset{1}{n}\overset{2}{a}\overset{1}{c}\overset{2}{c}\overset{1}{a}\overset{2}{v}\overset{1}{y}\overset{2}{ā}$ ; third *stotrīyā* -  $\overset{3}{t}\overset{4}{v}\overset{5}{e}\overset{1}{k}\overset{2}{r}\overset{3}{a}\overset{4}{t}\overset{5}{u}\overset{1}{m}\overset{2}{ā}\overset{3}{p}\overset{4}{i}\overset{5}{v}$ . [The word *tyumāh* occurs in the 3rd *rc* of the śukta No. 257, second time which is not united in the 3rd *stotrīyā*.]

पार्ये हर्यशब्दश्च देव्ये ॥ २० ॥

In the Vāmadevyasāman [Ūha Ahī 591], the syllable *rye* of *pārye* is united in the first *stotrīyā* and the syllable *rya* of *harya* in the third *stotrīyā* - [Ūha Ahī 591] — first *stotrīyā* -  $\overset{1}{p}\overset{2}{ā}\overset{1}{r}\overset{2}{y}\overset{1}{ē}\overset{2}{d}$ ; third *stotrīyā* -  $\overset{1}{h}\overset{2}{ā}\overset{1}{r}\overset{2}{y}\overset{1}{ā}\overset{2}{s}\overset{1}{v}\overset{2}{ā}\overset{1}{s}\overset{2}{ū}\overset{1}{r}$ .

वावृधेऽन्यं च देव्ये ॥ २१ ॥

In the Vāmadevyasāman [Ūha Ahī 598], the syllable *nya* of *vāvṛdhenyamin* in the third *stotrīyā* is united —  $\overset{3}{v}\overset{1}{ṛ}\overset{2}{d}\overset{1}{h}\overset{2}{ā}\overset{1}{u}\overset{2}{h}\overset{1}{ā}\overset{2}{s}\overset{1}{h}\overset{2}{ā}\overset{1}{m}\overset{2}{ā}\overset{1}{s}\overset{2}{y}\overset{1}{ā}$  [2/nyā2mo35hāi.

सत्राच्या नकिष्टा योषत्या च वाशे ॥ २२ ॥

In the Vāśasāman [Ūha Sat 706], the syllable *cyā* of *satrācyā* is united. In the Vāśasāman [Ūha Eka 652], in the second *stotrīyā*, the syllable *stvā* of *nakīṣtvā* and in the third *stotrīyā*, the syllable *tyā* of *yoṣatyā* are united. Ūha Sat 706 —  $\overset{1}{s}\overset{2}{ā}\overset{1}{t}\overset{2}{r}\overset{1}{ā}\overset{2}{c}\overset{1}{y}\overset{2}{ā}$  ....; Ūha Eka 652 — second *stotrīyā* -  $\overset{1}{n}\overset{2}{a}\overset{1}{k}\overset{2}{i}\overset{1}{ṣ}\overset{2}{t}\overset{1}{v}\overset{2}{ā}$ ; third *stotrīyā* —  $\overset{1}{y}\overset{2}{o}\overset{1}{ṣ}\overset{2}{ā}\overset{1}{t}\overset{2}{y}\overset{1}{ā}$  [2] .....

In the Śrudyasāman [Ūha Prā 833] based on the *ṛca* beginning with *enā*, the syllable *sva* is united — svādhvaram<sup>[2]</sup>.

अदर्या बृहद्रथन्तरयोः ॥ ३३ ॥

In the Bṛhatsāman [RG Prā 146], and in the Rathantarasāman [RG Daśa 3], the syllable *rśyā* of *adarśyā* is united [RG Prā 146] — <sup>2ra</sup>ā<sup>1ra</sup>hōipratyuvadarśyāyatā<sup>3</sup>3ē; [RG Daśa 3] — <sup>2</sup>prātyuvadarśyāyatōvā.

वहात्वं श्रुध्ये ॥ ३४ ॥

In the Śrudhyasāman [Ūha Prā 838], the syllable *tvam* of *vahātvam* is united — <sup>2</sup>vā<sup>1ra</sup>hāt<sup>1</sup>vāmā.

वृष्या वषट्कारणिधने ॥ ३५ ॥

In the Vaṣatkāraṇidhanasāman [Ūha Prā 844], in the third *stotrīyā* the syllable *ṣnyā* of *vṛṣṇyā* is united — <sup>4</sup>vṛ<sup>1ra</sup>ṣṇyā<sup>5</sup> pāumsi.

काव्यं नाभ्यासे ॥ ३६ ॥

In this *sāman* (also) the syllable *vyam* of *kāvya* is united, but not in the repetition — first *stotrīyā* - <sup>2</sup>kāvyamā<sup>1</sup>3hāitvā<sup>2</sup>; not in the repetition - <sup>2</sup>viyam<sup>1</sup>mā<sup>2</sup>hā<sup>2</sup>litvā<sup>2</sup>23 [Ūha Ūhya *mma*] [M and Ajāta in vivaraṇa — *sūtra* 36 is split up as काव्यम् ॥ and नाभ्यासे ॥]

त्वां वृष्विन्द्रगामश्चमित्येते शब्दास्त्रयो वारे ॥ ३७ ॥ [M & Śiv — त्वां विष्विन्द्र ....]

In the Vāravantīyasāman [Ūha Kṣu 862], in the first *stotrīyā*, the syllable *tvām* and *ṣvi* of *tvām vṛṣvindra*, and in the third *stotrīyā*, the syllable *śvam* of *gāmaśvam* are united — first *stotrīyā* - <sup>1ra</sup>tvām<sup>1ra</sup>vṛ<sup>1ra</sup>treṣvindra .....; third *stotrīyā* - <sup>2ra</sup>gāmā<sup>1</sup>śvā<sup>2</sup>234m<sup>1</sup>hāi.

त्वामि त्वां काष्ठासु प्रतिहारे बृहति ॥ ३८ ॥

In the Bṛhatsāman [RG Daśa 5], the syllable *tvām* of *tvāmiddhi* is united and the syllable *tvām* of *tvāmkāṣṭhāsu* is united in *pratihāra* — <sup>2ra</sup>tvām<sup>1</sup>iddhi ....; <sup>1ra</sup>tvām<sup>1ra</sup>kāṣṭhā<sup>2</sup>34 (in *pratihāra*) — Ūha-Ūhya - (in *Upadrava*)

त्वां सप्तहे ॥ ३९ ॥

In the Saptahasāman [RG Eka 91], all the three syllable *tvām* appearing in this *sāman* are united — <sup>2ra</sup>tvām<sup>1</sup>iddhai; <sup>2ra</sup>tvām<sup>1</sup>vṛ<sup>1ra</sup>trāi; <sup>2ra</sup>tvām<sup>1ra</sup>kāṣṭhā.

ष्विन्द्र बृहत्तरे ॥ ४० ॥

In the Bṛhadrathantarasāman [RG Kṣu 160], in the first *stotrīyā*, the syllable *ṣvi* of *ṣvindra* is united — <sup>1ra</sup>tū<sup>1ra</sup>vām<sup>1ra</sup>vṛ<sup>1ra</sup>treṣvindrasat.

त्वांशब्दौ पूर्वौ ष्विन्द्र च जम्भे ॥ ४१ ॥

In the Vārkajambhādyasāman [RG Kṣu 161], the first two *tvām* syllables are united and the syllable *ṣvi* of *ṣvindra* is also united — <sup>2ra</sup>tvām<sup>1</sup>iddhi; <sup>1ra</sup>tvām<sup>1ra</sup>vṛ<sup>1ra</sup>trē; <sup>1</sup>ṣvindrasā.

जनित्य श्येने ॥ ४२ ॥

In the Śyenasāman [A.G. 130 — RG Daśa 19], the syllable *trya* of *janitrya* is united — <sup>[2]</sup><sub>1</sub>janitryaja<sup>1</sup>2ijanāt.

वीर्येदेव्यबृहतोः ॥ ४३ ॥

In the Pañcanidhanavāmadevya [RG Sam 68] and Bṛhat [RG Prā 149] *sāmans*, the syllable *yaiḥ* of *viryaiḥ* is united — RG Sam 68 — second *stotrīyā* — <sup>1ra</sup>sākamvṛddhōviryaissā-sahirmṛdho; [RG Prā 149] — <sup>11ra</sup>sākamvṛddhōviryaiḥ .....

अत्रैव काम्यं देव्ये ॥ ४४ ॥

In this Vāmadevyasāman also there is the syllable *mya* of *kāmyam* which is united — <sup>11ra</sup>kāmyamvasū.

सख्ये फियं च रथन्तरे ॥ ४५ ॥

In the Rathantarasāman [RG Sat 121], the syllable *khye* of *sakhye* in the first *stotrīyā*- and *gyam* of *phigyam* in the second *stotrīyā*- are united — [RG Sat 121] —

(1) ..... <sup>(1)</sup>ugrasyāsakhyētava .....; (2) .... <sup>[2]</sup><sub>1</sub>śavyāmanusphigyamivā.

यामे व्यख्यत् ॥ ४६ ॥

In the Yāmasāman [RG Prā 153], in the second *stotrīyā*, the syllables *rya* and *khyā* of *vyakhyat* are united *ryā*/khyanmā<sup>1</sup>23.

स्वो वा रथन्तरे । स्वो वा रथन्तरे ॥ ४७ ॥

In the Rathantarasāman [RG Daśa 29], in the third *stotrīyā*, in the *prastāva*, the syllable *sva* of *suovā* is united — *svōvā* [This is *sāmika* illustration and not *ārcika*. Hence the word *vā* is not to be understood in the sense of alternative].

Prapā. VII. Khaṇḍa 2 ends.

### VII. 3 Elision — Non elision.

आइः कारस्य भे स्वरे प्रत्यये ग्रहणैर्विसर्गलोपः ॥ १ ॥

There is elision of the *visarga* of *aiḥ* when followed by *stobha* vowel as per mentioned below.

स्थाभिर्यस्ते सुरूपे ॥ २ ॥

In the Surūpādyasāman [Ūha Ahī 563], based on the *ṛca* beginning with *yaste*, there is elision of the *visarga* of *sthābhiḥ* in the third *stotrīyā* — <sup>[2]</sup><sub>1</sub>sūpasthābhā<sup>1</sup>2i/iyā<sup>1</sup>2iyā.

श्पतिरभिद्युम्नतृतीयायां वाचः साम्नि ॥ ३ ॥

In the Vācas sāman [Ūha Ahī 566] based on the *ṛca* beginning with

1 — nāviśpata<sup>3</sup>ā<sup>4</sup>f6<sup>5</sup>ē/ naviśpata<sup>5</sup>f6i/e ..... foot note to be added from end of \*

भिः स्वासु विशीये ॥ ४ ॥

In the Viśoṇīśyasāman [Ūha Ahī 575], in its own *tr̥ca*, there is elision of *visarga* in the case of *bhih* — first *stotr̥yā* - nmā<sup>1</sup>[234bhāi; second *stotr̥yā* - stā<sup>1</sup>[234ibhāi. *stobha* - pratyaya - <sup>5a</sup>ēhiyā[6hā.

शुचिः परिप्रियायां मार्गीयवे ॥ ५ ॥

In the Īnidhana Mārgiyavasāman [Ūha Ahi 776], in the second *stotrīyā*, based on the *ṛc* beginning with *paripriyā*, there is elision of *visarga* in the case of *śuciḥ-sāsūnurmātaraśuca*[3ē. [The *gati* i.e. *i* is elided when vowel follows.]\*\* 2

गृविः प्रसोमदायां कण्वतरे ॥ ६ ॥

In the Kaṇvarathantarasāman [Ūha Kṣu 875], in the *trīca* beginning with *pra somadeva* ..... there is elision of the *visarga* in the case of *jāgruḥ* ..... jāgrtvā<sup>[2]</sup><sub>3</sub><sup>5a</sup>[234aiḥ].

सुतिः पिबात्वस्याभिनिधने काण्वे ॥ ७ ॥

In the Abhinidhanakāṇva [Ūha Kṣu 932], in the third *stotrīyā* based on the *ṛ* beginning with *pibātvasya*, there is elision of *visarga* in the case of *sutiḥ* —  
<sup>3</sup>īyamāsutai/ <sup>1<sub>ra</sub></sup>aihoi. (<sup>2<sub>ra</sub></sup>īyamāsutiḥ).

नृभिर्ददिरिन्द्रोमदायां बार्हद्विररश्मयोः ॥ ८ ॥

In the Bārhadgira [RG Daśa 12] and Pārthurśma [RG Daśa 13] *sāmans*, in the *tṛca* beginning with *indro madāya*, there is elision of *visarga* in the case of *nṛbhiḥ* and *dādāḥ* - [RG Daśa 12] — first *stotṛyā* - <sup>(1)</sup>ṽtrāhā[2nṛbhāi, second *stotṛyā* - <sup>(1)</sup>pārā[2dadāi; [RG Daśa 13] — first *stotṛyā* - <sup>(1)</sup>hā[2nṛbhāi, second *stotṛyā* - <sup>(1)</sup>pārā[2dadāi.

वरीः स्वासु रश्मे ॥ ९ ॥

In the Pārthuraśmasāman [RG Ahi 98], based on its own *trca*, there is elision of *visarga* in the case of *vanīḥ*-<sup>2ra</sup>*drōṇāsayā*(<sup>1</sup>2vārāi).

1\* <sup>3</sup>na<sup>4</sup>vi<sup>5</sup>spatā<sup>5</sup>fi/e. tāi becomes tā<sup>5</sup>ṣye. Then by Rktaṇṭra — 4.2.9 there is elision of <sup>5</sup>y. So tā<sup>5</sup>ṣe.

2\*\*[Vivarāṇa — विस्वरमक्षरं स्वरे स्वरे त्रिमात्रं भवति । [Mātrālakṣaṇa-1.16] तालव्यमाइ (PS.3.1.1).

śucāi; ऊहगाने योनिवत् (PS.8.5.1) When the same *svara*, having *karṣaṇa*, reaches the state of another *svara*, gets the appellation *visvara*; e.g. O[2345i. Here the vowel *O* having *prathamāsvara*, has *karṣaṇa* ending in the *mandrasvara*. When the *mandra* and *atisvāra* notes are rendered with the *dvitīya* and *trītiya* notes respectively, the *visarga* is elided.]



गिरेर्वृष्णि ॥ १० ॥

In the Vṛṣasāman [RG Prā 137], in the third *stotṛīyā* there is elision of *visarga* in the case of *gireḥ* —  $gā^{3}/ō^{1}/rā^{2}/oi^{3}/ivā^{2}/3$ . [The *gati* is elided due to pause.]

ज्योतिस्तावे प्रत्यु बृहति ॥ ११ ॥

In the Brhatsāman [RG Prā 146] based on the *trca* beginning with *pratyū*, in the *prastāva* of the second *stotṛīyā*, there is elision of *visarga* in the case of *jyotiḥ* —  $auhōijyōtā^{2}/3ē^{2}$ . [There is the elision of *gati* i.e. *i* being followed by vowel.]

सोमस्पतिर्हे प्रत्यये सहस्रधारायां त्वाष्ट्रीसाम्नोः ॥ १२ ॥

In the two Tvāṣṭrisāmans, namely, Svāratvāṣṭrisāman [Ūha Ahī 593] and Dvirabhyāsatvāṣṭrisāman [Ūha Ahī 594], in the third *stotṛīyā* based on the *rc* beginning with *sahasradhāra*, the *visarga* in the case of *somaspatiḥ* is elided, being followed by *ha* — (Ūha Ahī 593) —  $sōmaspatā^{1}/3ihāi^{2}$ ; (Ūha Ahī 594) —  $sōmāḥ^{4}/pātā^{2}/3i/hā^{2}/3hāi^{2}$ .

स्वरप्रथमे च ॥ १३ ॥

And in the Prathamavarasāman [RG Sam 46], in the third *stotṛīyā* also, there is elision of *visarga* in the case of *somaspatiḥ* —  $sōmaspatāi^{1}/hāu$ .

अरिष्टे चानादौ ॥ १४ ॥

In the Ariṣṭasāman [RG Kṣu 200], also, there is the elision of *visarga* in the case of *somaspatiḥ* in the third *stotṛīyā* —  $sōmāḥ^{5}/pātā^{1}/2i$  — not at the beginning.

[M. and Ajāta — *explain - anādau* as in the context of repetition excluding the beginning (*ādivarjite abhyāsaviṣaye*). What is meant is this - *tīrāyāinām* is what is obtained and the consonant *ta* is to be dropped. When it is dropped, there is the repetition of *i* which has the consonant at the beginning excluded. Just as in the case of *rājannaratī* there is the elision in the context of repetition and we have *rājānnaratāiḥ*.]\*

अद्रिरभ्यासे प्रत्ययेऽक्रायां वैश्वज्योतिषवात्सप्राक्केषु ॥ १५ ॥

In the Uttara Vaiśvajyotiṣa [Ūha Kṣu 917], Ādya Vātsapra [Ūha Kṣu 918] and Dīrghatamasah arkaḥ [RG Kṣu 203], *sāmans* based on the *trca* beginning with *akrān*, there is the elision of *visarga* in the case of *adriḥ* when followed by repetition — (Ūha Kṣu 917) —  $nōādrāi^{2}/nōā^{4}/5drāu$  (अभ्यासे प्रत्यये); (Ūha Kṣu 918) ....  $ādrāi^{2}/ādrāi^{2}/2iḥ$ ; (RG Kṣu 203) —  $ādrāi^{2}/ādrāi^{2}/ādrāi^{2}/2iḥ$ .

\* M. and Ajāta [अनादौ] आदिवर्जिते अभ्यासविषये । किमुक्तं भवति । पतीरयाइणामिति प्राप्ते आद्यस्य तकारस्य लोपः तस्मिन्लुप्तौ आदिवर्जित इकाराभ्यास इति अनादिरभ्यासः । यथेनोराजायां राजन्नरतीत्यस्मिन् शब्दे अभ्यासविषये नकारलोपः । राजानरताइः ॥ (PU. Arc Sūkta - 79 — सोमस्पती रयीणाम्) [Ūha Ahī 594 — सोमः पताऽइ । हाऽइ हाइ । रयाइणाऽइ २३४म् ]

नकिर्नकिष्ट्रथायां स्वशब्दे प्रत्यये गौरीवितासितयोः ॥ १६ ॥

In the Gaurivita [Ūha Kṣu 892] and Āsitādyā [Ūha Kṣu 886] sāmāns, in the second *stotriyā* based on the *ṛc*, beginning with *nakiṣṭvat*, there is elision of *visarga* in the case of *nakiḥ* when followed by *sva* — [Ūha Kṣu 892] — *nākisuvā*[3123/ [न किः स्वश्वः]; (Ūha Kṣu 886) — *nākā*[2isūvāḥ]<sup>1</sup><sub>2</sub>/śva<sup>2</sup>ōvā.

Prapā. VII. Khaṇḍa 3 ends.

VII. 4 Khaṇḍa begins —

उःकारस्य औहोवायां प्रत्यये ग्रहणैर्विसर्गलोपः ॥ १ ॥

In the case of *uḥ*, there is the elision of *visarga* when followed by the *stobha*, *auhovā*, in the sāmāns mentioned ahead.

पृथुः सांवर्ते ॥ २ ॥

In the Sāmavartasāman [Ūha Daśa 172], there is the elision of *visarga* in the case of *pṛthuh* — *pā*[2rthū]<sup>1</sup><sub>2</sub>[34<sup>5ra</sup>āuhōvā.

क्रतुः परीताध्यास्यायामायास्ये ॥ ३ ॥

In the Tripidhana Āyāsyaśāman [Ūha Sam 47], in the *adhyāsyā* of *parito*, i.e. in the third *ṛc* of the *ṛca* beginning with *parisvānah*, the *visarga* in the case of *kratuḥ* is elided — *kratū*[34.

त्रीणित्रितायां वार्शे ॥ ४ ॥

In the Vārśasāman [Ūha Ahī 640], in the *stotriyā* based on the *ṛc* beginning with *trīṇitritā*, there is elision of the *visarga* in the case of *kratuḥ* — *krā*[2tū]<sup>1</sup><sub>2</sub>[34<sup>5ra</sup>āuhōvā.

परिप्रियायां च मार्गीयवे ॥ ५ ॥

And in the Īnidhana Mārgīyavasāman [Ūha Sat 776] also in the *stotriyā* based on the *ṛc* beginning with *paripriyā*, there is the elision of *visarga* in the case of *kratuḥ* — *krā*[2tū]<sup>1</sup><sub>2</sub>[34<sup>5ra</sup>āuhōvā.

क्रमुरिन्द्रक्रतुमित्यत्र ष्टम्भश्यैतनित्रेषु ॥ ६ ॥

In the sāmāns Mahāvaiṣṭhambha [Ūha Sam 339], Śyāita [Ūha Sam 341], and Janitrādyā [Ūha Sam 365], in the *pragātha* beginning with *indrakratum*, there is the elision of *visarga* in the case of *kramuḥ* in the second *stotriyā* — [Ūha Sam 339] — *krā*[2mū]<sup>1</sup><sub>2</sub>[34<sup>5ra</sup>āuhōvā; [Ūha Sam. 341] — *krā*[2mū]<sup>1</sup><sub>2</sub>[34<sup>5ra</sup>āuhōvā; [Ūha Sam. 365] — *krā*[2mū]<sup>1</sup><sub>2</sub>[34<sup>5ra</sup>āuhōvā.

इन्दुर्धर्तायां वासिष्ठे ॥ ७ ॥

In the Vāsiṣṭhasāman [Ūha Kṣu 925], based on the *ṛca* beginning with *dhartā*, there is elision of *visarga* in the case of *induh* in the second *stotriyā* — *indū*[34<sup>5ra</sup>āuhōvā.

रहस्ये च योधा बृहति ॥ ८ ॥

In the Bṛhatsāman [RG Kṣu 157], having the first *stotrīyā* with *yodhāṛakayā*, in the Rahasya, there is elision of *visarga* in the case of *induh* in the second *stotrīyā* <sup>1</sup>indū[<sup>3ra, 1ra, 5</sup>34auhōvā.

वाजयुः सदोवनायामन्तरिक्षे ॥ ९ ॥

In the Antarikṣasāman [RG Ahī 115], in the second *stotrīyā*, beginning with the part of the *rc*, beginning with *sadovaneṣu*, there is the elision of *visarga* in the case of *vājayuh* — <sup>1</sup>jā[<sup>2</sup>yū[<sup>3</sup>234<sup>5ra, 1ra</sup>auhōvā.

सजूरग्ने बृहति ॥ १० ॥

In the Bṛhatsāman [RG Prā 148], based on the *pragātha* beginning with *agne* there is elision of *visarga* in the case of *sajūh*, in the third *stotrīyā* — <sup>1</sup>sajū[<sup>2</sup>34<sup>3ra, 1ra, 5</sup>/auhōvā.

विसर्जनीयाकारौ ॥ ११ ॥

Hence forth the *visarga* and the vowel *a* are elided in the illustrations mentioned ahead.

जीराः सैन्धुक्षिते ॥ १२ ॥

In the Saindhukṣitasāman [Ūha Daśa 177], the *visarga* and *a* are elided in the case of *jīrāḥ* — <sup>1</sup>jīrā[<sup>2</sup>jō[<sup>3</sup>234<sup>5</sup>hāi. (Jīrāḥ/ajira ....)

निकामा वितश्ङ्गयोः ॥ १३ ॥

In the sāmans Gaurivita [Ūha Daśa 214] and Gauśṛṅga [Ūha Kṣu 919], there is the elision of the *visarga* and *a* in the case of *nikāmāḥ* — (Ūha Daśa 214) — <sup>1</sup>nikāmā[<sup>2</sup>5 dhvaryā/ (निकामाः । अध्वर्यवः ।); [Ūha Kṣu 919] — <sup>1</sup>nikāmā[<sup>2</sup>5 dhvaryā[<sup>3</sup>2.

ज्याकाः प्रोषु वत्सासु ॥ १४ ॥

In the sāmān Nityavatsās [RG Kṣu 170], based on the *trca* beginning with *proṣu*, there is the elision of the *visarga* and *a*, in the case of *jyākāḥ*, in the third *stotrīyā* — <sup>1</sup>jyākādhidhā[<sup>2</sup>3ho[<sup>3</sup> ज्याकाः । अधि ।]

अःकारः ॥ १५ ॥

Hence forth follow the illustrations, in which *a* and *visarga* are elided.

गोमन्नः श्रुध्ये ॥ १६ ॥

In the Śrudhyasāman [Ūha Eka 468], there is the elision of *a* and *visarga* in the case of *gomanna\** — <sup>1</sup>gōmannā[<sup>2</sup>indō.

\* नः = न्+इ = नि; by *āibhāva ni* is changed to *nāi* by PS 3.1.1. So we have *gomannāindo*.

समुद्रः प्रथमस्वर इमाउत्वायां श्यैतनौधसयोः ॥ १७ ॥

In the *sāmāns* Śyāita [Ūha Eka 464] and Naudhasa [Ūha Sat 704] based on the *pragātha* beginning with *imāutvā*, the word *samudraḥ* having *prathamāsvara* has elision of *ah*, in the second *stotriyā* — Ūha Eka 464 — <sup>1</sup>sa<sup>2</sup>mu<sup>3</sup>drai<sup>4</sup>vā<sup>5</sup>3pā<sup>6</sup>. [समुद्रः इव; समुद्र+इवः = समुद्रिव; आइभाव - <sup>1</sup>समुद्रा<sup>2</sup>इवा<sup>3</sup>इपा] Ūha Sat. 704 — <sup>1</sup>drai<sup>2</sup>vā<sup>3</sup>pō<sup>4</sup>234vā<sup>5</sup>. [द्रः+इ = द्रिः द्राइ]

स्वःशब्दः पूर्वः पूर्वे यौक्ते ॥ १८ ॥

In the Pūrvayauktasāman [Ūha Daśa 39] (Yauktāśvādyam), the first *svah* word in the repetition, has the elision of *visarga* in the second *stotrīyā* — sūvā[23].  
[सुवाऽ२३ । सुवाऽ२ ऋऽ२३४ सोम] .

स्वःशब्दश्चैवातिहारप्राप्तो लोपः क्रियते ॥ १९ ॥

By the sūtra [PS. 7.8.30], *svaḥ sarvatra*, there is the elision of the *visarga* of *svaḥ* when *atihāra*\* is there in which *stobha* intervenes.

सिष्ठत्रैशोकयोश्च ॥ २० ॥

In the *sāmans* Vāsiṣṭha [Ūha Kṣu 925], in the second *stotṛīyā*, and in Traiśoka [Ūha Daśa 73], in the third *stotṛīyā*, there is the elision of *visarga* in the case of *svaḥ* when *atihāra* is there [Ūha Kṣu 925] — <sup>3</sup>su<sup>2</sup>vā[234au<sup>3ra</sup>hōvā; [Ūha Daśa 73] — <sup>2ra</sup>śau<sup>1ra</sup>hoi/vau<sup>1ra</sup>hoi. [Here, as the treatment of the elision of *visarga* is stated, the mention of the three *sāmans* Vāsiṣṭha etc. is made as they have *atihāra*.]

यौक्ते चोत्तरे ॥ २१ ॥

In the *sāman* Yauktāśvottara [Ūha Sam 44], in the second *stotrīyā* there is the elision in the case of *svaḥ* — *śūvā*<sup>2</sup><sub>3</sub> — [There is no *atihāra*].

ण्योर्मरायेऽभ्यासे प्रत्यये ॥ २२ ॥

In the Marāyasāman [Ūha Kṣu 900], there is the elision of *visarga* in the case of *aranyoh*, when repetition follows — bhiraranyō<sup>ra</sup>/nyō<sup>ra</sup>/nyōh<sup>ra</sup>.

विसर्जनीयस्य चालोपमेके विरामे ॥ २३ ॥

Some *ācāryas*, consider non-elision of *visarga* in regard to *virāma* (i.e. pause) in the case of *nyoḥ* — [nyoḥ/nyoḥ/nyoḥ]. But in the option of the *sūtrakāra*, the elision is there].

Prapā. VII Khaṇḍa 4 ends.

VII 5 begins —

तकारलोपः ॥ १ ॥

### The elision of *ta*.

\*In the *atihāra*, *ansuāra*, *spāra* and *repha* are joined with the *rie*-syllable, crossing the *stobha*.

उच्छब्दः पार्थुरश्मे यदुदीरायाम् ॥ २ ॥

In the Pārthuraśmasāman [RG Daśa 13], in the third *stotrīyā* based on the *rc* beginning with *yadudīrata*, the word *ut* has the elision of *t* — <sup>1</sup>eyādu/<sup>3</sup>o[234vā/<sup>5</sup>irāta ....

इलान्दे च वर्चे प्रत्यये ॥ ३ ॥

And in the Ilāndasāman [RG Sam 70] also, when followed by *varca* — [RG Sam 70] — first *stotrīyā* — <sup>2</sup>nāvārcāu/<sup>4</sup>vārcāu[3/<sup>1</sup>vārcāu/<sup>2</sup>vārcāu/ [varcāut] — in the repetition there is the elision of *t* (अनून वर्चा । उत् । इयर्षि).

परिमर्द्धिषत्स्वासु हारायणे ॥ ४ ॥

In the Hārayaṇasāman, based on its own *trca* [Ūha Eka 432], in the third *stotrīyā*, there is elision of *t* in *parimardhiṣat-dhiṣat* [3hāi.

दृढाचित्स्वासु वीङ्क्षेऽभ्यासे प्रत्यये ॥ ५ ॥

In the Viṅkasāman [Ūha Daśa 139], based on its own *trca*, there is the elision of *t* in *dr̥ḥācit*, when followed by repetition, in the third *stotrīyā* — *cāicā*[2it. [cit followed by cā]2it.]

वोचित्स न इन्द्रायां सौमित्रे ॥ ६ ॥

In the Saumitrasāman [Ūha Sat 795], in the second *stotrīyā*, based on the *rc* beginning with *sa na indrāya*, *t* is elided in the case of *vovit* — <sup>[2]ra</sup>vovā[<sup>5</sup>o]23. (आइ-भावः\*॥ सन्धौ गतिलोपः)

इन्द्रो मदायामिच्छब्दः पार्थुरश्मे ॥ ७ ॥

In the Pārthuraśmasāman [RG Daśa 13], in the *stotrīyā* based on the *rc* beginning with *indro madāya* there is elision of *t* in the case of *it* — <sup>[1]ra</sup>etāmi/<sup>2</sup>o[234vā/<sup>5</sup>(tamit).

इद् द्विहंकार-ज्ञीययोस्त्वमिन्द्रपरित्ययोः ॥ ८ ॥ [M — इद् dropped]

In the Dvihin̄kāravāmadevyasāman [Ūha Ahī 639], in the *stotrīyā* based on the *rc* beginning with *tvamindra*, and in the Yajñāyajñīyasāman [Ūha Ahī 661], in the *stotrīyā* based on the *rc* beginning with *parityam*, there is elision of *t* in the case of *it* — [Ūha Ahi- 639] — <sup>[1]ra</sup>inaāikāāuho[3 ; (अप्रतीनि एकः इत्); Ūha Ahī 661 — <sup>[1]ra</sup>viśvā[23ā (viśvām it) — Ūha Ūhya — यो देवान्विष्वा इत् ....] [Ūha-Ūhya-viśvām[23ā.] [Nānā — there is the elision of *it* (in 639)]

पुद्गैश्चामित्रे प्रसुन्वानद्वितीयायाम् ॥ ९ ॥

In the Vaiśvāmitrasāman based on the *trca* beginning with *prasunvānāya* [Ūha Sat 757], in the second *stotrīyā*, there is elision of *t* in the case of the word *put* — <sup>2</sup>bhūjainā[234pū trā[3 — [भुजेन । पुत् । त्रः । ओण्योः ।]

\*There is *āibhāva*, i.e. *vi* becomes *vāi*, when there is *sandhi* there is elision of *gati* — i.e. *i*.

तवेत्प्रत्यु बृहति ॥ १० ॥

In the Br̥hatsāman [RG Prā 146], based on the *pragātha* beginning with *pratyū*, there is elision of *t* in the case of *tavet* —  $\overset{1}{t}\overset{2}{a}\overset{3}{v}\overset{4}{e}\overset{5}{t}$ 34/ $\overset{3ra}{t}\overset{1ra}{a}\overset{5}{u}\overset{6}{h}\overset{7}{o}\overset{8}{v}\overset{9}{a}$ .

मकारलोपः ॥ ११ ॥

The elision of *ma* [is stated in the following.]

उत्सन्नकं दैर्घ्येऽभ्यभिहीत्यत्र ॥ १२ ॥

In the Dairghaśravasasāman [Ūha Eka 401], in the second *stotriyā* based on the *ṛc* beginning with *abhyabhihi*, there is elision of *m* in the case of *utsannakam* —  $\overset{1}{t}\overset{2}{a}\overset{3}{t}\overset{4}{a}$ 2rdithōtsānnā2kā $\overset{1ra}{/}\overset{2ra}{o}$ 3hā. [नकम्]

मां सूर्यमायास्ये साप्तमिके तवायाम् ॥ १३ ॥

In the Sāptamika Āyāsyasāman [Ūha Ahī 650], (Divinidhana Āyāsyā), in the *ṛc* beginning with *tavāham*, in the first *stotriyā*, and third *stotriyā*, there is elision of *m* in the case of *mām* and *sūryam* respectively — first *stotriyā* -  $\overset{1}{t}\overset{2}{a}\overset{3}{v}\overset{4}{a}$ 3ā [ $\overset{1}{m}\overset{2}{a}\overset{3}{m}$ ] and third *stotriyā* -  $\overset{1}{r}\overset{2}{a}\overset{3}{y}\overset{4}{a}$ 3ā/ $\overset{1}{a}\overset{2}{u}$ 3hā3 [*sūryam*]. [Sāptamika means employed on the 7th day of kakubdaśarātra. (साप्तमिके ककुब्दशरात्रस्य सप्तमेऽहनि भवे)]

मनीषां क्षौद्रेषु सहोदैर्घ्यमरायराजर्षिषु ॥ १४ ॥

In the sāmāns Sahodairghatamasa [Ūha Kṣu 871], Marāya [Ūha Kṣu 873] and Vairāja-ṛṣabha [RG Kṣu 168] of the Kṣudra parvan, there is elision of *m* in the case of *manīṣām* — Ūha Kṣu 871 —  $\overset{1}{n}\overset{2}{i}\overset{3}{ṣ}\overset{4}{ā}$ 2; Ūha Kṣu 873 —  $\overset{1}{m}\overset{2}{ā}\overset{3}{n}\overset{4}{i}\overset{5}{ṣ}\overset{6}{ā}$ / $\overset{1ra}{ṣ}\overset{2ra}{ā}$ / $\overset{3ra}{ṣ}\overset{4ra}{ā}$ ; RG Kṣu 168 —  $\overset{2ra}{t}\overset{3ra}{o}\overset{4ra}{m}\overset{5ra}{ā}\overset{6ra}{n}\overset{7ra}{i}\overset{8ra}{ṣ}\overset{9ra}{ā}$ .

स्रसामैटतेऽभ्यासे प्रत्यये ॥ १५ ॥

In the Aīṭatasāman [Ūha Ahī 544], there is the elision of *m* in the case of *srasām*, when repetition is there -  $\overset{3}{s}\overset{2}{r}\overset{1}{a}\overset{2}{s}\overset{3}{ā}$ 3/ $\overset{1}{s}\overset{2}{r}\overset{3}{a}$ 2sā234a $\overset{5ra}{u}\overset{6ra}{h}\overset{7ra}{o}\overset{8ra}{v}\overset{9ra}{a}$  / [ $\overset{1}{s}\overset{2}{r}\overset{3}{a}\overset{4}{s}\overset{5}{ā}$  - Ūha Ūhya] [*sahasrasām*].

स ई त्रिकबृहति ॥ १६ ॥

In the Trikabṛhatsāman [RG Prā 149], (i.e. Br̥hat based on the *ṛc* beginning with *trikadrukeṣu*), there is elision of *m* in the case of *saim* —  $\overset{1}{s}\overset{2}{ā}\overset{3}{i}$ 34.

पप्री यज्ञाबृहति ॥ १७ ॥

In the Br̥hatsāman based on the *ṛc* beginning with *yajñā* [RG Kṣu 114], there is elision of *m* in the case of *paprīm* —  $\overset{1}{p}\overset{2}{ā}\overset{3}{p}\overset{4}{r}\overset{5}{i}$ 34.

उकारलोपः ॥ १८ ॥

The elision of *u* (is now spoken of).

उपदृगयं सूर्यायामैटते ॥ १९ ॥

In the Aīṭatasāman [Ūha Ahī 554], in the second *stotriyā* based on the *ṛc*

beginning with *ayam sūrya iva*, there is the elision of *u* in the case of *upadṛk* — (ayam sūrya ivopadṛk) — <sup>[2]</sup>sūryai/vā[3/a]2ivā<sup>3</sup>[234āuh<sup>5ra</sup>ōvā/pā]234dṛk.

उत विष्णोश्च जनितायां श्यावाश्चे ॥ २० ॥

In the Triṣṭupsyāvaśvasāman [Ūha Kṣu 905], based on the *ṛca* beginning with *somaḥ pavate janitā*, there is elision of *u* in the case of *utaviṣṇoh* — <sup>[1]</sup>syājanitā<sup>2</sup>23/tōvā<sup>5</sup>/vā<sup>4</sup>[5 — iṣṇo]6hāi. [Janitāūta]. (elision of Ya.) —

यकारः परिष्टोभन्त्येत्यस्मिंश्छन्दे दविज्ञीये ॥ २१ ॥ [Śiv and Simon] (Sharma .... इच्छ)

In the Yajñāyajñīyasāman [Ūha Prā 811], based on the *ṛca* beginning with *davidyutatyā*, there is the elision of *y* in the case of *pariṣṭobhantya* — <sup>2</sup>pā[3rāiṣṭō]3bhā/<sup>1</sup>tā[23ā/ [tyā]. [Dīpa-tyā-viśeṣatiyā-elision of y] (elision of *vā*) —

वाशब्दः सफे प्रियं देवायां प्रथमतृतीययोर्विकल्पयोः ॥ २२ ॥

In the Saphasāman [Ūha Eka 467], in the third *stotṛīyā*, based on the *ṛc* portion beginning with *priyandevāya* there is elision of *vā* in the first alternative — <sup>1</sup>tājātō[3vā]3i/ and in the third alternative — <sup>1</sup>tājātō[3vā]3i/vā<sup>2</sup>[3234rdhāi. [ऋतजातो विवावृधे] (elision of *a*) —

अकारः सनेमित्वायामदेवं श्रुध्यत्रैतष्कलेषु ॥ २३ ॥

In the *sāmans* Śrudhya [Ūha Eka 468], Traita [Ūha Ahī 654] and Pauṣkala [Ūha Sat 705], in the third *stotṛīyā* based on the *ṛc* beginning with *sanemitvā*, the vowel *a* of *adevam* is elided — (Ūha Eka 468) — <sup>2ra</sup>ādevamkāṁ; (elision of *a* and earlier vowel *ā* is joined) — (Ūha Ahī 654) — ādevamkañcidatṛiṇām; (Ūha Sat 705) — <sup>1ra</sup>ādevākām. [ā/adevam.]

अघायोर्वि प्रथमे ॥ २४ ॥

In the Pūrva Vāravantiyasāman [Ūha Kṣu 904], based on its own *ṛca*, in the third *stotṛīyā*, vowel *a* of *aghāyaḥ* is elided — <sup>2ra</sup>ghāyoh<sup>2ra</sup>pāhīśādām.

अन्धसः क्षुल्लकान्धीगवयोः ॥ २५ ॥

In the *sāmans* Kṣullaka-kāleya [Ūha Ahī 638] and Āndhāgava [Ūha Daśa 12], there is the elision of *a* of *andhasaḥ* — (Ūha Ahī 638) — <sup>[2]</sup>vō[1ndhāsāḥ; (Ūha Daśa 12) — <sup>[2]</sup>vō[1ndhāsāḥ

वृद्धादक्षरद्वैदन्वते प्रथमे ॥ २६ ॥

In the *sāman* Prathama-Vaidanvata [Ūha Daśa 109], there is elision of *a* of *akṣarat* after the *vṛddha* syllable — <sup>1ra</sup>sōmo[23/kṣārāt/

अद्वयुः सिमासु ॥ २७ ॥

In the Simās, [A.G. 291] in the third *stotṛīyā*, there is elision of *a* in the case of *advayuh* — <sup>[2]</sup>sūśēvo[2dvayuh (सुशेवो अद्वयुः)



अक्षरत्रबुवंस्त्वाष्ट्याद्ये ॥ २८ ॥ [Ajāta & Simon — स्त्वाष्ट्याद्ये ॥]

In the Tvāṣṭrīsāman [Ūha Daśa 64], there is the elision of *a* in the case of *akṣran* in the first *stotrīyā* and in the case of *abruvan* in the second *stotrīyā* — first *stotrīyā* - <sup>2</sup>e[3/kṣārānnā<sup>2</sup>; second *stotrīyā* - <sup>2</sup>e[3/brūvānnā<sup>2</sup>. [Simon-tvāṣṭryādye]

अग्रये ज्ञीये ॥ २९ ॥

In the Yajñāyajñīyasāman [Ūha Daśa 14], based on its own *ṛca*, there is the elision of *a* in the case of *agnaye* — jñā<sup>4</sup>[3vō<sup>2</sup>]3-gnāyāi. (elision of *ā*) —

आकारस्तन्वाविप्रायामिहवद्वामे ॥ ३० ॥

In the Ihavadvāmadevyasāman [Ūha Kṣu 908], in the *stotrīyā* based on the *ṛc* beginning with *tantvāvipra*., there is elision of *ā* in the case of *āyavaḥ* — sāntvāmṛjantā[2i/ihā<sup>2</sup>]3// — yā<sup>1</sup>[234vō<sup>5</sup>]6hāi. (सन्त्वामृजन्त्यायवः) (elision of *i*) —

इकारः प्रसोमाश्चे ॥ ३१ ॥

In the Āśvasāman [Ūha Sam 234], based on the *ṛca* beginning with *prasomāsaḥ*, there is elision of *i* in the case of *iva* in the first *stotrīyā* — śā<sup>na</sup>[32 uvā[3/vā<sup>11</sup>2345/ (वनाति महिषी इव।)

व्यञ्जनमपराङ्गं विरामे लुप्यते ॥ ३२ ॥ [ अपराङ्गं पूर्वाङ्गम्- ]

(cf. ना. शिक्षा - II.2.13-15)

The consonant\* which forms part of the earlier vowel is elided when there is

\* These consonants are - *anuvāra*, *repha*, *svarabhakti*, *kramaja* and *sparśa*. These are elided when followed by *sparśa*. In the case of *kramaja* there is twice occurrence of *ka*, *kha* etc. Svarabhakti occurs in the *sandhi* of two words. These are *antahpadika* i.e. in the word itself.

Cf. Nāradyāsikṣā - II.2.13-15.

*Pūrvāṅga* and *parāṅga* — When the conjunction is separated, the consonant, which stands separated from the latter word is the part belonging to the former word; i.e. the *pūrvāṅga* and the consonant which begins the latter word is *parāṅga*.

Svarabhakti — The splitting up of two conjunct consonants with a vowel inserted in between — e.g. *svaṛṇa* = *suvaṛṇa*. Kramaja — There is repetition of the consonant, in it, that begins the conjunction, occurring after a vowel.

M. There is another reading also in the case of *aparāṅgam* अपराङ्गमपराङ्गम्. The *ekāśeṣa* is resorted to in अपराङ्गम् परस्य अक्षरस्य अनङ्गम्, अपरस्य विधेः (अक्षरस्य) अङ्गं व्यञ्जनं लुप्यते। In the illustration 'प्रतुद्रव' the parvan ends in *u*. The consonant, which has repetition, remaining at the end of the parvan is elided. That *d* is the part of the latter syllable.

pause — e.g. elision of *anusvāra* — Vāmadevyaśāman [Ūha Daśa 5] —  $mā^{1}/hi^{2ra}sthō^{1ra}/$  (महिष्ठो); elision of *repha* — Saubharasāman [Ūha Daśa 16] —  $tvām^{1ra}idhya-$   
 $vitā^{1ra}2rām^{1ra}vā^{1ra}/23hō^{1ra}/$  (त्वामिध्यवितारं वव)

[वृद्धम् ऋवर्णम् इति आर्भावः । P.S. VI. 6.1 ]

*Svarabhakti* — Yaudhājayasāman [Ūha Daśa 3] —  $nā^{1ra}ā^{1ra}345/ṣā^{1ra}234sī^{1ra}$  (अर्षसि);  
*kramaja* — Auśana [Ūha Daśa 4] —  $drāvāparikōśām^{1ra}$ . [अत्र द्रशढे - पूर्वदकारस्य लोपः—  
 in this, in the case of *dra*, the former syllable *da* is elided. (प्रोतू ॥ द्रवा ॥ द द).  
 Yadvāhisthīyottara [Ūha Daśa 200] —  $hāryātāmharim^{1ra}$  (हर्यतंहरिम) — two *yakāras* in  
*rya* are there (यय). The *Kramajay* is elided. A *sparśa* — Naudhasa- [Ūha Daśa 6] —  
 $kṣū^{1ra}23mā^{1ra}/$  (elision of *m* क्षुमन्तम्)

अभ्यासे च ॥ ३३ ॥

When the repetition follows there is the elision of the *pūrvāṅga*, that is  
*antahpadika* — *Dirghatamasah* *arkah* [RG Eka 80] — in the third *stotrīyā* —  
 $syāsōmāpavamānau^{1ra}$  / There is elision of *r* due to pause —  $miṇā^{1ra} miṇā^{1ra}/miṇā^{1ra}/$   
 (पवमान ऊर्मिणा)

नोर्मयार्णसार्जुनऋध्वसे एवामृता चार्के ॥ ३४ ॥

Not in the case of *ūrmayā*, *arṇasā*, *arjuna*, *ṛbhvasē* and *evāmṛtā* in the  
*Dirghatamasah* *Arkah* — [RG Ahī 119] —  $māryā^{1ra} r māyāh^{1ra}$ ; *Pauruhanman* [Ūha  
 Sat 601], in the first *stotrīyā* -  $pyēārnā^{1ra}35a/2nāsā^{1ra}2$ , second *stotrīyā* -  $rjunōā^{1ra}3/$   
 $junoā^{1ra}3$ ; *Śaikhandina* [Ūha Kṣu 906] — third *stotrīyā* -  $bhvasārbhvasāh^{1ra}$ ;  
*Dirghatamasah* *arkah* [RG Ahī 104] — second *stotrīyā* -  $tāyartāyā^{1ra}$  (एवामृताय).

आन्कारोऽनुनासिको वृद्धः सर्वत्र ॥ ३५ ॥

The syllable *ān* which is nasal becomes *vrddha* everywhere — e.g.  
*Pauruhanmana* [Ūha Ahī 647] — in the first *stotrīyā* -  $tāitārnā^{1ra}234ihāi^{1ra}/$  ;  
*Dvaigata* - [Ūha Ahī 648] —  $ūtām^{1ra}2ihā^{1ra}2345i^{1ra}$ ; [*raṅga* in *ratitām*]. *Yaudhājaya*  
 [Ūha Eka 516] —  $tām^{1ra}234ihāi^{1ra}$ ; *Gauṅgava* - [Ūha Ahī 649] —  $tām^{1ra}3/$ ; *Rathantara*  
 [RG Sam 60] —  $tām^{1ra}234ihā^{1ra}$ ; *Brhat* [RG Kṣu 194] —  $tām^{1ra}234i^{1ra}$ .

[परिधी रतिताम्-आम् - [ना. शि. II. 4.8, 9] रङ्गीभवति।] (*Raṅga* is soft & has the duration  
 of two *mātrās*; e.g. *dadhanvā* \*)

अरेववैखानस-सन्तनिषु ॥ ३६ ॥

Not in the *sāmans* *Revahis* [RG Sam 63], *Vaikhānasa* [Ūha Ahī 550] and  
*Santani* [Ūha Sat 743] — (RG Sam 63) —  $tvā^{1ra}vān^{1ra}/ihā^{1ra}$  (पदगीतः न रङ्गः); (Ūha Ahī  
 550) — third *stotrīyā* - *kalāsān*; (Ūha Sat 743) —  $āsmānhāu^{1ra}$ .

Prapā. VII. Khaṇḍa 5 ends.

Khaṇḍa 6 begins

आउवा व्यवहितमाउ भवति सर्वं पदान्त्यं च व्यञ्जनं लुप्यते ॥ १ ॥

The *ārcika* intervened by the *stobha āuvā* gets its final *svara* as *āu* and the final consonant of the word is elided.

शातांउवा । भवा । सियो । २३४वा । उग्रा । ३२उवा शर्म । महो । २३४वा ।  
यूजा । ३उवा । वाजेषुचो । २३४वा । मधा । ३।२३ उवा । २३ ॥ २ ॥

In the Svārasauparṇa [Ūha Eka 382], in the third *stotrīyā*, there is the intervening of *āuvā* in the case of *ārcika śatam*. Its final vowel *a* becomes *āu*. The final syllable *m* of the word is elided. Then there is *gati* elision (elision of *ū*). Thus the illustration *śāṭā*<sup>1</sup>*3uvā*<sup>2</sup> is formed — (शतं भवास्यूतये). Svārasauparṇa [Ūha Eka 384] — in the first *stotrīyā*-*ūgrā*<sup>1</sup>*3uvā*<sup>2</sup>; (उग्रं शर्म), third *stotrīyā*-*yūjā*<sup>1</sup>*3uvā*<sup>2</sup> (भुजं वाजेषु); Kaṇvarathantara [Ūha Kṣu 875] — first *stotrīyā*-*mādhā*<sup>1</sup>*31uvā*<sup>2</sup>23. In this case, the vowel *u* of *madhu* becomes *āu* etc. (अच्छा कोशं मधुश्चुतम्) [M — शत्+आउवा; शत्+आउ+म् = शाता । ३उवा]

एवं जातीयानि ॥ ३ ॥

The other illustrations of this type (should be found out). (M and Śiv take it in the above *sūtra*).

अनाउभावो भृग कण्वतरे ॥ ४ ॥

In the Kaṇvarathantarāsāman [Ūha Kṣu 876], there is no state of becoming *āu* in the case of *bhṛgavaḥ*-*nābhī*<sup>1</sup>*3āuvā*<sup>2</sup>23. [M and Śiv make two *sūtra*; अनाउभावः and भृगकण्वतरे]

रेतः श्येने ॥ ५ ॥

In the Śyenasāman [Ūha Kṣu 907], there is no state of becoming *āu* in the case of *retaḥ* — *nyāvidrēto*<sup>1</sup>*3āuvā*<sup>2</sup>23/*dhāiyā*<sup>2</sup>23 (रेतोष्ठा)

षुप्रनः संतनिनि ॥ ६ ॥

In the Santanisāman [Ūha Sat 742], there is no state of becoming *āu* in the case of *ṣupranaḥ* — *jāiṣuprāno*<sup>1</sup>*3āuvā*<sup>2</sup>23/. (वाजेषु प्र नो)

अशिश्नयुः प्रवद्भागवे ॥ ७ ॥

In the Pravadbhārgavasāman [Ūha Daśa 927], there is no state of becoming *āu* in the case of *asīśrayuḥ*, in the second *stotrīyā* — *ā*<sup>1</sup>*śīśrayuḥ*<sup>2</sup>*3āu*<sup>1</sup>/

ओष्ठ्यश्चान्तः पदिको नाउ भवति ॥ ८ ॥

The labial vowels (i.e. *u*, *o* and *au* in the midst of a word) do not become *āu* in all *sāmans*.

यथा मान्दीमा । २३४दा/यतो । ३ आउवा । २३/ श्रीणन्तो गोभिरू । ३

आउवा । २३ ॥ ९ ॥

e.g. in the *sāman Agnestriṇidhana* [Ūha Daśa 88], in the third *stotrīyā* -

māṇḍīmā [234dā/yāto]3āuvā[23. [The labial *o* in *yato* does not become *āu*] Agnestrīṇidhana [Ūha Ahī 607] — Śrīṇāntōgobhirū[3āuvā[23; (The labial *u* in *ru* does not become *āu*).

मरुच्च ॥ १० ॥

And in the case of *marut* also — Santani [Ūha Sat 684] — in second *stotrīyā* - cāṇḍrōmārū[3āuvā[23 [हरिश्चन्द्रो मरुद्गणः । ŪĀ. 1311. Though the word *marut* ends in *t*, there is no becoming *āu*, for in the *marut*, *u* is in the midst of the word.]

न योनिं सोमसाम्नि सीदञ्छयेना [२३ः/हाइ/नायाउवा/नाइमा उवा [३ ॥ ११ ॥

[M reads the sūtra as — न योनिं and covers the illustration in his commentary];

In the Adhyardhedasomasāman [Ūha Sam 370], in the third *stotrīyā*, there is the state of *āu* in the case of *nayonim*—nāyāuvā/ (sīdāñcchyeṇā[23h); nāimāuvā[3. [*o* in *yo* of *nayo* gets the state of being *āu*].

सुनोत सौपर्णे ॥ १२ ॥

In the Vilamba sauparṇasāman [Ūha Daśa 146], there is the state of becoming *āu* in the case of *sunota/madhumattamam/* in the third *stotrīyā* — sūnā[3uvā[3 [*au* of *o* of *sunō*]

ऊर्मिणा वाग्रमैधातिथयोः ॥ १३ ॥

In the Vāmrasāman [Ūha Sam 278], and the Maidhātithasāman [Ūha Sam 368], there is the state of becoming *āu* on the case of *pavamānaūrminā*, in the second *stotrīyā* - Ūha Sam 278 — nāāuvā[3; *āu* in place of *u* of *ūrminā*; Ūha Sam 368—nāāuvā - *au* in place of *u* of *ūrminā*.

वर्ण-सदस्यव-प्रवद्-उद्वत्-सामराजेषु स्पर्शानामलोपो यथा द्युम्नानि । मानू[२/ षाणा [३ माउ/ सहस्त्रिणा [३ माउ। घाजि ह्रिया [३ माउ वन्मधुमात्। सू[२ वीरिया [३ माउ। तिरेभा [३ नाउ । घृतावसाना [३ पारिया [३ सी [३ निर्णि जा [३ माउ । श्येनयोनी [३ म्धा। तवा [३ न्ता [३ म् । आसदा [३ दाउ ॥ १४ ॥ [M. has the sūtra upto सामराजेषु rest as व्याख्या]

There is no elision of *sparsa* syllables in the *sāmans* - Śākvaravarṇa [Ūha Eka 385], [Ūha Eka 393], Trāśadasyava [Ūha Eka 488], Pravadbhārgava [Ūha Daśa 127], Udvadbhārgava [Ūha Kṣu 913] and Mahāsamarāja [Ūha Daśa 188] — e.g. (Ūha Eka 385) — third *stotrīyā* - dyūmnāni/mānū[2/ śāñā[3māuvā[23, — no elision of *m* [मानुषाणाम्] (Ūha Eka 393) — śahasrīñā[3māuvā[23 [सहस्त्रिणाम्]; (Ūha Eka 488) — first *stotrīyā* - ghājihviyā[3māu; (दीर्घजिह्वयम्) (Ūha Daśa 127) — third

*stotrīyā* - vānmadhumat/sū<sup>1ra</sup>2vīriyā<sup>2</sup>māu; (सुवीर्यम्). (Ūha Kṣu 913) — first *stotrīyā* - tī<sup>2</sup>3rēbhā<sup>1ra</sup>3nāu (अत्येति रेभन्). (Ūha Daśa 188) — third *stotrīyā* - nīrñijā<sup>2</sup>3māu ..... (निर्णिजम्) (घृतावसानः पा/रिया/३सी/३ / nīrñijā) (Ūha Daśa 188) — first *stotrīyā* - āsādā<sup>2ra</sup>3dāu (आसदत्)

न तिष्ठुप् शिशुमुद्वति । सोमोवाइरा १२३ जमनूरा १२३ जतिष्ठा १३१ उ ॥ १५ ॥

In the Udvadbhārgavasāman [Ūha Kṣu 913], in the second *stotrīyā* there is no non-elision of *p* in the case of *triṣṭup*—*jatiṣṭā*31u. [<sup>2ra</sup>sōmōvāirā23/<sup>2</sup>jāmanūrā23/<sup>2</sup>jāti ...../] (सोमो विराजमनुराजति ष्टुप् l) - *p* is elided.

रहस्ये च न सर्वमाउ भवति । व्यञ्जनं च न लुप्यते यथा वाजीय-  
नित्यवत्सातीषङ्गसिमासु ॥ १६ ॥

In the Rahasyagāna, all the *ārcika* does not become *āu* and there is no elision of the consonant — e.g. Rāyovājīya [RG Daśa 14] — <sup>1</sup>jāyāmā<sup>2</sup>31uvā<sup>2</sup>23; (स्वराज्यम्) Nityavatsās — [RG Eka 82] — kvābhīrā<sup>1</sup>31uvā<sup>2</sup>23; (ऋक्वभिः); Atīṣaṅga [RG Kṣu 181], second *stotrīyā* - ākṣāā<sup>1</sup>31uvā<sup>2</sup>23 (अक्षाः); Simās [RG Kṣu 204] — second *stotrīyā* - ākṣāā<sup>2</sup>31uvā<sup>2</sup>23 (अक्षाः)

यत्राउभावो व्यञ्जनलोपश्च तद्वक्ष्यामः ॥ १७ ॥

We shall mention (now) the cases where there is the state of becoming *āu* and the elision of the consonant.

स्वरान्तः कण्ठ्यः सर्वत्र ॥ १८ ॥

The guttural final vowels i.e. *a*, *ā*, *e*, *ai*, *o*, *au* and *visarga* become *āu* in all cases e.g. Simās [RG Kṣu 204] — <sup>1</sup>rāyā<sup>2</sup>31uvā<sup>2</sup>23 (मन्द्रयायाति .....). *yā* of *yāyā* is elided. [रीयो आउवा इति प्राप्ते संधिर्भवति सया १३१ उवा १२३]; by न वृद्धं रे — सन्निकर्षप्रतिषेधः Cf. Rktaṇtra - 3.1.8]

विष्णवे सहस्रिणमिति यण्वापत्ययोः ॥ १९ ॥

In the *sāman* Yaṇva [RG Daśa 11] and Apatya [RG Sam 33] there is the state of becoming *āu* and the elision of the final consonant — RG Daśa 11 - 2nd *stotrīyā* - <sup>2ra</sup>sōmāarsantūvā<sup>1ra</sup>23iṣṇāvāu (विष्णवे-वे=वाउ), third *stotrīyā*.... <sup>1</sup>sāhā<sup>2</sup>23srīṇāu - (सहस्रिणम्); RG Sam 33 - second *stotrīyā* - <sup>1</sup>vā<sup>2</sup>23iṣṇāvāu, third *stotrīyā* - <sup>1</sup>sāhā<sup>2</sup>23srīṇāu. [In RG Daśa 11, in the second *stotrīyā*, there is no elision of the consonant which is final, only there is आउभाव (āu bhāva).]

अञ्जोरैवतयोर्व्यम् ॥ २० ॥

In the *sāmans* Añjovairūpa [RG Sam 31] and Raivata-ṛṣabha [RG Daśa 18], the *tālavya* (palatal) becomes *au* - (RG Sam 31) — <sup>2</sup>mānā<sup>2</sup>312uvā<sup>2</sup>23i; *i* of *ni* has *āubhāva* (maniṣinah); (RG Daśa 18) — first *stotrīyā* - <sup>2ra</sup>dyāvidyavā<sup>1</sup>31u (द्यविद्यवि), third *stotrīyā* - <sup>2ra</sup>khyā<sup>1ra</sup>āgahā<sup>2</sup>31u. (khyā āgahi)

अःकारश्च रेवते ॥ २१ ॥

And also in the Raivata-ṛṣabhasāman [RG Daśa 18], in the second *stotrīyā*, *aḥ*, becomes *āu* - <sup>2ra</sup><sup>1ra</sup>vātōmadā<sup>2</sup>31u (इन्द्रदेवतो मदः)

सिमासु सर्वमाउभवति ॥ २२ ॥

In the Simās [RG Kṣu 204 & 205], the guttural and the palatal become *āu*. (RG Kṣu 204) — <sup>1</sup>adhā<sup>2</sup>31uvā<sup>2</sup>23; (अधि); (RG Kṣu 205) — <sup>1</sup>hārā<sup>2</sup>31uvā<sup>2</sup>23 (हरिम्)

अनुगन्ते ॥ २३ ॥

In these Simās [RG Kṣu 204] there is no state of becoming *āu* in the case of the ending of the *ṛc* — e.g. - <sup>1</sup>ākṣāā<sup>2</sup>31uvā<sup>2</sup>23 etc. (दुग्धामिरक्षः)

छान्दसीषु दिशोवसोराणां घोनाम् ॥ २४ ॥

In the Chāndasīsimās (A.G. 291-293) there is the state of becoming *āu* and the elision of the consonant in the case of *diśaḥ*, *vasaḥ*, *rāṇām* and *ghonām*. First *stotrīyā* - <sup>1</sup>dāiśā<sup>2</sup>31uvā<sup>2</sup>23, (*diśaḥ*), the vowel *ā* of *śā* in *diśaḥ* becomes *āu* and there is the elision of consonant ; <sup>1</sup>vasā<sup>2</sup>31uvā<sup>2</sup>2, (*purūvasaḥ*); Second *stotrīyā* - <sup>1</sup>nā<sup>2</sup>31uvā<sup>2</sup>23 (*śūrāṇām*); <sup>1</sup>nā<sup>2</sup>31uvā<sup>2</sup>23 (*maghonām*).

ऋगन्तेषु च ॥ २५ ॥

And also in the endings of the *ṛcs* of the *chāndsīsimās*, there is the state of becoming *āu* and the elision of the consonant — first *stotrīyā* - <sup>1</sup>jāsā<sup>2</sup>31uvā<sup>2</sup>23; (*rñjase*); second *stotrīyā* - <sup>1</sup>dvāiśā<sup>2</sup>31uvā<sup>2</sup>23 (*dviśaḥ*); third *stotrīyā* - <sup>1</sup>vahā<sup>2</sup>31uvā<sup>2</sup>23 (*bravāvahai*).

अक्षारित्यस्य शब्दस्य रेफलोपः स्वरघोषवत्सु प्रत्ययेषु ॥ २६ ॥

There is the elision of *ṛ* when followed by vowel and *ghoṣa* (soft consonants) in the case of the word *akṣāḥ* in Nityavatsās [RG Kṣu 179], Aṭisaṅga [RG Kṣu 181] and Simās [RG Kṣu 204] — (RG Kṣu 179) — second *stotrīyā* - <sup>1</sup>ākṣāā<sup>2</sup>31uvā<sup>2</sup>23; (RG Kṣu 181) — second *stotrīyā* - <sup>1</sup>ākṣāā<sup>2</sup>31uvā<sup>2</sup>23/; (RG Kṣu 204) second *stotrīyā* - <sup>1</sup>ākṣāā<sup>2</sup>31uvā<sup>2</sup>23/;

[First there is the repha of the *visarga* and then elision of it being followed by the vowel *a* or the syllable *ha*. By P.S. 6.5.1 the *ā* becomes *a*]. In the Mānavottara Sāman [Ūha Daśa 85], in the third *stotrīyā* there is the elision of repha in the *prastāva* of the third *stotrīyā* - <sup>1</sup>somōdūgdhābhirakṣāḥ/hōvāi. (There is repha of *visarga* in sandhi and then its elision)

ज्योक्कः शब्दस्त्वो त्वं हे ॥ २७ ॥

In the Marāyasāman [Ūha Kṣu 873] in the third *stotrīyā*, we have māghāvañjyō-kkaḥ/ kaḥ/kō/hāu, being followed by *ha*, the vowel of earlier *ka* becomes *o*.

सकारलोपः\* ॥ श्रवस्तमः साहान्विश्वायां संहिते ॥ २८ ॥

In the *Saṁhitasāman* [Ūha Eka 418], there is the elision of *sa* in the third *stotriyā* based on the *rc* beginning with *sāhvānviśvā* in the case of *śravastamaḥ*—*śrāvā*[23/hāuvā]3// tā[234māḥ]// (श्रवस्तमः)

सुशस्तिभिरिलान्दे द्वितीयायाम् ॥ २९ ॥

In the second *stotriyā* of *Ilānda* [RG Sam 70], there is the elision of *sa* in *susastibhiḥ* - *timirmāndasva* (*sti*)

मानस्तरभिजमवर्ते थादौ लोपः ॥ ३० ॥

In the *Jamadagneḥ Abhivartasāman* [Ūha Sat 715], in the third *stotriyā*, in the *udgītha*, there is elision of *satā*[234. (स्ताः)].

पराङ्गं वा ॥ ३१ ॥

Or the consonants become the part of the other *parvan-stāḥ* <sup>[2]</sup> (धीमहेस्ताः)

सुहस्ताः स्तावे ज्ञीयस्य लोपः ॥ ३२ ॥

In the *prastāva* of *Yajñāyajñīya* [Ūha Sat 751], in the second *stotriyā*, there is elision of *s* in the case of *stā* of *sushastah* - *tāssāḥ*.

पराङ्गं वा ॥ ३३ ॥

Or *s* becomes part of the latter *ta* in *suhustāḥ* - *stāḥ/sāḥ*/

इन्द्रायेन्दिविति क्रौञ्चे वलोपः सन्धौ ॥ ३४ ॥

In the the *Krauñcasāman* [Ūha Daśa 100] based on the *rc* beginning with *indrāya indo*, there is the elision of *va* in the *sandhi* - *indrāyēndā*[lauho. [In *dā*], the *ugati* becomes *va*. The *va* is elided. There is *gati* in the *sandhi*].

उगतिर्विरते ॥ ३५ ॥ [M — गतिर्विरते ॥]

In the pause, there is *ugati* - *indrāyēnda*[3Iu/auhō.

द्वियकारसंयुक्ते विकृष्टे पूर्वो यकारः प्लुत आकारः संपद्यते रयिंसोमश्रवा

[३१ आऽयाम् ॥ ३६ ॥

When the conjunct consonant has two *yas*, and is separated the first *ya* becomes *pluta* i.e. *ā*—e.g. in the *Aidasaindhukṣitasāman* [Ūha Ahī 653], in the second *stotriyā* - *ṛayimsōmaśravā*[1ā]3yām (श्रवाय्यम्) —

\* M. reads the sūtras 28, 29, 30 as follows: सकारलोपः ॥

श्रवस्तमस्साहान्विश्वायां संहिते ॥

सुशस्तिभिरिलान्दे द्वितीयायाम् ॥

मानस्तरभि जमवर्ते थादौ ॥

Siv. reads sūtra 30 as —

मानस्तरभि जमवर्ते थादौ लोपः ॥



यि क्रौञ्चे निधनत्वात् ॥ ३७ ॥

In the Ṛṭiyakrauñcasāman [Ūha Daśa 49], there is the change of first *ya* in *yi* (in the case of *śravāyā*) due to *nidhana*. By PS 3.1.12 (निधने हीषीत्वं सर्वत्र). There is the *prakṛtibhāva* (state of being in the original form) e.g. *yī*[234yām. [pāva]<sup>1</sup>2mānā<sup>1ra</sup>2/śrāvā<sup>2</sup>345/yī<sup>3</sup>234yām<sup>5</sup> — (*pavamāna śravāyā*)

याशब्दः कुण्डपाय्ये महेनायां च प्रणपात् कुण्डपाया [२३ याः ।

सत्यश्रवसि वाय्ये ॥ ३८ ॥

[M reads the sūtra up to महेनायां च । and the rest he takes in *vyākhyā* (commentary).]

In the Ratri Daivodāśasāman i.e. Ihavaddaivodāśa sāman [Ūha Daśa 22], there is *yā* in the place of *ā* in the case of *kuṇḍapāyāḥ* — e.g. *prāṇapāt<sup>1ra</sup>kuṇḍapāyā*[23yāḥ.

In the Rāyovājīyasāman [RG Sat 123], based on the *ṛca* beginning with *mahenaḥ* in the first *stotṛyā*, the syllable *yā* is there in place of the first consonant, *y* in *satyaśravasivāyā* — *satyaśravasivā*[3/yāyāi/

अवृद्धः स्तोभात्पर इकारः सम्पद्यते । रायिं सोमश्च ।

वौऽरहो । वाहा । इयाऽरम् ॥ ३९ ॥

In the Bhāśasāman [Ūha Daśa 158], in the second *stotṛyā* the first *y* of the *yy* which is separated and is not *ṛddha*, coming after *stobha* becomes *i* [*rayim<sup>2ra</sup>śōma*/śra/vāu[3hō/]<sup>2ra</sup> vahāi<sup>3ra</sup>/iyā<sup>2</sup>2m. (*Śravāyā*).

Prapā. VII Khaṇḍa 6 ends.

VII. 7 begins [*Atihāra*]

अनुस्वारः स्पर्शः स्वर्गीये प्रत्यये रेफः स्पर्शोष्मभिः संयुक्त एते शब्दास्त्रयोऽन्तःपदिकाः

स्तोभव्यवहिताः सर्वत्रातिहियन्ते स्तोभान्ते विरते लोपः संधावल्लोपः ॥ १ ॥

The *anusvāra*, (i.e. *anusvāra* in conjunction with *sparsa* consonant), the *anusvāra* in conjunction with *uṣmans* (i.e. śa, ṣa, sa, ha), the *sparsa* followed by the syllable of its own class, and followed by *uṣmans*, the *repha* in conjunction with *sparsa* or *uṣman* syllables, these syllables, in the midst of a word, when intervened by *stobha* are taken to the syllable crossing over the *stobha*. At the end the *stobha*, in *virāma*, these are elided. At the end of *stobha* where there is *sandhi*, there is no elision. [*Anusvāra* becomes joined with the syllable in conjunction — the *sparsa* becomes one with the syllable of its own class in conjunction. *Repha* becomes one with the syllable of its class in conjunction].

बर्हिषि तर्तुराणाः पिशङ्गमीशानकृदघशंससरांसि संहमहेति ॥ २ ॥

[M and Śiv — इत्येवंजातीयानि ॥]

e.g. *barhiṣi* (GGG.1) - *Repha* followed by *Uṣman*-tsā<sup>1</sup>2[ibā<sup>3</sup>234āūhōvā<sup>5ra</sup>/hi<sup>3</sup>234ṣi<sup>5</sup>

-(elision of *r*). *tarturānāh* (GGG 544.1) - <sup>5</sup>apā<sup>4ra</sup>mived<sup>5</sup>ūrmay<sup>5ra</sup>astāu<sup>4ra</sup>/hovāhāi<sup>5</sup>//  
<sup>3</sup>tūrā<sup>2a</sup>nā<sup>3</sup>[234h/<sup>3ra</sup>hāhōi/<sup>2</sup>[अपामिवेदुर्मयस्तर्तुणाः] (PŪ Arc 544). Anusvāra followed by  
*sparsa* - piśaṅgam (Ūha Daśa 103) Uttara, i.e. Aida Aukṣṇorandhra -  
<sup>1</sup>rāyimpī<sup>a</sup>śā<sup>2</sup>[3hā<sup>2</sup>3hā<sup>2</sup>/gāmbā<sup>2</sup>hulampur<sup>1</sup>uspr<sup>2</sup>hām / [atihāra of *anusvāra* at the end  
 of *stobha*]

Repha followed by *sparsa* — Īśānakṛt [Ūha Eka 376] Śyaitasāman - third  
*stotrīyā* - in the *udgītha* <sup>2a</sup>īśā<sup>1</sup>nākā<sup>2</sup>[234/<sup>5</sup>ō/6hā<sup>2</sup>/tūvidyumnā<sup>1</sup>syā<sup>2</sup>/. At the end of *stobha*,  
 there is *atihāra* in *sandhi*. There is elision in *virāma*. There is elision of *tin* in *īśānakṛt*.  
 Anusvāra followed by *uṣman* [Ūha Sat 370] - Adhyardheḍasomasāman —  
<sup>1</sup>ghā<sup>2</sup>śāuvā<sup>2</sup>/sāhōuvā<sup>2</sup>3/ Atihāra in *sandhi*, elision of *anusvāra* in *virāma* (अघशंसहा)

Dhurāsākamaśva [Ūha Ahī 555] — second *stotrīyā* - *Sarāmsi* -  
<sup>1</sup>āyāmsarā<sup>2</sup>[3hā<sup>2</sup>u<sup>2</sup>3hō<sup>2</sup>3/ <sup>ra</sup>sidhāvata<sup>2</sup>3i/sam<sup>1</sup>ha - [Ūha Eka 476] Āndhīgava -  
*adrisamhatam* - ādrā<sup>2</sup>23isā<sup>2</sup>/hūmmā<sup>2</sup>[212m/hātampriyā<sup>1</sup>mindrā<sup>2</sup>.../ *mamha* - [Ūha  
 Daśa 193] Dāvasunidhana-pavasva—mamhayad - pavāsvā<sup>2</sup>1mā<sup>2</sup>23/hōvā<sup>2</sup>3hā<sup>2</sup>/  
 hayāt/

In the Dāvasunidhana, in the case of *pavasva* ma there is fixed pause, being  
 the end of *bhakti*. So the interval is of three *mātrās*. Then how is the *atihāra*? The  
 answer is that it is to be understood as belonging due to the study of *samhitā*. [एके  
 तावद् ब्रुवते संहिताध्ययनेनैव द्रष्टव्यम् ।]

एवंजातीयानि ॥ ३ ॥

Such other illustrations should be found out.

अतिहारप्राप्तं व्यञ्जनं लुप्यते ॥ ४ ॥

In the following cases, the consonant that is to have *atihāra*, is elided.

आनंश देव्ये ॥ ५ ॥

In the Mahāvāmadevyasāman [Ūha Ahī 598], in the second *stotrīyā* there is  
 the elision of *anusvāra* in the case of ānāśa - nā<sup>1</sup>/āu<sup>2</sup>3hōhāi<sup>2</sup>/śāśā<sup>2</sup>23vasā<sup>2</sup>. [Here  
 there is the elision of the *anusvāra* in *nam* (उदानंश शवसा)]

ज्योतीषि वृषन्न दर्शि वारे ॥ ६ ॥

In the Vāravantīyasāman [Ūha Eka 508], in the second *stotrīyā*, there is the  
 elision of *anusvāra* in the case of *jyotīṃṣi* - yēna <sup>1ra</sup>jyōtā<sup>1ra</sup>ūhōhāi<sup>2</sup>/śī .....

There is the elision of *r* in the case of *vṛṣan*. [Ūha Eka 528] — in the second  
*stotrīyā* - sūrūpavā<sup>2</sup>ūhōhāi<sup>2</sup>/śā ....., (*r* becomes *ār* and elision of *r*).

Elision of *r* in the case of *darśi* — [Ūha Prā 828] — prātyuvadā<sup>2</sup>/āūhōhāi<sup>1</sup>  
 /śī .....

वर्पसो दशतिलान्दे ॥ ७ ॥

In the Īlāndasāman [RG Sat 70], in the second *stotrīyā*, there is the elision of *r* in the case of *varṣasaḥ* and *darśate* — <sup>1</sup>ḍādhurbh<sup>1ra</sup>īvā<sup>2</sup>/hā<sup>3</sup>31uvā<sup>2</sup>23/pā<sup>2</sup>sah ... (भूरिवर्पसः). <sup>2</sup>Sā<sup>2</sup>ā<sup>2</sup>ū<sup>2</sup>hō<sup>2</sup>hō<sup>2</sup>hā<sup>2</sup>/śā<sup>1</sup>tā<sup>2</sup>1syā<sup>2</sup>2/ (स दर्शतस्य)

अन्धसः स्वारे पर्णे ॥ ८ ॥

In the Svārasauparna [Ūha Eka 382], in the second *stotrīyā*, there is the elision of *anusvāra* in the case of *andhasaḥ* - <sup>3</sup>mā<sup>4</sup>hī<sup>4ra</sup>sthō<sup>3</sup>mā<sup>4</sup>sā<sup>4</sup>dā<sup>5</sup>/hū<sup>1</sup>m/dhā<sup>3</sup>234sā<sup>5</sup>h/ - (मत्सत् / अन्धसः)

प्रशंसन्ति विशीयान्धीगवयोः ॥ ९ ॥

In the Viśoṣiṣīya [Ūha Ahī 575] and Āndhīgava [Ūha Eka 423] *sāmans*, in the second *stotrīyā*, there is the elision of *anusvāra* in the case of *prāśamsanti* — (Ūha Ahī 575) — <sup>1</sup>prā<sup>1</sup>234śahāi<sup>5</sup>/ō<sup>1</sup>/hū<sup>3</sup>vāi<sup>2</sup>/sā<sup>3</sup>234nt<sup>5</sup>/ (Ūha Eka 423) — <sup>1</sup>prā<sup>1</sup>śā<sup>2</sup>3uvā<sup>2</sup>/ / sā<sup>2</sup>2ntāi<sup>1</sup>.

हिन्वन्ति विशोविशीये ॥ १० ॥

In the Viśoṣiṣīyasāman [Ūha Daśa 170], in the *prastāva*, there is the elision of *anusvāra* in the case of *hinvanti* - <sup>2</sup>hī<sup>2</sup>n<sup>2</sup>vā<sup>2</sup> hū<sup>2</sup>msthita<sup>2</sup>3isū<sup>2</sup>/ (हिन्वन्ति) [Dīpa-<sup>2</sup>hī<sup>2</sup>n<sup>2</sup>vā<sup>2</sup>hū<sup>2</sup>tā<sup>2</sup>3isū<sup>2</sup>].

मन्दानं गीर्भिर्जनित्रे ॥ ११ ॥

In the Uttarajanitrasāman [Ūha Ahī 542], in the first *stotrīyā*, there is elision of *anusvāra* in the case of *mandānam* and in the second *stotrīyā*, there is the elision of *r* in the case of *gīrbhiḥ* — first *stotrīyā* - <sup>4</sup>vā<sup>4</sup>sō<sup>4</sup>rmā<sup>5</sup>/hōi<sup>1</sup>/hoi<sup>1</sup>/dā<sup>1</sup>nā .... (वसोर्मदानम्); second *stotrīyā* - <sup>4</sup>indram<sup>5</sup>gāi<sup>1</sup>/hōi<sup>1</sup>/hoi<sup>1</sup>/bhī<sup>1</sup>rnā ..../ (इन्द्रगीर्भिः)

धर्मन् दैर्घे ॥ १२ ॥

In the Dairghaśravasasāman [Ūha Eka 401], in the third *stotrīyā* there is elision of *r* in the case of *dharman* — <sup>1</sup>mṛ<sup>1</sup>tā<sup>1</sup>syā<sup>2</sup>2dhā<sup>2</sup>/ō<sup>1</sup>3hā<sup>2</sup>/ō<sup>1</sup>3hā<sup>2</sup>3ē<sup>2</sup>34/<sup>3</sup>mā<sup>3</sup>nā<sup>2</sup> ...../

विन्दुः सिष्ठे ॥ १३ ॥

In the Vāsiṣṭhasāman [Ūha Ahī 659], in the third *stotrīyā*, there is the elision of *anusvāra* in the case of *vinḍuḥ* — <sup>3ra</sup>ō<sup>2</sup>vā<sup>2</sup>34ā<sup>3ra</sup>ū<sup>4ra</sup>hō<sup>5</sup>vā<sup>5</sup>/dū<sup>1</sup>rd<sup>1</sup>rā/ (गोविन्दुर्द्रप्सः)

इन्द्रव उद्वंशीये ॥ १४ ॥

In the Udvaṁśīyasāman [Ūha Sat 719], in the third *stotrīyā*, there is the elision of *anusvāra* in the case of *indavaḥ* - <sup>1</sup>bh<sup>1</sup>yā<sup>1</sup>ā<sup>1</sup>32uvā<sup>2</sup>3/ū<sup>1</sup>p/ <sup>1</sup>ar<sup>1</sup>ī<sup>1</sup>ghā<sup>1</sup>234 <sup>1</sup>mā<sup>1</sup> <sup>1</sup>vy<sup>1</sup>ā<sup>1</sup>32 <sup>1</sup>uvā<sup>1</sup>3/ उप / दा <sup>1</sup>r<sup>1</sup>ī<sup>1</sup>ghā<sup>1</sup>34 <sup>1</sup>hō<sup>1</sup>इ // [अरंघामध्यइन्द्रवः]

कर्म वत्सासु ॥ १५ ॥

In the *sāman* Nityavatsās [RG Kṣu 169], in the first *stotrīyā* - there is the elision of *r* in the case of *karma* — māmadamā<sup>[2]</sup>hikā<sup>[1]</sup>/iḍā/makartave. (ममाद महिकर्म)

आथर्वणे सर्वम् ॥ १६ ॥

There is the elision of every syllable that has secured the position of *atihāra* e.g. In the *Ātharvaṇasāman* [RG Sam 32], there is the elision of *anusvāra* in the case of *ṣiṇca* and of *r* [RG Eka 71], in the case of *dirgha* etc. — paritōsāi/<sup>[2]</sup>uhuvāohā<sup>[1]</sup>/ (परीतोषिञ्चता) - (see *Ajātaśatru*) - <sup>[2]</sup>āuhovāhāu<sup>[1]</sup>/vā<sup>[2]</sup>/āvāt<sup>[1]</sup>/catā ....// <sup>[2]</sup>sākhāyodāi<sup>[1]</sup>/uhuvāohā<sup>[1]</sup>/āuhovāhāu<sup>[1]</sup>/vā<sup>[2]</sup>/jyotih<sup>[1]</sup>/ghajihvā ....// सरवायो दीर्घ जिह्वम्)

तन्दुकार्तयशे स्वरान्तमेके विसर्जनायान्तं वा ॥ १७ ॥ १८ ॥

[M — तन्दुकार्तयशे स्वरान्तमेके ॥ विसर्जनीयान्तं वा ॥]

In the *Kārttyayaśasāman* [Ūha Daśa 134] in the third *stotrīyā*, some *ācāryas* consider the word *tandu* ending with the vowel *u* - <sup>[2]</sup>tāndūau<sup>[1]</sup>3hō<sup>[2]</sup>3rōṣām<sup>[5]</sup>; others consider it as ending in *visarga* - <sup>[2]</sup>tāndūrau<sup>[1]</sup>3hō<sup>[2]</sup>2o[sā6m/ as is seen in the *chandas* (तं दुरोषम्)

क्रतुविच्च पूर्ववत् ॥ १९ ॥ [M takes it in the व्याख्या of sūtra 17 & 18].

And in the *Kāleyasāman* [Ūha Eka 399], there is the ending in vowel and consonant (पूर्ववत्) in the case of *kratuvi* - <sup>[2]</sup>kratū<sup>[1]</sup>3/vā<sup>[2]</sup>234it/tamah/ (मक्रतुवित्तम्)

स्वासु भरे यन्तुरं लोपः ॥ २० ॥

In the *Saubharasāman* based on its own *trca* [Ūha Ahī 631], in the 2nd *stotrīyā*, there is the elision of *anusvara* in the case of *yanturam* - <sup>[2]</sup>ṣvayā<sup>[1]</sup>3hā<sup>[2]</sup>3i<sup>[1]</sup>/tū<sup>[2]</sup>23rā<sup>[3]</sup>234<sup>[5]</sup>āu<sup>[1]</sup>hōvā<sup>[1]</sup>/ [इडिष्व यन्तुम्]

पूर्वाङ्गं वा ॥ २१ ॥

Or it becomes part of the former syllable — <sup>[2]</sup>ṣvayā<sup>[1]</sup>3m ..... hā<sup>[2]</sup>3illtū<sup>[1]</sup>2rā<sup>[3]</sup>234m/<sup>[5]</sup>āu<sup>[1]</sup>hōvā<sup>[1]</sup>/

कश्चित्पदान्तो लोपः प्राप्तोऽतिहियते कश्चित् पदान्तः पूर्वाङ्गं प्राप्तोऽतिहियते ।

वचनात् । प्राक् स्तोभस्य स्वरान्तो विरामः स्तोभान्ते विरते लोपः संधावलोपः ॥ २२ ॥

[Now is stated the *atihāra* of the endings of the word] Among the *anusvāra*, *sparsā* and *repha*, the ending of the word which has secured elision has *atihāra*, that which becomes the part of the former syllable has *atihāra* i.e. it is taken crossing the *stobha* as per the statement; the pause with the ending of the vowel *a* etc. is there at the end of word before *stobha*. [The *anusvāra* etc. are elided at the end of the *stobha*; the *visarga* which has become *repha* is elided when the pause is there at the end of the *stobha*; in the case of *sandhi* there is no elision (there is *atihāra*) at the end of *stobha*.

निष्ठा अधयदिमायां सदोविशीयोत्सेधयोः ॥ २३ ॥

In the *sāmans* Sadoviśīya [Ūha Eka 524] and Utsedha [Ūha Eka 525], in the *stotrīyā* based on the *ṛc* beginning with *adhayadime* there is the pause ending in vowel before *stobha* - in the case of *niṣṭha* - (Ūha Eka 524) — <sup>2ra</sup>yūthenānāi/<sup>1ra</sup>ośhā/<sup>2na</sup>sthā.... / (niḥ/sthāḥ/) (निष्ठाः). Here, the *visarga* which has secured *atihāra* and has become *s*, is elided when pause is there at the end of *stobha*.

[यूथेननाइ । ओ३ हा ॥ स्था वाषा३ १ भा३ २ (Ūha Eka 525) — Utsedha - 3rd *stotrīyā* - <sup>2ra</sup>yūthenānāi/<sup>1ra</sup>hā/<sup>2</sup>31uvā/<sup>2</sup>3/ū/<sup>3ra</sup>34pāi/<sup>2</sup>sthā/<sup>3ra</sup>3rśābhāḥ/]

The elision of *s* - *sthāvā*; non-elision when *sandhi* - *ṣṭhāvā*

कुविस्वासु मार्गीयवे ॥ २४ ॥

In the *Mārgīyavasāman* based on its own *ṛcs* [Ūha Ahī 538], in the third *stotrīyā*, there is the securing of the *telision* in the case of *kuvit* which gets *atihāra* — <sup>2</sup>kūvaūhōvā/<sup>2</sup>sāsyā/<sup>2</sup> (कुवित्सस्या); by ओवौकारयोः एकीभावः - [there is the union of *o* and *au*].

अचिक्रदत्पवमानाभ्यर्षसीत्यत्र कण्वतरे ॥ २५ ॥

In the *Kaṇvarathantarasāman* [Ūha Sat 752], there is the elision of *t* in the case of *acikradat*, in the *stotrīyā* based on the *ṛc* beginning with *pavamānābhyaṛṣasi* — <sup>2</sup>krādā/<sup>3</sup>uvā/<sup>2</sup>3//<sup>2</sup>3/vānāā/<sup>2</sup> There is the elision of *t* in pause. (*da* + *āuvā* = *dāuvā*). *Atihāra* in *sandhi* - *e*/<sup>3</sup>3dva naā/

पुरमजीजनो हि देव्ये ॥ २६ ॥

In the *Mahāvāmadevyasāman* [Ūha Sam 350] based on the *ṛca* beginning with *ajijanohi*, there is the *atihāra* of *m* at the end of the word *puram* which has secured elision by the *sūtra* (PS.8.2.1) — ओवौकारयोरेकीभावेऽलोपः - <sup>3</sup>pūraūhō/<sup>3</sup>hūmmā/<sup>2</sup>2/dhā/<sup>2</sup> ..... (पुरम्या ॥) in *sandhi* - *hum mā*/*mdhyā*/<sup>2</sup>2/ elision when pause — *hum mā*/<sup>2</sup>2/ *dhyā*/<sup>2</sup>2/

मदुरिता ये ददति देव्ये ॥ २७ ॥

In the *Mahāvāmadevyasāman* [Ūha Ahī 591], in the third *stotrīyā*, beginning with *ye dadati*, there is the *atihāra* of *visarga* turned into *r* and secured elision by the *sūtra* (PS. 8.2.1) (तरेमदुरिता) — <sup>2</sup>mādaūhō/<sup>3</sup>hūmmā/<sup>2</sup>21. Here the *visarga* in *maduḥ* is changed to *r* which has secured elision, has *atihāra* in *sandhi* *hum mā*/<sup>2</sup>2/<sup>2</sup>2iḥ/ in *virāma* — *hum mā*/<sup>2</sup>2/<sup>2</sup>2i [<sup>2</sup>mādaūhō/<sup>3</sup>hūmmā/<sup>2</sup>2/<sup>2</sup>2i to-<sup>pa</sup>35hoi. (दुः । इता) तरेम दुरिता]

उषर्बुधोऽग्ने विवस्वदेव्ये ॥ २८ ॥

In the *Mahāvāmadevyasāman* [Ūha Pra 837] based on the *ṛca* beginning with

*agne vivasat*, there is the *atihāra* of *r* of *visarga* in the case of *uṣarbudhaḥ* — in the first *stotrīyā* —  $\dot{u}\dot{s}\dot{a}\dot{u}\dot{h}\dot{o}\dot{3}/h\dot{u}\dot{m}\dot{m}\dot{a}\dot{2}/$  — the *repha* in *uṣarbudhaḥ* is elided by (PS. 8.2.1); there is *atihāra* in *sandhi* —  $h\dot{u}\dot{m}\dot{m}\dot{a}\dot{2}/r\dot{b}\dot{u}\dot{2}/$ . There is elision in pause —  $h\dot{u}\dot{m}\dot{m}\dot{a}\dot{2}/b\dot{u}\dot{2}/$  .....

गिर्वणस्त्वया भूषन्ति मानवे ॥ २९ ॥

In the *Mānavottarasāman* [Ūha Sat 707], there is the *atihāra* of the *visarga* turned in to *r* (by PS. 8.2.1) in the third *stotrīyā* based on the *ṛc* beginning with *tvayā bhūṣanti* —  $dr\dot{a}\dot{2}/g\dot{a}\dot{2}/34\dot{a}\dot{u}\dot{h}\dot{o}\dot{v}\dot{a}/v\dot{a}\dot{2}/34\dot{n}\dot{a}\dot{h}/$  — elision in pause.  $dr\dot{a}\dot{2}/g\dot{a}\dot{2}/34\dot{a}\dot{u}\dot{h}\dot{o}\dot{v}\dot{a}/r\dot{v}\dot{a}\dot{2}/34\dot{n}\dot{a}\dot{h}$  — in *sandhi*, *atihāra*.

सत्पतिमिन्द्रं विश्वायां लेये ॥ ३० ॥

In the *Kāleyasāman* [Ūha Prā 802], based on the *ṛc* beginning with *indram viśvā*, in the first *stotrīyā*, the syllable *t* of *satpatim* is elided when there is pause and has *atihāra* in the *sandhi* —  $v\dot{a}\dot{j}\dot{a}\dot{n}\dot{a}\dot{m}\dot{s}\dot{a}\dot{u}/v\dot{a}\dot{2}/34\dot{o}\dot{3}/34\dot{v}\dot{a}/$  —  $t\dot{p}\dot{a}\dot{t}\dot{a}\dot{5}/i\dot{m}\dot{p}\dot{a}\dot{t}\dot{a}\dot{m}/$  *atihāra*; in pause —  $v\dot{a}\dot{j}\dot{a}\dot{n}\dot{a}\dot{m}\dot{s}\dot{a}\dot{u}/v\dot{a}\dot{2}/34\dot{o}\dot{3}/34\dot{v}\dot{a}/$  —  $p\dot{a}\dot{t}\dot{a}\dot{5}/i\dot{m}\dot{p}\dot{a}\dot{t}\dot{a}\dot{m}$ .

जम्भे च त्वामिद्धीत्यत्र ॥ ३१ ॥

In the *sāman* *Bṛhannidhana Vārkajambha* [RG Kṣu 161], in the *stotrīyā* based on the *ṛc* beginning with *tvāmiddhi*, there is elision in the case of pause and *atihāra* in the case of *sandhi* in regard to *satpatim* — (त्वां वृत्रेष्विन्द्रसत्पति ....) —  $t\dot{v}\dot{a}\dot{m}\dot{v}\dot{r}\dot{t}\dot{r}\dot{e}\dot{s}\dot{v}\dot{i}\dot{n}\dot{d}\dot{r}\dot{a}\dot{s}\dot{a}/h\dot{a}\dot{u}/$   $p\dot{a}\dot{3}/t\dot{a}\dot{i}\dot{n}\dot{n}\dot{a}\dot{r}\dot{a}\dot{2}/34/$  —  $t\dot{v}\dot{a}\dot{m}\dot{v}\dot{r}\dot{t}\dot{r}\dot{e}\dot{s}\dot{v}\dot{i}\dot{n}\dot{d}\dot{r}\dot{a}\dot{s}\dot{a}\dot{h}\dot{a}\dot{u}\dot{t}\dot{p}\dot{a}\dot{3}/$

मद्यमाउवा व्यवहितं छिद्रमैधाज्ञोरूपेषु ॥ ३२ ॥

In the *Acchidra* [Ūha Daśa 152], *Maidhātitha* [Ūha Sam 368] and *Añjovairūpa* [RG Sam 31] *sāmans*, the *anusvāra* of *madyam*, has *atihāra* when intervened by *āuvā*, the *anusvāra* *m* is elided when pause in there —  $di\dot{y}\dot{a}\dot{2}/31\dot{u}\dot{v}\dot{a}\dot{2}/23/m\dot{a}\dot{2}/234\dot{d}\dot{a}\dot{m}$  (पवन्ते मद्यं मदम्)

Ūha Daśa 152 — *Acchidra* —  $p\dot{a}\dot{v}\dot{a}\dot{n}\dot{t}\dot{e}\dot{m}\dot{a}/di\dot{y}\dot{a}\dot{2}/31\dot{u}\dot{v}\dot{a}\dot{2}/23/m\dot{m}\dot{a}\dot{2}/234\dot{d}\dot{a}\dot{m}$  (*atihāra*); The elision of consonant (i.e. of *m* when *virāma* — [by PS 7.6.1] — आउवात्यवहितमाउ भवति । सर्वं पदान्त्य च व्यञ्जनं लुप्यते

*Maidhātitha* (Ūha Sam 368) —  $d\dot{a}\dot{y}\dot{a}\dot{u}\dot{v}\dot{a}\dot{m}\dot{a}\dot{d}\dot{a}\dot{u}\dot{v}\dot{a}$  (elision when pause).

*Añjovairūpa* (R.G. Sam 31) —  $di\dot{y}\dot{a}\dot{2}/31\dot{u}\dot{v}\dot{a}\dot{2}/23m\dot{m}\dot{a}\dot{2}/234\dot{d}\dot{a}\dot{m}$  (*atihāra*);  $di\dot{y}\dot{a}\dot{2}/31\dot{u}\dot{v}\dot{a}\dot{2}/23/m\dot{a}\dot{d}\dot{a}/$  elision.

ऋतमाउवाव्यवहितं पार्श्वसन्ताच्छिद्रमैधाज्ञोरूपप्रेसिणिधनेषु ॥ ३३ ॥

In the *Gāyatrāpārśva* [Ūha Daśa 148], *Santani* [Ūha Ahi 559], *Acchidra* [Ūha Daśa 152], *Maidhātitha* [Ūha Sam 368], *Añjovairūpa* [RG Sam 31], and *Agnestriṇidhana* [Ūha Sam 256] *sāmans*, there is *atihāra* of *m* of *ṛtam* in *sandhi*

and elision when *virāma* — (Ūha Daśa 148) — third *stotrīyā* -  $\text{dāivartā}[31\text{uvā}][23\text{mbṛ}][234\text{hāt. (atihāra), — elision when pause .... }[23/\text{bṛhat}; [\text{Ūha Ahī 559}]$  — second *stotrīyā* -  $\text{dāivartā}[31\text{uvā}][23/\text{bṛ}][234\text{hāt}$  elision in pause — third *stotrīyā* -  $\text{nvā}[1\text{naṣṭā}][31\text{uvā}][23\text{bṛ}][234\text{hāt}/$  elision in pause - [Ūha Daśa 152] — second *stotrīyā* -  $\text{ṛtā}[31\text{uvā}][23/\text{bṛ}][234\text{hāt}/$  (elision), third *stotrīyā* -  $\text{ṛtā}[31\text{uvā}][23/\text{bṛ}][234\text{hāt}$  - (elision) *Atihāra* in *sandhi* - elision in pause — (Ūha Sam 368) — third *stotrīyā* -  $\text{ārtāuvāmbṛhāvā}/$  (*atihāra* in *sandhi*); (RG Sam 31) — second *stotrīyā* -  $\text{ṛtā}[31\text{uvā}][23\text{bṛ}][234\text{hāt}$  - (elision), third *stotrīyā* -  $\text{ṛtā}[31\text{uvā}][23\text{m bṛ}][234\text{hāt}$  (*atihāra*) (Ūha Sam 256) —  $\text{ṛtā}[31\text{uvā}][23/\text{bṛ}][234\text{hāt}$  (elision)

PS VII Khaṇḍa 7 ends.

VII. 8 begins —

शवसः सञ्जये ॥ १ ॥

In the Sañjayasāman [Ūha Daśa 96], in the third *stotrīyā* - there is *atihāra* of *s* the change of *visarga* which is secured in the first part in *sandhi*; in *virāma* there is elision. (शवसस्पते) —  $\text{ṛktheṣuṣāvasā}/\text{hūm}[3\text{sthihūm}/\text{pā}][234\text{tāi}/$  — elision in pause; .....  $\text{sāvāsāhūm}[3\text{humspā}][234\text{tāi}$  — *atihāra* in *sandhi*.

सरद्रीतमे ॥ २ ॥

In the Gautamasāman [Ūha Eka 447], in the second *stotrīyā*, there is the *atihārā* of *t* in the case of *sarajjārah* -  $\text{sārā}/\text{āuho}[234\text{vā}]/\text{jārōnayo}/$  (elision in *virāma*)  $\text{sārā}/\text{āuho}[234\text{vājārōna}/$  (*atihāra* in *sandhi*)

निष्कृतं रुणसामि वृषो अचिक्रायाम् ॥ ३ ॥

In the Varuṇasāman [Ūha Daśa 105], in the third *stotrīyā*, based on the *ṛc* beginning with *vṛṣo acikradat*, there is *atihāra* of *sin* in the case of *niṣkṛta* in the *sandhi* and elision in pause —  $\text{nānā}[23\text{hāiṣkṛtā}][3\text{nā}/$  (*atihāra*) [Sharma reads *hāi* as *hoi*],  $\text{nānā}[23\text{hāi}/\text{kṛtā}][3\text{mā}]/$  (elision in pause).

वयुमपन्नवसायां काक्षीवते ॥ ४ ॥

In the Kākṣivatasāman [Ūha Daśa 159], in the third *stotrīyā* based on the *ṛc* beginning with *apghnan pavase* there is *atihāra* in the word ending in the case of *vayum* (of *devayum*) —  $\text{vā}/\text{yāuhoi}/\text{āuho}[234\text{vā}]/\text{jā}[5\text{no}][6\text{hāi}/$  (नुदस्वा देवयुञ्जन्म) elision in pause;  $\text{vā}/\text{yāu ho āu ho}[234\text{vañjā}][5\text{no}][6\text{hāi}/$  - *atihāra* in *sandhi*.

ध्यममैषिरे ॥ ५ ॥

In the Aiṣirasāman [Ūha Daśa 161], there is *atihāra* of *m* (of *madhyamam*) —  $\text{dhyāma vā}/\text{yū}[5\text{vo}][6\text{hāi}/$  (मध्यमं युव) — (elision in pause).  $\text{dhyāmanavā}/\text{myū}[5\text{vo}][6\text{hāi}/$  (*atihāra* in *sandhi*).

मरुत्वमनो रथीतमायां कूलीयसन्तनिषभेषु ॥ ६ ॥

In the sāmāns Rohitakūliya [Ūha Sat 683], Santani [Ūha Sat 684] and Ṛṣabhapavamāna [Ūha Daśa 180], in the *stotrīyā* based on the *ṛc* beginning with *pavamāno raihitamah*, there is *atihāra* of *t* of *marut* - [Ūha Sat 683] — second *stotrīyā* (मरुद्गणः) - mārō<sup>1</sup>[234vā<sup>5</sup>/gā<sup>4</sup>5ṇo .... (*virāma*); mārō<sup>1</sup>[234vā<sup>5</sup>dgā<sup>4</sup> .... (*sandhi*); Ūha Sat 684 — second *stotrīyā* - mārū<sup>1</sup>3āuvā<sup>2</sup>23/gā<sup>4</sup>234ṇāh/ (*virāma*); .... mārū<sup>1</sup>3āuvā<sup>2</sup>23dgā<sup>4</sup>234ṇāh/ (*sandhi*); [Ūha Daśa 180] — second *stotrīyā*-mārovā<sup>5</sup>/gā<sup>4</sup>5ṇo[6hāi/ (pause); mārovā<sup>5</sup>dgā<sup>4</sup>5/ (*sandhi*)

दूराद्वन्तीये प्रथमे ॥ ७ ॥

In the Pūrva Vāravantīyasāman [Ūha Kṣu 904], based on its own *ṛcā* there is *atihāra* of *t* in the case of *dūrāt* in the third *stotrīyā* - dūrā<sup>1</sup>2ā<sup>2</sup>3ra<sup>3</sup>hō[234vā<sup>5</sup>/cāsā ... (elision in pause) dūrōā<sup>1</sup>2ā<sup>2</sup>3ra<sup>3</sup>hō[234vā<sup>5</sup>ccāsā (*atihāra* in *sandhi*) [(ccasā) - *t* changed in to *c* by PS 8.4.40].

रसं मार्गीयवे ॥ ८ ॥

In the Mārgīyavasāman [Ūha Kṣu 909], based on the *ṛc*, the consonant *m* secures *atihāra* in the case of *rasam* — rāsā<sup>1</sup>ūhōvā<sup>2</sup>/tēmā<sup>2</sup>i/ (रसन्ते) - (elision in pause) [‘*m* changed into *anusvāra* by *mo*[*nusvārah*] — rāsā<sup>1</sup>ūhōvā<sup>2</sup>antēmā<sup>2</sup>i/ (*atihāra* in *sandhi*).

हयत्वं सोमासि शांभदे ॥ ९ ॥

In the Śāmmadasāman [Ūha Daśa 192], based on the *ṛcā* beginning with *tvam somāsi*, there is the *atihāra* in the case of *t* of *hayat* — hāyō<sup>1</sup>[234vā<sup>5</sup>/rā<sup>4</sup>5 ...../ elision in pause; hāyō<sup>1</sup>[234vā<sup>5</sup>drā<sup>4</sup>5/ *atihāra* in *sandhi*. (महयद्रयिः) - by Pāṇini (8.3.23) झलां जशोन्ते — *t* changed in to *d*

अद्रिं सवर्धितायां वितशृङ्गयोः ॥ १० ॥

In the Gaurīvita [Ūha Daśa 214] and Gauśṛṅga [Ūha Kṣu 919] sāmāns in the third *stotrīyā* beginning with *savardhitā*, there is *atihāra* of *m* in the case of *adrīm* — (Ūha Daśa 214) — ādrovā<sup>5</sup>/ā<sup>4</sup>5i .... (in pause) - ādrovāmā<sup>4</sup>5i/ (in *sandhi*); (Ūha Kṣu 919) — ādrovā<sup>5</sup>3ō [234vā<sup>5</sup>/ā<sup>4</sup>5i/ (elision of *m*) ..... ādrovā<sup>5</sup>3ō[234vāmā<sup>4</sup>5i/ (*sandhi*).

उभयं स्वासु मैधातिथे ॥ ११ ॥

In the Maidhātithasāman [Ūha Daśa 215], based on its own *ṛcā* in the third *stotrīyā*, there is *atihāra* of *m* in the case of *ubhayam* — bhāyāuvā<sup>1</sup>2/ kārāuvā<sup>1</sup>2/ elision of *m*; bhāyāuvām<sup>1</sup>/kārāuvā<sup>1</sup>2/ (*sandhi*) — उभयङ्कर्म



सं पवित्रायां सामराजे ॥ १२ ॥

In the Sāmarājasāman [Ūha Sam 263], in the first *stotriyā* based on the *rc* beginning with *pavitram*, there is the *atihāra* of *m* of *sam* - (वहन्तस्सन्तदाशत-वहन्त/सम्/ तदाशत)  $vāhantā[234]sā/hō/tādā[3/$  elision in pause;  $vāhantā[234]sāhōntādā[3/$  *atihāra* in *sandhi*.

तद्यज्जायथा द्वितीयायां बृहद्रथन्तरयोः ॥ १३ ॥

In the Bṛhatsāman [RG Ahī 106] and Rathantarasāman [RG Sam 36], based on the *trca* beginning with *yajjayathā*, in the second *stotriyā*, there is *atihāra* of *t* in the case of *tat* - (RG Ahī 106) —  $āūhōivantā[3ē/tēyājñō/$  (elision) (तत्। ते। यज्ञः।)  $vāntovā[ōmtteyojñō/$  (sandhi) - (in Ūdgītha). (RG Sam 36) —  $vāntovā[ōmtteyoajñō/$  (sandhi) - (in udgītha).  $vāntovā/yājñō[ra]..../$

यच्छब्दस्तत्रैव बृहति ॥ १४ ॥

In the same Bṛhatsāman, in the second *stotriyā*, there is *atihāra* of *t* in the case of the word *yat* (यज्जात यत् च) in *pratihāra*/  $yājñātamyā[34aūhōvā/cā[2/$  (elision);  $yājñātamyā[34aūhōvācchā[2$  (sandhi).

ई तरे प्रत्यस्मै द्वितीयायाम् ॥ १५ ॥

In the Rathantarasāman [RG Sam 38], in the second *stotriyā* there is the *atihāra* of *m* in the case of *im* —  $rāovā[emenam$  (sandhi) - नरः ॥ १ ॥ (एमेनम्);  $rāovā[enam/$  (elision of *ma*) (नरः। आ। ईम्। एनम्)

अधत्विषीमायां च वत्सासु ॥ १६ ॥

And in the *sāman* Nityavatsās [RG Kṣu 169] also, in the third *stotriyā* based on the *rc* beginning with *adhatviṣimām*, there is *atihāra* of *m* in the case of *im* —  $prāi[/idā/aricyata$  .... (प्रेम रिच्यत प्र+ईय+अरिच्यत)  $idāmādhā$  — (*atihāra*), (sandhi);  $idā/ādhā[2/$  (pause).

उत्प्रशंसायां विशीयज्ञीययोः ॥ १७ ॥

In the Viśoṣiṣīya [Ūha Ahī 575] *sāman* based on its own *trca* and *Yajñāyajñīya* [Ūha Eka 424], in the third *stotriyā*, based on the *rc* beginning with *praśamsanti*, there is *atihāra* of *t* in the case of *ut* - (Ūha Ahī 575) —  $tātā[23ū/hūmmāi/$   $yās3tā[3/$  (pause);  $tātā[23ūhimmāidyā[tā[31$  (sandhi) - [Ūha Eka 424] —  $tātā[23ū/$   $himmāi/$  (ūt - hūmmāi) (pause);  $tātā[23ūhimmāidyā[3tā[3/$  (Ūha-hum) (sandhi).  
चित्तदद्यायां वन्तीये ॥ १८ ॥

In the Vāravantiyasāman [Ūha Eka 508], in the third *stotriyā*, based on the *rc* beginning with *tadadyā*, there is *atihāra* of *t* in the case of *cit* —  $tādadyā[cā$   $aūhohāi/tāukthā$  ..... (pause) (तद् अद्य चित् ते उक्थिष्यः);  $tādadyā[cā$   $aū$   $hō$   $hāi/$   $ttāukthā$  — (sandhi).

महदक्रान् वासिष्ठे ॥ १९ ॥

In the Vāsiṣṭhasāman [Ūha Ahī 673], based on the *ṛca* beginning with *akrān*, in the third *stotrīyā*, there is *atihāra* of *t* in the case of *mahat* — māhā<sup>3</sup>ā<sup>2</sup>34a<sup>3ra</sup>u<sup>4ra</sup>hōvā<sup>5</sup>/ elision in pause (तृतीयादिन्यामौहोवायां चतुर्थस्थो वृद्धः) — non elision in *sandhi* — (पदान्तः सर्वमाभवति ।) [PS 8.3-6] tatsoma .....

रहस्ये च मा भेम बृहति ॥ २० ॥

And also in the Bṛhatsāman in Rahasyagāna (RG Eka 83), based on the *ṛca* beginning with *mābhem*, there is *atihāra* of *t* of *mahat* (*mahatte viṣṇo*) — māhā<sup>2</sup>ā<sup>3ra</sup>34a<sup>4ra</sup>u<sup>5</sup>hōvā<sup>6</sup>/ (in pause); māhatte<sup>2ra</sup>vārṣṇō<sup>ra</sup>/ — in *sandhi*.

अहिं स्वारे पर्णे ॥ २१ ॥

In the Svārasauparnāsāman [Ūha Ahī 548], in the second *stotrīyā*, there is the *atihāra* of *m* in the case of *ahim* (अहिं च वृत्रहा) — āhā<sup>1</sup>ā<sup>2</sup>3uvā<sup>3</sup>/cavī<sup>1</sup>/ (elision); āhā<sup>2</sup>ā<sup>3</sup>3uvām<sup>2</sup>cavī<sup>1</sup>/ — in *sandhi*.

घतः पार्श्वे मोषुत्वायाम् ॥ २२ ॥

In the Gāyatrāpārśvasāman [Ūha Ahī 561], based on the *ṛca* beginning with *moṣutvā*, there is *atihāra* of *visarga* in the case of *ghatah* - (vāghataścana) — tvāvāghātā<sup>1ra</sup>31uvā<sup>2</sup>23/ cā<sup>1</sup>234nā<sup>5</sup>/ (elision); tvāvāghātā<sup>1ra</sup>31uvā<sup>2</sup>23śca<sup>2</sup>234nā<sup>5</sup>/ - (non - elision).

नप्त्योः परिप्रियाणां षूक्तौर्णवयवोः ॥ २३ ॥

In the Gauṣuktasāman [Ūha Ahī 624] and Aurnāyavottara sāman [Ūha Daśa 75], there is *atihāra* of *r* of *visarga* (Uha Ahī 624) — nāptī<sup>1</sup>au<sup>2</sup>2/hūvāi<sup>1</sup>/hūvā<sup>2</sup>i<sup>1</sup>/hāitā<sup>2</sup>2h/ (This sāman is based on the *ṛc* beginning with *paripriyā*) - elision of *visarga* ... nāptī<sup>1</sup>au<sup>2</sup>2/hūvāi<sup>1</sup>huvā<sup>2</sup>2irhāitā<sup>1</sup>2h - *sandhi* (Ūha Daśa 75) — (based on the *ṛca* beginning with *paripriyā*.... nāptyō<sup>1ra</sup>vō<sup>2ra</sup>rhitā<sup>2</sup>h — there is no pause at the end of *stobha* in this case.

ज्ञीये चर्षणीर्य ओजिष्ठायाम् ॥ २४ ॥

In the Yajñāyajñīyasāman [Ūha Ahī 586], in the third *stotrīyā*, based on the *ṛc* beginning with *ya ojiṣṭha*, there is *atihāra* of *r* in the case of *carṣaṇīh* - (the *visarga* changed to *repha* - cārṣā<sup>1</sup>23nā<sup>2</sup>/hūmmāi<sup>1</sup>/ā<sup>2</sup>32bhāi<sup>1</sup>/ - (elision in pause) (चर्षणीरभि) - cārṣā<sup>1</sup>23nā<sup>2</sup>hūmmāivā<sup>2</sup>3bhāi — non-elision in *sandhi*.

ज्योतिरौपगवे पवमानो अजीजनायाम् ॥ २५ ॥

In the Aupagavottarasāman [Ūha Sat 687] based on the *ṛca* beginning with *pavamāno ajījanat*, there is the *atihāra* of *r* (*visarga* changed into *repha*) in the case of *jyotiḥ* — jyō<sup>2ra</sup>tau<sup>2</sup>2/hau<sup>2</sup>2/hūvā<sup>2</sup>23i<sup>2</sup>/vā<sup>2</sup>34iśvā<sup>5</sup>/ - elision in pause - jyō<sup>2ra</sup>tau<sup>2</sup>2hau<sup>2</sup>2hūvā<sup>2</sup>23i<sup>2</sup>vā<sup>2</sup>34iśvā<sup>5</sup>/ - non-elision in *sandhi*.

e.g. In the Śaṅkusāman [Ūha Sam 250] in the middle *stotrīyā* and in the Satrāsahīyasāman [Ūha Sam 349], there is *atihāra* of *visarga* in the case of *svarvidah* - [Ūha Sam 250] — <sup>2</sup>sūvō[234vā<sup>5</sup>/vā<sup>4</sup>5ido[6hāi/ - (elision in pause) <sup>2</sup>sūvō<sup>1</sup>[234vā<sup>5</sup>vā<sup>4</sup>5/ (non-elision in *sandhi*). [Ūha Sam 349] — <sup>1</sup>sūvau<sup>na</sup>[3hō<sup>2ra</sup>/vāhā<sup>5ra</sup>]343i/vā<sup>1</sup>[234ido<sup>5</sup>6hāi// (elision) - <sup>1</sup>sūvau<sup>2ra</sup>[3hō<sup>3ra</sup>vāhā<sup>2</sup>]343irvā[234 — (non-elision).

स्वर्विदा नर्मेधे ॥ ३३ ॥

In the Nārmedhasāman [Ūha Daśa 17], there is *atihāra* of *visarga* in the case of *svarvidā* in the third *stotrīyā*-<sup>2ra</sup>vāhāsūvā/<sup>2ra</sup>āuhōho/<sup>3ra</sup>234vā/<sup>5</sup>/vā<sup>1</sup>234idā/- (elision)  
<sup>2ra</sup>vāhāsūvā<sup>1</sup>āuhōho/<sup>3ra</sup>234vārva<sup>5</sup>234idā/- (non-elision).

न स्वे प्रत्यये ॥ ३४ ॥

Not so when followed by *sue* — e.g. in the Yauktāśvottara sāman [Ūha Sam 244] in the second *stotrīyā*-<sup>3</sup>sūvā<sup>2</sup>3/oi/<sup>1</sup>sūvā<sup>5</sup>2rdi<sup>5</sup>234śām (स्वईशम)

सिष्ठत्रैशोकयोश्च । सिष्ठत्रैशोकयोश्च ॥ ३५ ॥

In the Pūrvavāsiṣṭhasāman [Ūha Kṣu 925], in the second *stotrīyā* and in the Traiśokasāman [Ūha Daśa 73], in the third *stotrīyā*, there is *lopa* of *repha* (change of *visarga*) in the case of *svaḥ* (siṣāsam) and *svaḥ* (*patiḥ*) respectively — [Ūha Kṣu 925] — <sup>3</sup>sūvā<sup>2</sup>34āuhōvā/<sup>3ra</sup>siṣā; [Ūha Daśa 73] — <sup>1ra</sup>śāuhoi/<sup>ra</sup>vāuhoi/pata<sup>2i</sup> .....

PS VII Khaṇḍa 8 ends.

Khaṇḍa 9 beings

(The intervention of *y* and *v* in *sandhi*).

अवृद्धादिपदान्तात्स्वरे परे<sup>१</sup> यकारो व्यवधीयत उपदान्ताच्च वकारो

विकर्षे सर्वत्र तत्र चालोपः संधौ विरते लोपः ॥ १ ॥

There is the intervention of *y* when the word ends in *i* that is not *vṛddha* (is either short or long) and followed by vowel, and also there is the intervention of *v* when the word ends in *u* that is not *vṛddha*; when separated, in all *sāmans*. When there is *sandhi* there is non-elision, and in pause, there is elision [Ājātā and M. - The word पर in the *sūtra* indicates that there should not be similar vowel but other than that e.g. <sup>2</sup>ābhi<sup>1</sup>indrām/<sup>2i</sup>ābhivāyūm in the Pārthasāman [Ūha Sam 316] or, *para* should be understood as not in the *ārcika*-e.g. in the Ṛṣabhaśākvarasāman [RG Daśa 15], māṇiyā<sup>3</sup>31uvā<sup>2</sup>23 or, only the vowel *ā* should be understood as the *para* vowel - e.g. in the Iṣovṛdhiyasāman [Ūha Daśa 99], second *stotrīyā* - <sup>2ra</sup>śāntvāmārjā<sup>1</sup>2/tiā<sup>1ra</sup> - or, it should be understood as elision due to being followed by two semi-vowels. It is stated that *y* and *v* after *vṛddha* syllable are elided when

१ M. परग्रहणात् पर एव स्वरे न समानस्वरे । e.g. अ३भिइन्द्रा । अ३भिवायूमिति पार्थे; अथवा परे अनाचिके यथा ऋषभशाक्वरे 'माणिया३३३उवा३३३' । अथवा आकार एव परे तद्यथा इषोवृधीये (Ūha Daśa 99) द्वितीयायां, संत्वा३मार्जा३३३ । तिआ । अथवा द्वयन्तस्थपरत्वान्नोप । संयोगविकर्षपदान्तीयाविकर्षत्वात् तथा वृद्धात्परौ यवौलुप्तावित्यत्र विरते लोप एवेति सर्वत्र ग्रहणं । ....यथा आष्कारणिधने -(Ūha Sat 708) — न३शिप्रि । य३घा३३३३सा३३३३इति ॥ Ājātā and M. are similar. (The illustration given by M. 'माणिया' - etc. is not found in RG Daśa 15.).

in pause e.g. - in the Āṣkāraṇidhanasāman [Ūha Sat 708] - nāśśipri/  
yāndhā[2345sā[656h.] (मन्दानाशिप्र्यन्धसः - शिप्री अन्धसः)

अबोधिया । त्रिवरूथं सुवस्तयाइ ॥ २ ॥

ābōdhiyā<sup>4</sup> - GGG 73.1. (अबोधि । अग्निः = अबोध्यग्निः); [abodhi+ā = abodhyā = abodhiyā - y intervenes in sandhi.] [trivārūthamśuvastayāi - (su+v+a+tayāi = suvastayāi) (GGG. 266.1); त्रिवरूथं स्वस्तये - PĀ-266] (त्रिवरूथं सुवस्तयाइ । non-elision of v in sandhi).

एवं जातीयानि ॥ ३ ॥

Such illustrations should be found out in other sāmans. [Ajātasātru on Sūtra 2 and 3 - the word (अवृद्ध) *avṛddha* is significant for, by it the two-mātrā form of even the short syllables is enjoined - e.g. in the sāman Trāsadasyava [Ūha Eka 488], third *stotrīyā*-<sup>2ra</sup>ciyādhīyā<sup>1ra</sup>23; or in the Payassasāman [RG Ahi 120], second *stotrīyā* -<sup>[2]</sup>tuṣām viprāḥ<sup>1</sup> <sup>[2]</sup>tuṣām kavāiḥ. The separation of the word *upadāntārca* is meant to indicate the intervention even though the ending of the syllable *i* is in the midst of the word (*antaḥpadika*)—e.g. in the Rṣabhaśvākvarasāman [RG Daśa 15], second *stotrīyā*-<sup>1ra</sup>hāṛayēmpā<sup>ra</sup>ēviyā<sup>2</sup> (*harim pavitre*), to avoid the word ending in *u*. e.g. in the Bārhadgirasāman [RG Daśa 12], second *stotrīyā*-<sup>2</sup>vāsuā[3] <sup>1</sup>uvā[23. *Paramēans* not similar vowel or it may mean when *ā* follows. There is non-elision in sandhi and elision in pause but elision is seen in sandhi also and non-elision in pause.]

न प्रतीनि वर्ते ॥ ४ ॥

In the Abhivartasāman [Ūha Sam 280], there is no intervention of *y* in the case of *pratini* - <sup>3</sup>nihaṁsyā<sup>4</sup>prātiniē<sup>ra</sup> - (अप्रतीन्येक)

जठरेषूद्धत्काववासिष्ठाभिक्रन्दार्केषु ॥ ५ ॥

In the sāmans Udvat-Bhārgava [Ūha Daśa 154], Kāva [Ūha Sam 338], Vāsiṣṭha [Ūha Kṣu 925], Vāyorabhikrandaḥ [Ūha Kṣu 928] and Dirghatamasah arkaḥ [RG Eka 80], there is no intervention of *v* in the third *stotrīyā*, in the case of *jāthareṣu* - [Ūha Daśa 154] — <sup>2ra</sup>jāthā<sup>1</sup> rā[23i/<sup>2ra</sup>visā/; [Ūha Sam 338] .... <sup>[1]</sup>jātharāi/<sup>2ra</sup>visā[2/; [Ūha Kṣu 925] — <sup>1</sup>nō[3jātha/<sup>2ra</sup>visā[4/; [Ūha Kṣu 928] — <sup>[1]</sup>jāthareṣuā[1vā[3iśā/; [RG Eka 80] — <sup>[1]</sup>jāthareṣuā/<sup>ra</sup>visā[2/.

पृणक्तु महामित्रत्वाष्ट्रीवितेषु ॥ ६ ॥

In the Mahāvaiśvāmītra [Ūha Daśa 98], Tvāṣṭrisāman [Ūha Kṣu 887] and in the Gaurivita [Ūha Kṣu 893], there is no intervention of *v* in the case of *prṇaktu*— [Ūha Daśa 98] — <sup>[2ra</sup>ātva<sup>ra</sup>prṇā/<sup>3</sup>ktū<sup>1</sup>indrāyā[2m; [Ūha Kṣu 887] — <sup>1ra</sup>ātva<sup>ra</sup>prṇā[3hā/<sup>3</sup>ktū<sup>2</sup>indrāyā[2m; [Ūha Kṣu 893] — <sup>1</sup>ātva<sup>ra</sup>prṇā[3123/<sup>4</sup>ktū[5ndriyām.

ये त्वामृजन्ति लौशशैखण्डिनयोः ॥ ७ ॥

In the Lauśa [Ūha Sam 304] and Śaikhaṇḍina [Ūha Kṣu 906] *sāmans* there is no intervention of *y* in the case of *yetvāmṛjanti* (ṛṣi) — Lauśadya-<sup>3ra</sup>yetvām<sup>2ra</sup>ṛjā/<sup>3. 5</sup>tīṣisā[23/; Śaikhaṇḍinayetvā]<sup>3ra</sup>ḥoi/<sup>2</sup>mṛjā<sup>3</sup>[3hō]<sup>2</sup>234/tīṣi.

अदर्शि ऋध्ये ॥ ८ ॥

In the Śrudhyasāman [Ūha Prā 834] there is no intervention of *y* in the case of *adarśi* - *pratyuvadā*[2rśi/<sup>ra</sup>āyatōvā.

वृत्रेषु सप्तहे ॥ ९ ॥

In the Saptahasāman [RG Eka 91], there is no intervention of *v* in the case of *vṛtreṣu* - *tvām*vṛ<sup>2ra</sup>trāi/<sup>2ra</sup>ṣūindrasāt/

द्व्यन्तस्थपरे तु लोपः ॥ १० ॥ यथा काष्ठासु नरस्त्वां काष्ठासु आवर्ततः ॥ ११ ॥

But there is elision of *y* or *v* when two *antastha* (semi-vowel) syllables in conjunction follow. e.g. in the case of *kāṣṭhāsu* - in *narastvām* *kāṣṭhā*-*su*-*ārvataḥ*. In the Bhāradvājasāman [GGG 234.1], in the case of *suā*[2rvataḥ], the two conjunct semi vowels *r* and *v* follow the vowel *ā*. Hence, there is elision of *v*. (*su*+*ā*+*rvataḥ* - here in *v* is elided.). In [Ūha Daśa 1] that is Āmahiyavasāman, third *stotṛīyā* - there is the elision of *y* in the case of *enāvā*[<sup>5ra</sup>3iśvāni<sup>2</sup>āryāā; Saindhukṣita [Ūha Eka 481] — *niāryāā*; Dhurāsākamaśvasāman [Ūha Sat 767] — *niāryā* <sup>[1]</sup>ā. [A]jātaśatru says — the commentator Bahūka explains this *sūtra* as *dyantastha samyogapare* — i.e. when followed by two conjunct semi-vowels. But his teacher takes this *sūtra* as it is to establish cases of the following type — e.g. Kaulmalabarhiṣa [Ūha Daśa 182] — *psū*[<sup>[1]</sup>2<sup>1</sup> āntarā; Dairghaśravasa [Ūha Daśa 184] — <sup>[2]</sup>āpsū<sup>1</sup>antarā; Ābhiśavādyā [Ūha Daśa 186] — <sup>[1]</sup>āpsū<sup>2a</sup>antarā; Revatī [RG Daśa 17] — <sup>[1]</sup>tīāyavā<sup>2</sup>h; Vāravantiyā [Ūha Kṣu 885] — <sup>[1]</sup>jāntīāyā<sup>2</sup>h; Dārḍhacyuta [Ūha Ahī 628] — <sup>[1]</sup>mṛjantiā<sup>2</sup>yavā<sup>1</sup>h. M reads *sūtra* 11 as *vyākhyā*. He mentions the name Bābhṛaka as the commentator. He states that his teacher understands conjunction or non-conjunction. He gives the illustrations as follows. Iśovṛdhīyasāman [Ūha Daśa 99] — <sup>2</sup>sāntvām<sup>ra</sup>ārjā/<sup>1ra</sup>tīā; Saptahasāman [RG Eka 191] — <sup>2ra</sup>tvām<sup>1ra</sup>kāṣṭhā/<sup>2ra</sup>sūārvatāḥ].

स्तोभव्यवहिते त्वलोपो द्व्यन्तस्थपरे ॥ १२ ॥ यथाभीकषूक्तयोः ॥ १३ ॥

But there is no elision of *y* and *v* when the two semi-vowel syllables that follow are intervened by *stobha* as seen in the Ābhika [Ūha Daśa 210] and Gauṣūkta [Ūha Eka 456] *sāmans* Ābhika - third *stotṛīyā* - *niyau* <sup>[5]</sup>hōryāā; Gauṣūkta - third *stotṛīyā* - <sup>2ra</sup>enāviśvāni<sup>1ra</sup>yau/<sup>2ra</sup>hāuhovā<sup>1ra</sup>/ryāā. (12, 13)

ऐटते त्वभ्यासे प्रत्यये ॥ १४ ॥

But in the Aṭṭatasāman [Ūha Sat 766], in the third *stotriyā*, there is the elision of *y* when the following syllable has repetition  $\text{visvāni}/\text{ā}[3/\text{nā}[2\text{ā}[234\text{āuhōvā}/\text{ryā}[234\text{ā}.$

वृद्धात्परौ यौ लुप्तौ ॥ १५ ॥

There is elision of *y* and *v* that follow the *vrddha* vowel *i* and *ū* coming at the end of the word.

तत्त्वा गिरः सुष्टुतयो वाजया[२३न्ती आजिन्नगाइ । सुरो आ[२३४ क्तूषुवा ॥ १६ ॥

एवंजातीयानि ॥ १७ ॥

[The following are the illustrations] as in *tī ā* of Āśvasāman [G.G 681] in regard to  $\text{tāmtvāgiraḥ} - \text{susṭutayōvājāyā}[23\text{mū}/\text{ājinnagāi} \dots/$  (*y* after *vrddha* vowel *i* is elided) or in Tānvasāman [GGG 128.2] in the case of  $\text{ṣūā}$  in regard to  $\text{-sūroā}[234\text{ktū}/\text{ṣūā}/$  (*v* after *vrddha* *ū* is elided).

एवंजातीयानि ॥ १७ ॥

And other illustrations of such types - e.g. Vāravantīyasāman [Ūha Pra 828] —  $\text{śiāyā}[234\text{tāi}; \text{Vāmadevya} (\text{Ūha Pra 831}) - \text{ādā}[3\text{rśi}[3\text{āyatāi};$

न भूम्युच्चा संक्षारे ॥ १८ ॥

In the *sāman* Idānāmsamkṣāraḥ [Ūha Ahī 578] beginning with *uccāte*, the consonant *y* though following the *vrddha* vowel is not elided in the case of *bhumī* —  $\text{divisadbhū}[3\text{mī}[\text{3yādādāi} (\text{दिविसद्भूम्याददे})$

स्वायुधोप्रे सिन्धूनां मरुतां धेनौ ॥ १९ ॥

In the *sāman* Marutāmdhenu [Ūha Sam 313], in the third *stotriyā*, the consonant *v* following the *vrddha* vowel *ū* is not elided in the case of *svāyudhaḥ* in the *stotriyā* based on the *ṛc* beginning with *agre* *sindhūnām* —  $\text{śūvāyū}[234\text{dhāḥ}.$

स्वास्वौशने ॥ २० ॥

In the Auśanasāman [Ūha Daśa 4], based on its own *ṛca*, in the second *stotriyā*, the consonant *v* is not elided following the *vrddha* vowel *ū* —  $\text{sūvā}.$  (स्वायुधः = सु+आयुधः)

स्वश्चो न किष्टद्रथायां प्रियासितयोः ॥ २१ ॥

In the Vāsiṣṭhapriyasāman [Ūha Daśa 81] and in the Āsitasāman [Ūha kṣu 886], based on the *ṛc* beginning with *na kiṣṭavadrathātaraḥ*, there is no elision of *v* following the *vrddha* vowel *ū* in the case of *svāśvaḥ* —  $\text{sūvā}[234\text{vā}; (\text{Ūha Kṣu 886}) - \text{nākā}[2\text{ih}[sūvā][2.$

मदेध्वस्येदिन्द्रायाश्चकलदासयोः ॥ २२ ॥

In the Pauṣkala [Ūha Daśa 10], *sāman* and in the Daivodāśasāman [Ūha Eka

484] in the third *stotṛyā* based on the *ṛc* beginning with *asyedindrah*, there is no elision of *v* following the *ṛddha* vowel *ū* in the case of *madesu* (मदेष्वामदेष्वा + आ 1) - (Ūha Daśa 10) —  $\text{dāiṣū}^{[2]}234\text{vā}^{[5]}$ ; (Ūha Eka 484) —  $\text{māde}^{[4]}5\text{ra}/\text{ṣū}^{[2]}3\text{vā}^{[2]}$ .

यज्ञाय सन्तु सर्वत्र ॥ २३ ॥

There is no elision of *v* following the *ṛddha* vowel *ū* in the case of *yajñāyasantu* in all *sāmans* - e.g. In the *Śyāvāśvasāman* [Ūha Daśa 11] in the third *stotṛyā* -  $\text{yajñāyāsāntū}^{[2]}3\text{vā}^{[4]}$ ; (यज्ञाय सन्तुवद्रयः); Ākupāra - (Ūha Ahī 621) —  $\text{yajñāyāsā}^{[2]}23//\text{tū}^{[1]}23\text{vā}^{[4]}31/$  etc.

बृहद्वात्सप्रवैराजपदनिधनशुद्धीयवर्जम् ॥ २४ ॥

Excluding the *sāmans* Br̥hat [RG Sam 61], Vātsapra [Ūha Kṣu 898], Vairūpa [RG Kṣu 190] and Padanidhanaśuddhāśuddhiya [Ūha Kṣu 616]. [i.e. in the case of *yajñāyasantu* occurring in the third *stotṛyā* of these *sāmans*, there is the elision of *v* after the *ṛddha* vowel *ū* - Br̥hat-  $\text{tū}^{[5]}2\text{ādrā}^{[1]}234/\text{yah}/$  (*v* is elided); Vātsapra-  $\text{tū}^{[2]}/\text{ādrayā}^{[1]}$ ; Ṛṣabha-Vairāja-yajñāyasa/  $\text{tū}^{[2]}/\text{ādrayā}^{[2]}$ ; [Ūha Kṣu 616] ....  $\text{sā}^{[3]}/\text{tū}^{[1]}2/\text{ādrā}^{[2]}$  ....

नदीषु प्रियःसूनायां यौधाजयद्वैगण्वतरेषु ॥ २५ ॥

There is no elision of *v* following the *ṛddha* vowel *ū* in the case of *nadiṣu*, in the *sāmans* Yaudhājaya [Ūha Daśa 33], Dvaigata [Ūha Sam 690] and Kaṇvarathantara [Ūha Kṣu 875], in the third *stotṛyā* based on the *ṛc* beginning with *prīyah sūnuh* (pragātha). (Ūha Daśa 33) —  $\text{ṣūvā}^{[1]}2$ ; (नदीषु+आ); (Ūha Sam 690)—  $\text{ṣū}^{[1]}2\text{vā}$ , [Ūha Kṣu 875] —  $\text{nādiṣū}^{[1]}234\text{vā}^{[5]}$ .

धर्तायां काववासिष्ठाभिक्रन्देषु ॥ २६ ॥

In the *sāmans* Kāva [Ūha Sam 338], Vāsiṣṭha [Ūha Kṣu 925], and Vāyorabhikrandrah [Ūha Kṣu 928], in the first *stotṛyā*, based on the *ṛc* beginning with *dhartā*, there is no elision of *v* in the case of *nadiṣvā*—Kāva- $\text{nādā}^{[2]}2\text{iṣū}^{[4]}5\text{vā}^{[6]}56$ ; Pūrvavāsiṣṭha -  $\text{nādā}^{[3]}3\text{iṣū}^{[5]}5\text{vā}^{[6]}56$ ; Vāyorabhikrakrandrah- $\text{nādā}^{[3]}3\text{iṣū}^{[4]}5\text{vā}^{[6]}56$ .

सुतेषु त्वयाभूषायां माधुच्छन्दसमानवयोः ॥ २७ ॥

In the *sāmans* Mādhuccandasa [Ūha Daśa, 44] and Mānavottara [Ūha Daśa 707], in the *stotṛyā* based on the *ṛc* beginning with *tvayābhūṣanti* (pragātha), there is no elision of *v* in the case of *suteṣu indra*— [Ūha Daśa 44] -  $\text{sūtāiṣuvā}^{[2]}1$ ; (Ūha Daśa 707) —  $\text{sūtāiṣū}^{[1]}23\text{vā}^{[2]}3\text{i}$ .

द्युम्नी प्रमोहिष्ठीये ॥ २८ ॥

In the *Pramāhiṣṭhiyasāman* [Ūha Daśa 65], in the second *stotṛyā* there is no elision of *y* in the case of *dyumnī* (द्युम्याहुतः)  $\text{dhōdyūmni}^{[2]}3\text{yā}^{[4]}31$ .



वनेष्वर्षा सोमायां शाकलवार्षसन्तनिवर्णहरेषु ॥ २९ ॥

In the *sāmāns* Śākala [Ūha Daśa 83], Vārśa [Ūha Daśa 84], Santani [Ūha Sam 275], Śākvaravarṇa [RG Sam 34] and Vārśāhara [RG Eka 73], in the first *stotrīyā* based on the *ṛc* beginning with *arṣāsoma*, there is no elision of *v* in the case of *vaneṣu* — Śākala - ṣu[345vo]6hā, Vārśa - ṣu[2vā]234āuhoṇvā; (वनेष्वा - Santani - ṣu[234vā]; Śākvaravarṇa - ṣu[ā]1sū 3vā; Vārśāhara - ṣu[2vā]234āuhoṇvā.

Prapā. VII Khaṇḍa 9 ends.

VII Khaṇḍa 10 begins —

पृष्ठेषु सुज्ञाने ॥ १ ॥

In the Sujñānasāman [Ūha Sam 282] in the third *stotriyā*, there is no elision of *vin* in the case of *prṣṭhṣu* (पृष्ठैरयत्) - *prṣṭhṣū*<sup>1</sup>/vā[2i]. [M— वृद्धादपि परौ यवौ न लुप्येते इत्येष एवार्थः] (*y* and *v*, eventhough coming after *vṛddha* syllable are not elided.)

स्वाध्यः सोमाः पवन्तायां वितमधुनिधनान्धीगवषेधज्ञीयेषु ॥ २ ॥

In the *sāmans* Gaurīvita [Ūha Daśa 114], Madhuscunnidhana [Ūha Daśa 115], Āndhīgava [Ūha Ahī 609], Niṣedha [Ūha Ahī 610], and Yajñāyajñīya [Ūha Kṣu 903], in the first *stotriyā* based on the *ṛc* beginning with *somāḥ pavante*, there is no elision of *v* in the case of *svādhyāḥ* (su/ādhyah) — (Ūha Daśa 114) — <sup>1</sup>*sū*<sup>2</sup>*vā*<sup>2</sup>*dhiyā*<sup>2</sup>3123ḥ; [Ūha Daśa 115] — <sup>1</sup>*sū*<sup>2</sup>*vā*<sup>2</sup>*dhiyā*<sup>2</sup>3ḥ; (Ūha Ahī 609) — <sup>1</sup>*sū*<sup>2</sup>*vā*<sup>2</sup>3u<sup>2</sup>ā//dhi<sup>1</sup>2yāḥ; (Ūha Ahī 610) — <sup>1</sup>*sū*<sup>2</sup>*vā*<sup>2</sup>3dhiyāḥ; (Ūha Kṣu 903) — <sup>1</sup>*sū*<sup>2</sup>*vā*<sup>2</sup>dhiyassu<sup>2</sup>vā<sup>2</sup>3rvidāu.

संवरणेषु प्रबोधियायां प्रवल्लीशसारथ्यपामीवेषु ॥ ३ ॥

[M and Simon .... मीवेषु]

In the *sāmans* Pravadbhārgava [Ūha Daśa 127], Lauśādyā [Ūha Sam 273], Yajñasārathi [Ūha Ahī 657] and Indrasya apāmivam [Ūha Kṣu 927], in the second *stotriyā* based on the *ṛc* beginning with *pravodhiyah*, there is no elision of *v* in the case of *sāmvaraneṣu* (संवरणेष्वाः) — (Ūha Daśa 127) — *sāmvaranāi/ṣū*[2vākramūh//; (Ūha Sam 273) — *sāmvaranāi*[23i/ṣū[3vākramūh// (Ūha Ahī 657) — *sāmvarā*[234ṇāi/ṣūvākramū[3h//; (Ūha Kṣu 927) — *sāmvaranā*[3iṣū[3vākramūh. [Ajāta, Nānā and Śiv — मीवसु ]]

वसुनि पवमानरुचायां विशीये ॥ ४ ॥

In the Viśoṇisīyasāman [Ūha Daśa 170], in the second *stotriyā* based on the *ṛ* beginning with *pavamanaṛuṇā*, there is no elision of *y* in the case of *vasūni* —  
 $\text{vā}^3[234\text{sū}^5/ \text{hūmmā}/ \text{nī}^2[3\text{yā}^2/3/\text{vā}^1[234\text{iśā}/ (\text{वसूनि आविश})$

मर्त्येषुदानायचार्याणां लेयश्रायन्तीययोः ॥ ५ ॥

In the Kāleyasāman [Ūha Eka 417] and Śrāyantīyasāman [Ūha Kṣu 936], in the third *stotrīyā* based on the *ṛc* beginning with *dānāyavāryānām* — there is no elision of *v* in the case of *martyeṣu* (मर्त्येषा) — <sup>[4]</sup>mārtiye/<sup>5ra</sup>ṣū<sup>2</sup>3vā<sup>2</sup> / (Kāleya); <sup>[2]</sup>tiyāiṣū<sup>1</sup>1vā<sup>2</sup>// (Śrāyantīya).

कविमिवायां चौशने ॥ ६ ॥

And in the Auśanasāman also [Ūha Daśa 171] in the second *stotrīyā* based on the *ṛc* beginning with *kavimivā*, there is no elision of *v* in the case of *nimartyeṣu* (निमर्त्येषादधुः) - <sup>1</sup>nīmārti<sup>2</sup>3ye<sup>2</sup>3/<sup>1</sup>ṣūvā<sup>2</sup>23hā<sup>2</sup>343i/

व्यश्रुहि संक्षारे ॥ ७ ॥

In the sāmān Iḍānām saṁkṣārah [Ūha Daśa 179], in the third *stotrīyā*, there is no elision of *y* in the case of *vyaśnuhi* - <sup>ra</sup>prāvamānā<sup>4</sup>3vi<sup>4</sup>3yaśnu<sup>5</sup>hi. [वि अश्रुहि]

पिबात्वस्य वर्ताभिनिधनयोः ॥ ८ ॥

In the Abhīvartasāman [Ūha Sam 257] and in the Abhinidhana Kāṇvasāman [Ūha Kṣu 931] in the third *stotrīyā*, there is no elision of *v* in the case of *pibātvasya* - [Ūha Sam 25] — <sup>5</sup>pibā<sup>4</sup>3tū<sup>2</sup>3vāsyagīrvaṇ<sup>4</sup>ōvā<sup>5</sup>; [Ūha Kṣu 931] — <sup>1</sup>pāibā<sup>2a</sup>/tū<sup>3</sup>234vā<sup>5</sup>.

अवन्त्यस्य सामराजे ॥ ९ ॥

In the Sāmarājasāman [Ūha Sam 263] in the second *stotrīyā*, there is no elision of *y* in the case of *avantyasya* - <sup>1</sup>āvā<sup>2</sup>3ntūyā<sup>5</sup>/syā<sup>2</sup> .... / (अवन्त्यस्य पवितारम्)

स्वस्तये दविज्ञीये ॥ १० ॥

In the Yajñāyajñīyasāman [Ūha Pra 811] based on the *trca* beginning with *dauidyutatyā*, in the third *stotrīyā*, there is no elision of *v* in the case of *svastaye* — <sup>2</sup>sū<sup>1</sup>3vāstā<sup>2</sup>3yāi<sup>3</sup>.

दीया ज्ञीये ॥ ११ ॥

In the Yajñāyajñīyasāman [Ūha Ahi 630], in the first *stotrīyā*, there is no elision of *y* in the case of *dīyā* (इन्द्रस्य हाद्याविशन् = हार्दि+आविशन्) <sup>2</sup>syā<sup>2</sup>32hā/<sup>1</sup>dīyāviśanmanā<sup>1a</sup>2iṣibhāu<sup>2</sup>.

स्वाहुतः सदुद्रवायां वारदेव्ययोः ॥ १२ ॥

In the Vāravantīya [Ūha Prā 827] and Vāmadevyā [Ūha Prā 830] *sāmāns*, in the third *stotrīyā*, based on the *ṛc* beginning with *sadudravā* there is no elision of *v* in the case of *svāhutaḥ* — (Ūha Prā 827) — <sup>[2]</sup>svāhū<sup>3</sup>234tāḥ<sup>5</sup>; [Ūha Prā 830] — <sup>2</sup>sā<sup>2</sup>5du//dravā<sup>4</sup>3tsū<sup>2</sup>3vāhutaḥ<sup>5</sup>.

बृहति च गीथे ॥ १३ ॥

And in the Bṛhatsāman [RG Prā 145], in the third *stotrīyā*, in the *udgītha* there

is no elision of *v* in the case of *svāhutaḥ-suvāhū*<sup>[1]</sup>234tāḥ. [The word *udgītha* is significant; for in the second *stotrīyā*, in *upadrava*, we have — tsu<sup>[5]</sup>2āhū<sup>[1]</sup>234].

दीर्घवृद्धोपहितः इपदान्त आइभूतोऽकाराकारयोः प्रत्यययोः संधौ यकारमापद्यते  
गतिर्विरते ॥ १४ ॥

वायख्यद्रोऽ३१२३ । पवमानाभिऽ३यार्षाऽ३साइ ॥ १५ ॥

The vowel *i* coming at the end of a word, preceded by *dirgha* and *vṛddha* syllables and has become *āi*, when followed by *a* or *ā* becomes *y* in *sandhi* and has *gati* (i.e. *āi*) at the pause.

e.g. *vāyakhyadrō*<sup>[3]</sup> — Madhuścyunnidhana- [Ūha Sat 797]. [vi+akhyat; when *i* becomes *dirgha* or *vṛddha*, we have *vāikhyat* and with *sandhi* the form would be *vāyakhyāt*. (*vyakhyat rodasī*) — (M-in the Gaurīvita based on the *ṛc* beginning with *ayam̐pūṣā* [Ūha Daśa 48] - *vāyakhyadro*<sup>[3]</sup>123]; Kaṇvarathantara [Ūha Sat 752] - *pāvāmānā/bhā*<sup>[2]</sup>3yārṣā<sup>[2]</sup>3sāi (pavamāna/abhi/arṣasi/)<sup>1</sup>.

एवंजातीयानि ॥ १६ ॥

Such illustrations should be known from the *sāmans*.

नार्षसि पुनानायां यथा गौङ्गवाभीवर्तयोः ॥ १७ ॥

In the Gauṅgava [Ūha Daśa 125] and the Abhivarta [Ūha Sam 315] *sāmans* in the *stotrīyā* based on the *ṛc* beginning with *punānā*, there is no *y* of *gati* in the pause in the case of *arṣasi* in Gauṅgava and in *sandhi* in Abhivarta — [Ūha Daśa 125] — śāsāi/ārāt<sup>[2]</sup>madhā<sup>[2]</sup>.... [.... अर्षसि । आ रत्नधा .... ॥ (विरामे न गतेर्यकारः) — in the pause *i* does not become 'y']; [Ūha Sam 315] — *noārṣā*<sup>[2]</sup>1sā<sup>[2]</sup>2i/ārāt<sup>[2]</sup>madhā... [सन्धौ न गतेर्यकारः — in *sandhi* *i* does not become *y*]

भवीयसी प्रमंहिष्ठीये ॥ १८ ॥

In the Pramam̐hiṣṭhīyasāman [Ūha Daśa 65], in the third *stotrīyā* there is no *y* of *gati* in *sandhi* in the case of *bhavīyasī* — *yā*<sup>[3]</sup>234sāi/ācchāaū<sup>[2]</sup>3hō/ (भवीयस्यच्छा).

अर्चन्त्युदंशपुत्रे ॥ १९ ॥

In the Udvam̐śaputrasāman [Ūha Daśa 120], in the second *stotrīyā*, there is no *y* of *gati* in the case of *arçanti* in *sandhi* — *ārçā*<sup>[2]</sup>/tāarka.... [अर्चन्त्यर्कम्]. There is elision of *gati*.

1. Ajāta - according to Bahūkabhāṣya there is *bhogayakāra* but our teacher says that the author has himself stated the scope of *bhoga* (PS 7.10.28) — एकारादः काराच्च भोगः । Bhoga is not spoken of even in the case of the *aukthikās*, in the regard to *ī* Ajāta — भुक्तं पूर्वस्थानं भजते इति भोगः । औक्थिकानामपि नैव इकारात् भोग उक्तः ।

In the *sāmāns* Yajñāyajñīya [Ūha Kṣu 899] and Traiṣṭubhaśyāvaśva [Ūha Kṣu 905], in the third *stotṛīyā*, there is *y* of *gati* in *sandhi* in the case of *varāṇi*- [Ūha Kṣu 899] — *rāṇā*[23ā/ (इम/अवराणि/आ) elision of *gati*; [Ūha Kṣu 905] — *rāṇā*[2i/ *ātisthā*.

एकारे च यकारं<sup>१</sup>यामोद्वतोगतिमांश्च पदान्तः संधौ यलोपो विरते ।

रमताइये[२३/स्यापराइये[२३/ त्रमताइये[२३ ॥ २७ ॥

When followed by *e*, the vowel *i* coming at the end of the word has *gati* and becomes *y* in *sandhi*; and there is the elision of *y* in the pause; in the *sāmanas* Aīdayāma and Udvadbhārgava — e.g. -ramatāiye[23/syāparāiye[23/ tramatāiye[23

In the Aīdayāmasāman [Ūha Ahi 676] — rāmatāiye[23/ē[3 (first *stotrīyā*) - [वारमत्वेष्यव्ययम् - (वारम् । अति । एषि । अव्ययम् ।) The vowel *i* in *ati* that is *dirgha-vṛddha* becomes *āi*; when followed by *e*, *i* becomes *y*. Thus -ramatāiye[23. The end of the word has *gati*.

Udvadbhārgava [Ūha Kṣu 913] — third *stotrīyā* - trāma tāiye[23/ūi ..... [पवित्रमत्येति । [पवित्रम् । अति एति ।] — Aīdayāma [Ūha Ahi 676], third *stotrīyā* - syāparāiye[23/ ए३३/स्या पर्येषि (परि एषि).

एकारादःकाराच्च भोगः ॥ २८ ॥

The *bhoga y* takes place after *e* and *ah*. As it resorts to the position enjoyed first it is called *bhoga*. e.g. Sākamaśvasāman [Ūha Daśa 15] — sayā[23hā[343i (Ārcikavardhā-saindubhiḥ - vardhāse; *se* by *samadhyamayavārum* — āyā; by *ramadvam*, elision of *y* so we get *vardhāsaindubhiḥ*. In the chant, there is *y* which is *bhoga ya*. Then ultimately, the form is sayā[23h ā[343). [Ajāta - samadhyamayavāyām].

ah Śrautarśasāman [GGG 4.1] — krāyāhūtaḥ; in the Ārcika, we have śukraḥāhutaḥ. By 'asthādyam' — asthāt paro visarjanīyaḥ yakāramāpadyate. Then by 'ramadhyam', the *y* is elided in the chant. There is *bhoga y* after *ah*.

क्वचिदिकारात् ॥ २९ ॥

Sometimes the *bhoga y* takes place in the case of *i* [GGG 193.2] — rāyāya[23gne<sup>4ra</sup> ... (rāyeagne)

ओवौकारयोरेकीभावे लोपः ॥ ३० ॥

In the case *ovā* and *āu* being combined, there is the elision of the vowel and the consonant — e.g. Jarābodhīyasāman [Ūha Ahi 537], second *stotrīyā* - sāmāmahōvā<sup>2</sup> - here in the combination of *ovā*, there is the elision of *ā* and *n* [सनो महौ अनिमानो]; Mārgīyava [Ūha Ahi 538] — third *stotrīyā* - kūvāuhōvā<sup>2</sup> (in this in the conjunction of *ovā* and *au* there is the elision of *t* and *i*. (*Kuvit*); Sometimes in the

1. Dīpa — इपदान्तो दीर्घवृद्धोपहितः आइभूतः । तत एकोरच प्रत्यये गतिर्यकारमापद्यते । ततः पदान्तो गतिमान् भवति ।

In Sūtra 14 — दीर्घवृद्धोपहितः = दीर्घो जातः । ततो वृद्धो जातः ।

union of *ovā* and *au* after *i* there is no elision of *i* — e.g. Vāmādevyasāman [Ūha Daśa 222], third *stotrīyā* - *yāntyaūhō*<sup>2</sup>/3/; Vāmādevya [Ūha Eka 381] — *ētyaūhō*<sup>3</sup>/3 - here there is no elision of *i* and *t*. (In this case, the vowel *i* is not elided in the midst of *t*).

Prapā. VII Khaṇḍa 10 ends.

Khaṇḍa 11 begins

The state of becoming *ā*

वृद्धमन्तःपदे तालव्यमा भवति हादौ स्तोभे प्रत्यये ॥ १ ॥

[By the sūtra, the *tālavya* vowel, i.e. *i*, *ī*, *e*, *āi* become *āi* (PS 3.1.1); when *tālavya* becomes *āi*, the *tālavya* in the midst of the word, becomes *ā* when followed by the *stobha* beginning with *ha*]

प्रतिभागं । नदा[३हा[३इ । पप्री[२म्बयममृतम् । जाता[२३वा । हुम्माइ ।

महाहस्तीदक्षा[२३ होइ ॥ २ ॥

Saubhara [Ūha Eka 388] — *prātibhāgam/nadā*<sup>na</sup>/3*hā*<sup>2</sup>/3*i* (*na*dīdhimah); Yajñāyajñīya [Ūha Daśa 14] — *pāpī*<sup>1</sup>/2*m*<sup>1</sup>*vayamamṛtam*/*jātā*<sup>ra</sup>/23*vā*<sup>2</sup>/*humnāidā*<sup>2</sup>/3*sām*. (*jātavedasam*); Rātryākūpara [Ūha Daśa 24] — *māhā*<sup>ra</sup>*hastidakṣā*<sup>ra</sup>/23*hoi* (*dakṣiṇena*)

एवंजातीयानि ॥ ३ ॥

Such illustrations should be known from the other sāmāns [M. and Śiv cover sūtra 2 and 3 in the commentary].

न हिन्वि तवद्यौरिन्द्रायां सौभरे ॥ ४ ॥

There is no becoming *ā* in the Saubharasāman [Ūha Eka 519], in the second *stotrīyā* based on the *ṛc* beginning with *tavadyauhindra*, in the case of *hinvinvā*<sup>1</sup>/2*irā*<sup>1</sup>/234*āūhōvā* (*hinvire*) - there is *gati* in *nvi*.

अचिक्र मृज्यमानायां रन्ध्रोत्तर-वाजजिन्मन्तेषु ॥ ५ ॥

In the sāmāns Aukṣṇorandhrottara [Ūha Daśa 103], Vājajit [Ūha Daśa 104] and Samanta [Ūha Sam 288] based on the *ṛcā* beginning with *mṛjyamānaḥ* there is no becoming *ā* in the case of *ci* of *acikra* (*vṛṣo acikradat*) —

Aukṣṇorandhrottara and Aīḍaukṣṇorandra - *vārṣōacā*<sup>2</sup>/3*i*/*hā*<sup>2</sup>/3*hāi*/; Vājajit - *ācā*<sup>1</sup>/2*ihōi*/ Samanta - *vṛ*<sup>1</sup>/*ṣō*<sup>ra</sup> *ā*/23*cā*<sup>2</sup>/3*i*/*hōvā*<sup>2</sup>/3*hōi*.

इव दुहानायां पृश्निमन्तयोः ॥ ६ ॥

In the sāmāns Bharadvājasya Pṛṣni [Ūha Sam 333] and Samanta [Ūha Eka 515], in the *stotrīyā* based on the *ṛc* beginning with *duhāna*, there is no state of becoming *ā* in the case of *iva* (शकुना इव) - [Ūha Sam 333] — *śākūnā*<sup>2</sup>/1*ā*23*i*/*hōvā*<sup>2</sup>/3*hāi*/*vā* ...; [Ūha Eka 515] — *śā*/*kūnā*<sup>2</sup>/23*ā*3*i*/*hōvā*<sup>2</sup>/3*hāi*/*vapā* .....

गायन्तिवायां च त्वाष्ट्रीसाम्नि ॥ ७ ॥

And also in the Dvirabhyāsa Tvāṣṭrisāman [Ūha Kṣu 890] based on the *ṛca* beginning with *gāyanti tvā*, there is no state of becoming *ā* of *i* in the case of *udvamsamiva* - <sup>[4]</sup>udvā<sup>5</sup>/śamā<sup>2</sup>3i/hā<sup>2</sup>3hā<sup>2</sup>/vāyā<sup>2</sup> .... /

कनि तिस्रोवाचायां सैन्धुक्षितौशनयोः ॥ ८ ॥

In the *sāmans* Aīḍa Saindhukṣita [Ūha Ahī 592] and Auśana [Ūha Sat 769], in the first *stotrīyā* based on the *ṛc* beginning with *tisrovācah*, there is no state of becoming *ā* in the case of *kani* - <sup>1</sup>kānā<sup>2</sup>3ihāi<sup>2</sup> - [Ūha Ahī 592] — <sup>1</sup>kānā<sup>2</sup>3ihāi<sup>2</sup>343i<sup>2</sup> - [Ūha Sat 769].

संहिते त्वा भवति ॥ ९ ॥

But in the Saṁhitasāman [Ūha Sam 329] there is the becoming of *ā* in the case of *kani* in the first *stotrīyā* - (कनिक्रदत्) - <sup>1</sup>kānā<sup>2</sup>3/hāuvā<sup>2</sup>3/krā<sup>2</sup>34dāt<sup>2</sup>/

वारे सर्वत्रान्तः पदं ना भवति ॥ १० ॥

In the Uttaravārantīyasāman [Ūha Eka 507], there is no becoming of *ā* in the midst of word, in all cases - [Ūha Eka 507] — first *stotrīyā* - āgnā<sup>1</sup>ā<sup>2</sup>34ihāi<sup>2</sup>/thē<sup>1ra</sup> ..... (अग्ने । इत्या); third *stotrīyā* - bhūvānnā<sup>2</sup>34ihōi<sup>2</sup>/ (भुवत् / ने मानाम्)

स्वास्वा भवति निमर्त्यात् ॥ ११ ॥

In the Vāravantīya sāman [Ūha Eka 491] in its own *ṛca*, in the third *stotrīyā*, there is the becoming of *ā* in the case of *nimartyāt* - (ni/mar/iyāt) <sup>1</sup>nimārtā<sup>2</sup>34hāi<sup>2</sup>/ (There is ābhāva in *rti*) - <sup>1ra</sup>yādaghā .... /

वने विष्णव इत्येतौ शब्दावर्षासोमायां शाकले ॥ १२ ॥

In the Śākalasāman [Ūha Daśa 83] based on the *ṛca* beginning with *aṛṣā/soma*, there is no becoming of *ā* in the first and second *stotrīyās*, in the case of *vane* and *viṣṇave* respectively - first *stotrīyā* - <sup>1</sup>yanāuvānā<sup>2</sup>3i/hūm<sup>1</sup>/śū<sup>2</sup> ..... / second *stotrīyā* - āṛṣantūvā<sup>2</sup>3i/hūm<sup>1</sup>/śnā<sup>2</sup> .....

वरिवः सन इन्द्रायां कौत्से ॥ १३ ॥

In the Aīḍakautsasāman [Ūha Kṣu 853] based on the *ṛc* beginning with *sa/naindrāya*, there is no becoming of *ā* in the case of *varivah* - <sup>1</sup>vārā<sup>2</sup>3ihāi<sup>2</sup>/

पव्यध्वर्यो साके ॥ १४ ॥

In the sāman Dhurā-sākamaśva [Ūha Daśa 145], based on the *ṛca* beginning with *adhvaryo*, there is no becoming of *ā* in the case of *pavi* (*somam pavitra*) - <sup>[1]ia</sup>śomampavā<sup>2</sup>3i/hāu<sup>2</sup>3hō<sup>2</sup>31/

सवीरायां वैश्वामित्रे ॥ १५ ॥

In the Vaiśvamisāman [Ūha Sat 757], in the third *stotrīyā*, based on the *ṛc*





*pravājyakṣāḥ*, there is no becoming *ā* in the second *stotrīyā*, in the case of *śrī* of *śrīnānaḥ* - <sup>2ra</sup>gōbhāiśśrā[234ihāi.

भवे जि पवमानस्य जिघ्रतायाम् ॥ २५ ॥

In the Gatanidhana-Bābravasāman [Ūha Daśa 178], based on the *ṛca* beginning with *pavamānasya jighnataḥ*, there is (in the first *stotrīyā*) no becoming of *ā* in the case of *jī* of *ajira* - <sup>1ra</sup>ājā[3ihāi.

चव्यधयदिमायामुत्सेधे ॥ २६ ॥

In the Utsedhasāman [Ūha Eka 525], in the third *stotrīyā*, based on the *ṛc* beginning with *adhayadime*, there is no becoming of *ā* in the case of *vi* of *imācaviśvā* - <sup>2ra</sup>imācavā[<sup>1ra</sup>2i/ hā[31uvā[23/

हिन्वाभिसोमायां तनिभीशवयोः ॥ २७ ॥

In the Santani [Ūha Ahī 559] and in the Ābhīśavottara [Ūha Ahī 635] *sāmans*, in the third *stotrīyā*, based on the *ṛca* beginning with *abhisomāsaḥ*, there is no becoming of *ā* in the case of *hi* of *prahinvāna* - [Ūha Ahī 635] — <sup>1ra</sup>prāhāihāu/nvāna .../; [Ūha Ahī 635] — <sup>3ra</sup>prā[234hāi/nvāna ....

दीर्घनिषेधे पुरोजित्याम् ॥ २८ ॥

In the Niṣedhasāman [Ūha Eka 460] based on the *ṛca* beginning with *purojiti*, in the first *stotrīyā*, there is no becoming of *ā* in the case of *i* of *dirgha* — <sup>1ra</sup>sākhā[3yōdāi/ <sup>2ra</sup>hāhā[234hā/gha ....

जम्भस्वरयोरनाभावस्तालव्यस्यान्तःपदिकस्य ॥ २९ ॥

In the Vārkajambha [RG Kṣu 161] and in the Prathamasvarasāman [RG Sam 45] there is no becoming of *ā* of the *tālavya* that comes in the midst of the word— e.g. (RG Kṣu 161), second *stotrīyā* - <sup>1ra</sup>sattvamnascāi/hāu (सत्त्वं नश्चित्र), third *stotrīyā* - <sup>1ra</sup>rāthiyamāi/hāu/drā .... (रथ्यमिन्द्र); (RG Sam 45) — first *stotrīyā* - <sup>1ra</sup>viśvānivāi/hāu/duṣe ..... [In this way in the case of Vārkajambha and Prathamasvara (विज्ञानि विदुषे) *sāmans*, illustrations should be seen.] [M — स्वरे प्रत्यस्यै प्रथमवोः । In the *Svarasāman*, beginning with <sup>2ra</sup>ēprati ... in the first two *stotrīyās*, second *stotrīyā* - <sup>1ra</sup>indramśūtai/hāu/.

दीर्घशब्दस्त्वा भवति पुरोजित्यां जम्भे ॥ ३० ॥

In the Vārkajambhasāman [RG Ahī 114] in the first *stotrīyā*, based on the *ṛc* beginning with *purojiti* the word *dirgha*, has become *ā* in the case of *dī* - <sup>1ra</sup>sākhāyōdā/hāu/ghā .... (This is an exception to the above *sūtra*).

स्वरे चा भवति सहावाङ्द्रेत्येष शब्द आनस्ते गन्तुमत्सर इत्यत्र ॥ ३१ ॥

(This is also an exception) -

In the Dvītiyasvara [RG Sam 41] in the second *stotrīyā* there is the becoming of *ā* in the case of *i* of *indra* of *sahāvām indra* - <sup>[2]</sup><sup>ra</sup> <sup>1ra</sup> *sāhāvām ā/hoi .... / dra ..../*

अवृद्धमप्या भवति ॥ ३२ ॥

The non-*vrddha tālavya* also becomes *ā*, [When followed by *stobha* beginning with *ha*.] (in the following illustrations).

जिती-योदी क्रौञ्चे ॥ ३३ ॥

In the Aīḍa Tṛtīyakrauñcasāman [Ūha Sam 231], there is the becoming of *ā* in the case of *tī* of *purojiti* and *dī* of *sakhāyo dīrgha* - <sup>4</sup><sup>3ra</sup> <sup>4</sup><sup>1ra</sup> *purōjitā/hōi/ ... tī* is not *vrddha*; <sup>4ra</sup> <sup>5ra</sup> <sup>ra</sup> <sup>2a</sup> *sākhāyodā/hō/ ghā ... (dīrgha)*; *dā* is not *vrddha*.

षि षरितोषायां माधुच्छन्दसे ॥ ३४ ॥

In the Mādhuccchandasaśaman [Ūha Sam 245], there is becoming of *ā* in the case of *ṣi* of *paritoṣīncatā* <sup>3</sup><sup>4ra</sup> <sup>5ra</sup> <sup>ra</sup> <sup>2a</sup> *paritōṣā/hōi/*.

वरिवः सन इन्द्रायां मार्गीयवे ॥ ३५ ॥

In the Mārgīyavasāman [Ūha Sat 793], in the second *stotrīyā*, based on the *rc* beginning with *sana indra*, there is becoming of *ā* in the case of the vowel *i* of *varivovit ....* <sup>1</sup><sup>ra</sup> *varā/hā/* <sup>2a</sup> *au[3hōi/vō[234vīt.*

जरि स्वारे पर्णे ॥ ३६ ॥

In the Svārasauparnasāman [Ūha Eka 382], in the third *stotrīyā*, there is becoming of *ā* in the case of *i* of *avitā jaritṛṇām*—<sup>3</sup><sup>45ra</sup> <sup>ra</sup> <sup>1</sup> *avitājarā/hūm/ū[234ṇām/*

मदिन्तमदिष्ठनोगि हाविष्कृते ॥ ३७ ॥

In the Hāviṣkṛtasāman [Ūha Daśa 195], in the second *stotrīyā*, there is becoming of *ā* in the case of *di* of *madintamah* [Ūha Eka 441] of *svādiṣṭhayā madīṣṭhayā* and in the case of *gī* of *parisvānogi* [Ūha Eka 585] — (Ūha Daśa 195)—<sup>2</sup> <sup>ra</sup> *tvāmsutō madāhāuntāmāḥ*; (Ūha Eka 441) — <sup>2ra</sup> <sup>ra</sup> *svādiṣṭhayā madāhāuṣṭhāyā //* (Ūha Eka 585) — <sup>2</sup> <sup>ra</sup> <sup>ra</sup> <sup>ra</sup> <sup>ra</sup> <sup>1</sup> <sup>2</sup> *parisuvānōgāhaurāiṣṭhāḥ //* (*parisvānogiriṣṭhaya*).

यित्वेऽश्विनोर्व्रतोत्तरे ॥ ३८ ॥

In the sāman Aśvinorvratottara [RG Prā 140], there is the becoming of *ā* in the case of *ve* of *sutāya mādayitnave* - <sup>[2]</sup><sup>ra</sup> <sup>ra</sup> <sup>ra</sup> <sup>1</sup> <sup>2</sup> *sūtāyamādayitnavā hō hāu //*

PS VII Khaṇḍa 11 ends.

VII. Khaṇḍa 12 begins —

पदान्तश्च भवति ॥ १ ॥

The *tālavya* coming at the end of the word becomes *ā* (in the following cases).

मातेऽग्ने तमद्यायां साकमश्ने ॥ २ ॥

In the Sākamaśvasāman [Ūha Prā 826], based on the *ṛc* beginning with *agne tamadya*, in the first *stotṛyā*, there is the becoming of *ā* in the case of *e* of *māte-māta*<sup>[1]ha</sup>[23hā]343i/ (*ṛdhyāmate*).

ध्यै नौ वारोत्तरे ॥ ३ ॥

In the Vāravantīyasāman [Ūha Eka 491] in the *yonī* the *tālavya ai* becomes *ā* in the case of *vandadhyai* - *vāndā*<sup>[1]</sup>[dhyā]<sup>[2]</sup>234hāi. [*vandadhyai agnim*].

जीये स्यन्दते कृण्वते चर्षणीरधीत् ॥ ४ ॥

In the Yajñāyajñīyasāman [Ūha Sam 318], in the second *stotṛyā* - there is the becoming of *ā* in the case of *te* of *syandate*, and in [Ūha Ahī 586] — in the case of *te* of *kṛṇvate*, in the third *stotṛyā*, there is the becoming of *ā* in the case of *ṇi* of *carṣaṇīh*; [Ūha Ahī 628] — in the third *stotṛyā*, there is the becoming of *ā* in the case of *dhī* of *adhīh*; [Ūha Ahī 668] — in the first *stotṛyā* there is becoming of *ā* in the case of *i* of *it* - [Ūha Sam 318] — second *stotṛyā* - *syāndā*<sup>[1]</sup>[23tā/hūmmāi; (Ūha Ahī 586) — 2nd *stotṛyā* - *kṛṇvā*<sup>[1]</sup>[23tā/hūmmāi/, 3rd *stotṛyā* - *carṣā*<sup>[1]</sup>[23nā/hūmmāi; (Ūha Ahī 628) — third *stotṛyā* - *ādhā*<sup>[1]</sup>[23dhā/hūmmāi; (अनूषताधि त्रिपृष्ठ) (Ūha Ahī 661) — first *stotṛyā* - *viśvām*<sup>[1]</sup>[23ā/hūmmāi/ (विश्वाऽइत्परि).

पर्षि हाविष्कृते वरिवोधायाम् ॥ ५ ॥

In the Hāviṣkṛtasāman [Ūha Eka 441] in the third *stotṛyā* based on the *ṛc* beginning with *varivodhātamaḥ*, there is the becoming of *ā* in the case of *i* of *parṣi* - *pārṣā*<sup>[1]</sup>[2ho]i.

तुव्यधीनः कौत्से ॥ ६ ॥

In the Aṭṭakautsasāman [Ūha Daśa 164], in the first *stotṛyā*, based on the *ṛc* beginning with *abhīnaḥ*, there is the becoming of *ā* in the case of *i* of *tuvidyamnam* - *tuvā*<sup>[1]</sup>[3hāi.

वृधेऽस्मान् पिबासुतायां पृष्ठजमवर्तयोः ॥ ७ ॥

In the Prṣṭha [Ūha Ahī 644] and Jamadagneḥ Abhivartah [Ūha Sat 715] sāmāns, in the *stotṛyā* based on the *ṛc* beginning with *pibāsutasya*, there is the becoming of *ā* in the case of *e* of *ṛdhe asmān* - (Ūha Ahī 644) — *ṛdhā*<sup>[1]</sup>[23hoi]yā// *āsmāmā*<sup>[1]</sup>[23vā// (Ūha Sat 715) — *diyēvṛdhā*<sup>[1]</sup>[23/hāu/asmāmāvā]<sup>[1]</sup>[23/

पवन्तेऽभि सोमायां मैघातिथे ॥ ८ ॥

In the Maidhātithasāman [Ūha Sam 368], in the first *stotṛyā*, based on the *ṛc* beginning with *abhi somāsaḥ*, there is the becoming of *ā* in the case of *te* of *pavante* — *pāvantā*<sup>[1]</sup>[2ho]i.



प्रते शैखण्डिने ॥ १८ ॥

In the Śaikhaṇḍinasāman [Ūha Kṣu 906] in the *stotrīyā* based on the *ṛc* beginning with *prataāśvini*, (प्रते/) there is the becoming of *ā* in the case of *te* of *prate* - *prātā*<sup>2</sup>[3hōi/

पातवे नौ संहिते ॥ १९ ॥

In the Saṁhitasāman [Ūha Daśa 8], in the *yonī* there is the becoming of *ā* in the case of *ve* of *pātave* — *yā*<sup>2</sup>[2pā<sup>1</sup>/tāvā<sup>2</sup>23/hāuvā<sup>2</sup>3/.

शस्तये तन्त्वामदायां संहिते ॥ २० ॥

In the Saṁhitasāman [Ūha Prā 841] in the third *stotrīyā*, based on the *ṛc* beginning with *tantvāmādāya*, there is the becoming of *ā* in the case of *ye* of *praśastaye* - *prā*<sup>2</sup>[2śā<sup>1</sup>/stāyā<sup>2</sup>23/hāuvā<sup>2</sup>3/

गविष्टयेऽभिद्यु च्यावने ॥ २१ ॥

In the Cyāvanasāman [Ūha Daśa 91] based on the *ṛca* beginning with *abhidyumnam*, in the third *stotrīyā*, there is the becoming of *ā* in the case of *ye* of *gaviṣṭaye* — *gā*<sup>2</sup>[3vā<sup>2</sup>3i/ śtāyā<sup>1</sup>23hā<sup>2</sup>343i.

दिवे त्वाष्ट्रीसाम्नोः सहस्रधारायाम् ॥ २२ ॥

In the Svāratvāṣṭrisāman [Ūha Ahī 593] and in the Dvirabhyāsa tvāṣṭrisāman [Ūha Ahī 594] in the third *stotrīyā* based on the *ṛc* beginning with *sahasradhārah*, there is the becoming of *ā* in the case of *ve* of *divē divē* - Uha Ahī 593 — *divā*<sup>2</sup>[3hō<sup>2</sup>234/vā<sup>5</sup>/ Ūha Ahī 594 — *divā*<sup>2</sup>[3hō<sup>2</sup>234/vā<sup>5</sup>.

मादे नौ रेवतीषु ॥ २३ ॥

In the sāmān Revātis [RG Sam 63], in the *yonī*, in the first *stotrīyā*, there is the becoming of *ā* in the case of *sadhamāde* — *sādhama*<sup>1ra</sup><sup>pa</sup><sup>2</sup>[2/hā<sup>2</sup>31uvā<sup>2</sup>23/.

अतिध्यमायां महानाम्नीषु ॥ २४ ॥

In the sāmān Mahānāmnīs [Aranyagāna - Mahānāmnīparvan] in the middle *stotrīyā* there is the becoming of *ā* in the case of *ti* of *ati* (स नः स्वर्षदति) - *sānaḥsvarṣadata*<sup>2</sup>[23hōi.

[M — अति मध्यमायां; Śiv — अति ध्यमायां]

अभि श्यैते तदिदासतृतीयायाम् ॥ २५ ॥

In the Śyaitasāman [Ūha Eka 526], based on the *ṛca* beginning with *tadidāsabhuvaneṣu*, in the third *stotrīyā*, there is the becoming of *ā* in the case of *bhi* of *abhi* - (मधु मधुना। अभि) *mādhumadhūnā*<sup>2</sup>[3bhā<sup>1</sup>/hūmmāi/.

Prapā. VII Khaṇḍa 12 ends.

PS VIII. 1 *Ābhāva*

यकारे च प्रत्यये वृद्धमन्तःपदे तालव्यमा भवति । यच्च यकारसंयुक्तं विकृष्टम् ॥ १ ॥

The *ṛddha tālavya* in the midst of a word becomes *ā* when followed by *ya* and the *stobha* beginning with *ha* and that which being in conjunction with *ya* is separated. [The use of *ca* indicates that the *stobha* beginning with *ha* also follows]. [M includes sūtras 2 and 3 in the व्याख्या of sūtra 1; Śiv includes them in sūtra 1].

स्तौषे मिश्रमिवप्रा॥२३याम् सोमो॥२३म्विश्वाचा॥२३या ॥ २ ॥

e.g. Ausānasāman [Ūha Daśa 171], <sup>1</sup>stāuṣē<sup>2</sup> mitram/<sup>1</sup>ivaprā<sup>2</sup>23yām; Here in the case of *iva priyam*, the vowel *i* of *pri* has become *ā*. [*i* is in the midst of the word *priya*, is *ṛddha* and followed by *ya*]. Yajñāyajñīyasaman [Ūha Sam 318], in the third *stotriyā*, in the case of <sup>1</sup>sōmā<sup>2</sup>2mvi/<sup>1</sup>śvācā<sup>2</sup>23yā/<sup>1</sup>hūmmāi/ [in the word *viśvācyā* i.e. *viśvāciyā*, *ya* is separated from the conjunct consonant and *ṛddha i* being followed by *ya* has changed into *ā*].

एवंजातीयानि ॥ ३ ॥

Such illustrations should be known (in other *sāmans*).

न रथ्यं महस्तवायां कण्वबृहति ॥ ४ ॥

[The exceptions to the rule mentioned in sūtra 1 are given hence forth]. In the Kaṇvabhatsāman [Ūha Kṣu 866], in the third *stotriyā* based on the part of the *ṛc* beginning with *mahastavānāḥ*, there is no becoming of *ā* in the case of *thi* of *rathiyam* (*rathiyam*) <sup>1</sup>rāthāi<sup>2</sup>1mā<sup>3</sup>234/<sup>2</sup>hāhoi.

रहस्ये च बृहति ॥ ५ ॥

In the Rahasyagāna, in the Bṛhatsāman [RG Daśa 5] also (there is no becoming of *ā* in the case of the syllable *thi* of *rathiyam* (*rathiyam*) - third *stotriyā* - <sup>1</sup>śūvām<sup>2</sup>rathāi/<sup>2</sup>yāmā<sup>3</sup>31i/.

नर्यः सनोहरीणायामित्यत्र त्रैते ॥ ६ ॥

In the Traitā sāman [Ūha Ahī 654], in the second *stotriyā* based on the *ṛc* beginning with *sanoharīṇām*, there is no becoming of *ā* in the case of *ri* of *nariyāḥ* (*naryāḥ*) — <sup>1</sup>śākhē<sup>2</sup>vasakhyēnā<sup>3</sup>3rāiyo<sup>4</sup>234hāi

वाग्ने च परीतायाम् ॥ ७ ॥

And in the Vāmrasāman [Ūha Ahī 654] in the first *stotriyā* based on the *ṛc* beginning with *parīta*, there is no becoming of *ā* in the case of *ri* of *nariya* (*narya*) — <sup>1</sup>nārāiyo<sup>2</sup>ā.

अत्योद्यर्तायामुद्बद्गर्गे ॥ ८ ॥

In the Udvadbhārgavasāman [Ūha Daśa 154], in the first *stotrīyā* based on the *ṛc* beginning with *dhartā*, there is no becoming of *ā* in the case of *i* of *ati* (*atiya*) - <sup>2ra</sup>noatā<sup>1</sup>yo[23. (*atiyo* = *atyo*)

ईयतुस्त्वमिन्द्रप्रतूर्तिष्वित्यत्राभीवर्ते ॥ ९ ॥

In the Abhīvartasāman [Ūha Eka 492] in the *ṣi* *igātha* starting with the *ṛc* beginning with *tvamindrapratūrtiṣu*, there is no becoming of *ā* in the case of *i* of *mi* of *turayantamīyatuh*; <sup>2</sup>tāmā<sup>1</sup>i<sup>2</sup>yā[1tū[2h.

पीयन्त्यभ्रातृव्यद्वितीयायामामहीयवे ॥ १० ॥

In the Ukthyāmahīyavasāman [Ūha Sam 252], based on the *ṛca* beginning with *abhrātṛvyah*, in the second *stotrīyā*, there is no becoming of *ā* in the case of *i* of *pīyāntite* - <sup>1</sup>pā<sup>2</sup>yāntitāi.

पीयत्नवे मान इन्द्रायां वारे ॥ ११ ॥

In the Vāravantīyasāman [Ūha Kṣu 874], in the third *stotrīyā* based on the *ṛc* beginning with *mā na indra*, there is no becoming of *ā* in the case of *pī* of *pīyatnave* - <sup>(2)</sup>pā<sup>3</sup>yāt<sup>5</sup>nā[234vāi/

स्फिग्यं माभेम बृहति ॥ १२ ॥

In the Brhatsāman [RG Eka 83] based on the *ṛca* beginning with *mābhema*, in the second *stotrīyā*, there is no becoming of *ā* in the case of *gi* of *sphigiya* (*sphigya*) - <sup>2</sup>ānūs<sup>1</sup>phigāi/yām<sup>2</sup>vā[31/

हीयमहेनोत्तरयोर्वाजीये ॥ १३ ॥

In the Rāyovājīyasāman [RG Sat 123] based on the *ṛca* beginning with *mahe no*, in the second *stotrīyā* and in the third *stotrīyā* there is no becoming of *ā* of *hi* of *sahīyasi* second *stotrīyā* - <sup>(1)</sup>sā<sup>2</sup>hā[1iyā[3sāi/; third *stotrīyā* - <sup>(1)</sup>sā<sup>2</sup>hā[1iyā[3sāi/

तृतीयमृतस्य जिह्वायां ना भवति सर्वत्र ॥ १४ ॥

In the *sāmans* based on the *ṛca* beginning with *abhi priyāni* in the second *stotrīyā*, based on the *ṛc* beginning with *ṛtasya jīhvā*, there is no becoming *ā* in the case of *ti* of *nāmātṛtīya* - e.g. [Ūha Daśa 13] Kāvasāman - second *stotrīyā* - <sup>1</sup>nāmā[3tā<sup>2</sup>tī<sup>4</sup>tī<sup>5</sup>; [कावे धिरतार्ति अधि - (PS 3.2.10) — by it *prakṛti*]; Vaikhānasa [Ūha Ahī 550] — <sup>(2)</sup>nāmā<sup>1</sup>tī<sup>2</sup>tī<sup>4</sup>tī<sup>5</sup>; Aṭṭakāva [Ūha Sam 324] — <sup>(4)</sup>nāmā<sup>5</sup>tī<sup>2</sup>tī<sup>4</sup>tī<sup>5</sup>/ etc.

ज्ञीये त्वा भवति ॥ १५ ॥

But in the Yajñāyājñīyasāman [Ūha Ahī 628], in the second *stotrīyā*, there is the becoming of *ā* in the case of *ti* of *ṛtīya* <sup>2</sup>tā[3r<sup>2</sup>tā.

पदान्तश्चा भवति ॥ १६ ॥

[Now are stated the illustrations in which] there is the becoming of *ā* in the case of the *tālavya* that comes at the end of a word.

शर्मणि प्रदै ज्ञीये ॥ १७ ॥

In the 'Yajñāyajñīyasāman [Ūha Eka 438] beginning with *pradai*, in the second *stotriyā*, in the *prastāva*, there is the becoming of *ā* in the case of *ṇi* of *śarmanī-ṇāyā*.

काण्वे रन्ता ॥ १८ ॥

In the Kāṇvasāman [Ūha Eka 20], in the first *stotriyā* there is the becoming of *ā* in the case of *te* of *jarantebhirjo* [234vā/rantā] 3yā [2345/

स्वरे च वियस्त ॥ १९ ॥

In the *sāman* Payonidhanasvara [RG Sam 40], in the third *stotriyā*, there is the becoming of *ā* in the case of *vi* of *viyasta stambha* (वि/यः/तस्तम्भ/रोदसी/) — *vāyastam-*  
*bharōdasāu* [3hō/

अवृद्धमप्या भवति ॥ २० ॥

The *tālavya* though not *ṛddha* coming at the end of a word or not coming at the end of a word also becomes *ā* (in the following cases).

प्रियस्सूनुर्ण्वतरे ॥ २१ ॥

In the *sāman* Kāṇvarathantara [Ūha Kṣu 875], in the third *stotriyā*, in the *prastāva*, there is the becoming of *ā* in the case of *pri* of *priyassūnuh*, which is not *ṛddha* and not at the end of a word - *prāyāḥ sūnūrnamarjiyāḥ*/

सम्मिल्ये जिह्वन्नकृत्यश्चया धिया ॥ २२ ॥

In the Sammīlyasāman [RG Eka 92] in the first *stotriyā* there is the becoming of *ā* in the case of *i* of *hvi* (*jihvīyajihvya*) in the second *stotriyā*, in the case of *i* of *toi* of *kṛtiyā* (*kṛtyāḥ*) in the third *stotriyā* in the case of *i* of *cyā* (*ciyā*) and *dhiyā* — first *stotriyā* - *hvāyā* [2m; (दोषंजिह्वयम्) (जिह्वियम्); Second *stotriyā* - *tvāyā* [2h/ (कृत्यः कृत्वयः); third *stotriyā* - *cāyā* [2; विशाच्या-चिया । धार्या dhāyā] 2 (*dhiyā*).

ग्रहणात् ॥ २३ ॥

Hence forth there is the becoming of *ā* in the illustrations stated ahead.

द्यै नौ वारे प्रथमे ॥ २४ ॥

In the Prathama Vāravantiyasāman [Ūha Kṣu 904], in the *yonī* there is the becoming of *ā* in the case of *dhyā* of *vandadhyai* — *vāndādhyā*. [The *ābhāva* of *ṛddha tāla vya* also.]

1. In the *sūktā* (Ū. Arc. 269) on which this *sāman* is chanted, the first *stotriyā* based on the first *ṛ* becomes the last and the last becomes the first. Hence, its name is given as — Vakrayajñāyajñīya also among the Vaidikas.



पवस्वदा सुज्ञाने ॥ २५ ॥

In the Sujñānasāman [Ūha Eka 453], there is the becoming of *ā* in the case of *de* of *pavasva devavītaye* — *pāvasva dā/vavītayāi*.

अङ्गदा शङ्कुनि ॥ २६ ॥

In the Śaṅkusāman [Ūha Eka 452], there is the becoming of *ā* in the case of *dai* of *aṅgadaivya* .....<sup>[1]</sup><sub>2</sub>/gādā/viyā/

विष्टया वाचः साम्नि ॥ २७ ॥

In the Vācaḥsāman [Ūha Ahī 566] in the third *stotrīyā*, there is the becoming of *ā* in the case of *ye* of *gaviṣṭaye* <sup>1</sup>ṣṭā<sup>4</sup>/23yā<sup>3</sup>.

वयुना वासिष्ठे ॥ २८ ॥

In the Idā Vāsiṣṭha sāmān [Ūha Ahī 637], in the second *stotrīyā*, there is the becoming of *ā* in the case of *ne* of *āvayuneṣu* — <sup>[2]</sup>āvāyū<sup>1</sup>/234nā<sup>5</sup>.

दिवि यज्जायथोत्तमायां बृहति ॥ २९ ॥

In the Brhatsāman [RG Ahī 106] based on the *ṛca* beginning with *yajjāyathā*, there is the becoming of *ā* in the case of *vi* of *divi*, in the third *stotrīyā* — <sup>[1]</sup>dāivā<sup>2</sup>/31.

कृत्यस्तौरश्रवसे ॥ ३० ॥

In the Taura Śravasasāman [RG Prā 152], there is the becoming of *ā* in the case of *tvi* of *kṛtvi* (kṛtvyah) — <sup>1</sup>tvā<sup>3</sup>/2vā<sup>5</sup>/234āūhōvā.

Prapā. VIII. 1 ends.

VIII. 2 begins —

ओवौकारयोरनन्तरस्वरनीचाद्ययोः प्रत्यययोः सर्वं वृद्धमा भवत्यन्तलोपश्च ॥ १ ॥

(सर्वं वृद्धमवृद्धं च पदान्तीयमपदान्तीयं च ।)

All the *vrddha* and *nonvrddha tālavya* become *ā* and there is the elision of the ending consonant when followed by *ovā* and *au*, which have the next vowel low. [M — तालव्यं च अतालव्यं च]

यथा भरनार्मेधैध्मवाहनिहवसाध्रेषु ॥ २ ॥

e.g. as in the *sāmāns* Saubhara [Ūha Daśa 16], Nārmedha [Ūha Daśa 17], Aidhmavāha [Ūha Daśa 292], Nihava [Ūha Daśa 199] and Sādhra [Ūha Daśa 202] — [Ūha Daśa 16] — first *stotrīyā* - (*huvāmahe*) - <sup>1</sup>mā<sup>3</sup>/2hā<sup>5</sup>/234āūhōvā -; second *stotrīyā* (*dhṛṣat*) - <sup>1</sup>dhā<sup>3</sup>/2rṣā<sup>5</sup>/234āūhōvā and the elision of ending *t*; third *stotrīyā* - <sup>1</sup>nā<sup>3</sup>/2sā<sup>5</sup>/234āūhōvā (*sānasim*); (Ūha Daśa 17) — first *stotrīyā* - <sup>2</sup>sā<sup>1</sup>/gmāhā<sup>3</sup>/āūhaūho<sup>5</sup>/234vā, (*sasṛgmahe*); second *stotrīyā* - <sup>2ra</sup>vāv<sup>1</sup>/dhvāmsā<sup>2a</sup> (*vāvṛdhvāmsam*); third *stotrīyā* - <sup>2</sup>vācōyūjā<sup>1</sup>/āūhaūho<sup>5</sup>/234vā; (*vacoyujā*) - (Ūha Daśa 292) — first *stotrīyā* -

[1]  $rāiṣṭhā/ō/234vā/$  (*giriṣṭhāh*) elision of *visarga*; second *stotṛyā-kāvā/234vā* (*kaviḥ*); third *stotṛyā-śāśā/234vā* (*devāśah*). In the *sāmans* (Ūha Daśa 199) and (Ūha Daśa 202), there is *ābhāva* and elision of the ending consonant in the cases of all the *ovā pratyayas*. (Ūha Daśa 199) — first *stotṛyā-hārā/234vā* (*harim*); second *stotṛyā-śāśā/234vā*, (*yaśasam*); third *stotṛyā-vātā/234vā* (*dakṣiṇāvate*); (Ūha Daśa 202) — first *stotṛyā-mādā/234vā*, (*madena*), second *stotṛyā-prāsnā/234vā* (*prusnā*); third *stotṛyā-yāsā/234vā* (*yasadanā*).

नकृच्छ्येत-विशीययोः ॥ ३ ॥

In the *Śyaitasāman* [Ūha Eka 376] and in *Sadoviṣīyasāman* [Ūha Eka 474], there is the becoming of *ā* in the case of *isanakṛt* and the elision of final consonant - *Śyaita* - second *stotṛyā-nā/2kā/234aūhōvā* (elision of *t*) third *stotṛyā-nākā/34aūhōvā* [Here, by PS 8.3.6 there is the becoming of *ā* in the case of *r* of *kṛt*]. *Sadoviṣīya* - second *stotṛyā-nā/2kā/234aūhōvā*. [This sūtra is meant to state that there is the becoming of *ā* in the case of *r* of *kṛt*.]

अथापवादाः ॥ ४ ॥

Now, the exceptions.

रागः स्वःपृष्ठनैपातिथरश्मेषु ॥ ५ ॥

In the *sāmans* *Svaḥprṣṭha* [Ūha Daśa 71], *Naipātitha* [Ūha Kṣu 935] and *Pārthuraśma* [RG Kṣu 13] there is *raṅga* originated (there is no becoming of *ā*) - (Ūha Daśa 71) — first *stotṛyā-rā/2itām/234aūhōvā*; (*raṅga* - *Uha-Ūhya*); (there is no elision); (Ūha Kṣu 935) — *māhāmāsā/3i/hā/aūho/234hā*, (*Ūha Ūhya-maham*), (RG Daśa 13) — third *stotṛyā-ēasmām/2/234vā*. (*Ūha - Ūhya - mān*.)

संगृभातून इत्यत्राकूपारे ॥ ६ ॥

In the *Rātri-ākūpārasāman* [Ūha Daśa 24] based on the *ṛca* beginning with *ātūna*, there is no becoming of *ā* in the case of *r* of *sangṛbhā* (संगृभाय) —  $gr/āū/3hō/$

दूरे दृशं विराट्सु देव्ये ॥ ७ ॥

In the *Mahāvāmadevyasāman* [Ūha Daśa 222] based on the *ṛca* in the *virāj chandas*, there is no becoming of *ā* in the case of *dūre dṛśam* —  $dr/āū/3hō/$  *hāi*.

तकारः परिस्वानायामैध्मवाहे ॥ ८ ॥

In the *Aidhmavāhottarasāman* [Ūha Sam 292] in the *stotṛyā* based on the *ṛc* beginning with *parisvānah*, there is becoming of *ā* of *r* when followed by *ovā* and there is no elision of *t* -  $ksārā/2/234vā$  - (*akṣrat*)

मकारः कार्तयशमन्तयोः ॥ ९ ॥

In the *sāmans* *kārtayaśa* [Ūha Sat 688] and *Samanta* [Ūha Sam 229], there is no becoming of *ā* in the case of *m* - (Ūha Sat 688) — *ṛāyāimaū*[3hō]3i/ (*rayimarṣa*); (Ūha Sam 229) — second *stotrīyā*-*mādhūprāyām*/ (*madhu priyam*) *aūhō*[34vāhā]/ [Nānā - There is no elision of *m*.]

आपृच्छ्यं सेधे ॥ १० ॥

In the *Utsedhasāman* [Ūha Daśa 211] in the third *stotrīyā*, there is no elision of *m* - *āpārcchīyām* (आपृच्छ्यं धरुणम्).

रथी नार्मेधे प्रायश्चित्तेषु ॥ ११ ॥

In the *Prāyaścittasāmans*, in the *Nārmedha* [Ūha Prā 822] there is no elision of *m*, there is no becoming *ā* in the case of *rathīnām* - *rathāinām*/*aūhō*[234vā].

पार्थुरश्मे स्वास्वाःकारवर्जम् ॥ १२ ॥

In the *Pārthuraśmasāman* [RG Ahī 98] in its own *trca* there is no becoming of *ā* except in the case of *āh*-second *stotrīyā*-*ēprāyā*/*ō*[234vā]/ (*prīya*); not in the first *stotrīyā* - *ēsvādoh*/*ō*[234vā]/; *ē madhōh*/*ō*[234vā]/

ओकारः ॥ १३ ॥

In the illustrations stated ahead *o* does not become *ā*.

सखायः सो शाक्त्ये ॥ १४ ॥

e.g. in the *Śāktyasāman* [Ūha Daśa 19] in the case of *so* — *śākhā*[2yāso]/ *aū*[3hō]3/ (सखायः सोमपा .....)

मदायतो नवे ॥ १५ ॥

In the *Mānavottarasāman* [Ūha Daśa 85], there is no becoming of *ā* in the case of *to* of *madāyato* in the third *stotrīyā* - *yā*[2tō]3[234aūhōvā]/.

वायुमारो भासे ॥ १६ ॥

In the *Bhāsasāman* [Ūha Daśa 158] in the first *stotrīyā* there is no becoming of *ā* in the case of *ro* of *vāyumātroha-vāyū*[23m]/*ā*[2rō]3[234aū hō vā]/

महांश्चरसि वाशे ॥ १७ ॥

In the *Vāsāsāman* [Ūha Ahī 652], in the second *stotrīyā* there is no becoming of *ā* in the case of *o* of *mahān carasyojasā* - *māhāmścā*[23rā]3/*sā*[2ō]3[234aūhōvā]/ *jā*[234sā]/

सूर्यमरो नैपे ॥ १८ ॥

In the *Naipātūthasāman* [Ūha Ahī 934] in the second *stotrīyā* there is no becoming of *ā* in the case of *o* of *sūryamarocaryat* - *ā*[2rō]3[234aūhōvā]/*cā*[234yāt].

सुषावसो छन्दस-द्वैगतयोः ॥ १९ ॥

In the Mādhucchandasa [Ūha Sam 245] and Dvaigata [Ūha Ahī 619] *sāmans*, in the first *stotrīyā*, there is no becoming of *ā* in the case of *so* of *suṣāvasomam* - (Ūha Sam 245) —  $\text{suṣā}^{\frac{1}{2}}\text{vāso}^{\frac{2}{2}}\text{āuho}^{\frac{3}{3ra}}\text{34vāhā}^{\frac{4}{2ra}}$  / [Ūha Ahī 619] —  $\text{suṣā}^{\frac{1}{2}}\text{34vā}^{\frac{2}{2ra}}\text{2sō}^{\frac{3}{3ra}}\text{234āuho}^{\frac{4}{4ra}}$  /

तोगो द्वैगते ॥ २० ॥

In the Dvaigatasāman [Ūha Ahī 619] in the third *stotrīyā* there is no becoming of *ā* in the case of *go* of *śrīnantogobhiḥ* -  $\text{to}^{\frac{1}{2}}\text{2gō}^{\frac{3}{3ra}}\text{234āuho}^{\frac{4}{4ra}}$  / [śrīnā<sup>1ra</sup>23]

सोम सुज्ञाने ॥ २१ ॥

In the Sujñānasāman [Ūha Eka 453], there is no becoming of *ā* in the case of *o* of *madhumāntsoma* -  $\text{mādhū}^{\frac{1}{2}}\text{mā}^{\frac{2}{2ra}}\text{2ntsō}^{\frac{3}{3ra}}\text{234āuho}^{\frac{4}{4ra}}$  /

भुवनो दते ॥ २२ ॥

In the Aīṭatasāman [Ūha Ahī 554], in the third *stotrīyā*, there is no becoming of *ā* in the case of *o* of *bhuvano* -  $\text{vā}^{\frac{1}{2}}\text{2nō}^{\frac{3}{3ra}}\text{234āuho}^{\frac{4}{4ra}}$  /

पिर्नोबोत्सेधे ॥ २३ ॥

In the Utsedhasāman [Ūha Eka 510] there is no becoming of *ā* in the case of *bo* of *āpīrnobodhi* -  $\text{āpā}^{\frac{1}{2ra}}\text{3irno}^{\frac{2}{2ra}}\text{bo}^{\frac{3}{3ra}}\text{āuho}^{\frac{4}{4ra}}$  /  $\text{āuho}^{\frac{5}{5ra}}$  /

उवर्णं तु न सर्वत्रा भवति ॥ २४ ॥

But the vowel *u* does not become *ā* in all *sāmans* - [e.g. - Nārmedha [Ūha Daśa 17] —  $\text{vāgmāntāu}^{\frac{1}{2}}\text{āuho}^{\frac{2}{2ra}}\text{34vā}^{\frac{3}{3ra}}$  (gmanta udabhiḥ)

ग्रहणादा भवति ॥ २५ ॥

In the following illustrations mentioned, it becomes *ā*

उभयं स्वासु मैधातिथे ॥ २६ ॥

In the Maidhātithasāman [Ūha Daśa 215] based on its own *trca*, in the third *stotrīyā*, there is the becoming *ā* in the case of *u* of *ubhayam* (विद्वेषणं संवननमुभयंकरम्)  $\text{vidvēṣanaṃ}^{\frac{1}{2}}\text{sāmvanaṃ}^{\frac{2}{2ra}}\text{ā}^{\frac{3}{3ra}}\text{3hō}^{\frac{4}{4ra}}$  / [The vowel *u* of *mu* has become *ā* which is not at the end of the word and is followed by *stobha* beginning with *au*.]

नःसू वारे प्रथमे ॥ २७ ॥

In the Prathamavāravantīyasāman [Ūha Kṣu 904] in the second *stotrīyā*, there is the becoming of *ā* in the case of *sū* of *naḥsūnaḥ* -  $\text{nāssā}^{\frac{1}{2}}\text{āuho}^{\frac{2}{2ra}}\text{34vā}^{\frac{3}{3ra}}$  /

प्रियः सूनूद्वैगतगौङ्गवयोः ॥ २८ ॥

In the *sāmans* Dvaigata [Ūha Sat 690] and Gaugava [Ūha Eka 431], in the second *stotrīyā*, there is becoming of *ā* in the case of *nu* of *priyaḥsūnuḥ* - [Ūha Sat 690] —  $\text{sū}^{\frac{1}{2}}\text{2nā}^{\frac{3}{3ra}}\text{234āuho}^{\frac{4}{4ra}}$  /; (Ūha Eka 431) —  $\text{prāyassū}^{\frac{1}{2ra}}\text{nā}^{\frac{2}{2ra}}\text{āu}^{\frac{3}{3ra}}\text{3hō}^{\frac{4}{4ra}}$  /

इन्दुगौतमसाधयोः ॥ २९ ॥

In the Gautama [Ūha Ahī 156] and Sādhra [Ūha Ahī 622] *sāmans* in the second *stotrīyā* there is the becoming of *ā* in the case of *u* of *induh-* Gautama - *indā* <sup>3ra</sup> *au* <sup>5</sup> *ho* [234vā. Sādhra - <sup>[1]</sup> *āindāo* <sup>2^3</sup> *ho* [234vā/

अकृसिष्ठप्रिये यदिन्द्रचित्रायाम् ॥ ३० ॥

In the Vasiṣṭhapriyasāman [Ūha Kṣu 888], beginning with *yadindrachitra*, there is becoming of *ā* in the case of *ū* of *akūpārasya* in the second *stotrīyā* - <sup>1</sup> *ākāo* <sup>2^3</sup> *ho* [234vā/

शिशुं सर्वत्र ॥ ३१ ॥

The vowel *u* of *śiśum* becomes *ā* in all *sāmans* — e.g. Pāṣṭhauhasāman [Ūha Daśa 60], second *stotrīyā* - <sup>1</sup> *śā* <sup>2</sup> *śā* <sup>3</sup> *śā* <sup>5ra</sup> *au* <sup>ra</sup> *hōvā* - [*u* followed by *au* having low *svara*.] Thus the word *śiśum* has *ū bhāva* of *u* in the case of all *sāmans* based on the *ṛca* beginning with *tisrovācaḥ*

Prapā. VIII. 2 ends. VIII.

3 begins —

ऋगन्तीयः स्पर्शः प्रथमः स्वरो नामिविसर्जनीयश्च ना भवति तत्र चौहोशब्दः प्रथमात् कृष्यते ॥ १ ॥

The *sparsa* syllable at the end of the *ṛc* having *prathama svara* does not become *ā* and the *visarjanīya* after *nānmi* also does not become *ā*. In the illustrations the word *auho* has *karṣana* from *prathama svara* to *trītyasvara*. [The vowels excluding *a* are called *nāminah*]. (The ten vowels *ṛ, ṝ, i, ī, u, ū, e, o, ai, au* are called *nāmi svaras* according to Rg Veda Prāti. अकार वर्जितोऽच् । इच् प्रत्याहारस्य प्रातिशाख्यसंज्ञानामिनः इति । The ten vowels excluding *a* namely *i ī u, ū, ṛ ṝ e ai o* and *au* are called *nāminah* in the *prātisākhya*). [Uvata on Rk Prā - I. 65]

सदादौ २३ ह्रियामौ २३ स्तियोः । औ २३ ॥ २ ॥

(The illustrations are stated in the sūtra 2) e.g. Rauravasāman [Ūha Daśa 2] — in the second *stotrīyā* - <sup>[2]</sup> *śādāt* <sup>1</sup> *au* <sup>4</sup> *ho* <sup>5</sup> *vā* / (*tis* at the end of the *ṛc* and has *prathama svara*, it has not become *ā* and has the *stobha au* having *karṣana* from the *prathama svara*); Āndhīgavasāman [Ūha Daśa 12], first *stotrīyā* - <sup>[2]</sup> *hviyām* <sup>1</sup> *au* <sup>4</sup> *ho* <sup>5</sup> *vā*. (*dirgha jihvayam*); Dvīhīmkāravāmadevyasāman [Ūha Sat 755], third *stotrīyā* - <sup>[2]</sup> *stiyoh* <sup>1</sup> *au* <sup>4</sup> *ho* <sup>5</sup> *vā*. (In this illustration the *visarjanīya* after *nāmi svara* does not become *ā* and the *stobha au* has *karṣana* from the *prathama svara*.) [gabhastyoh]

एवंजातीयानि ॥ ३ ॥

Such illustrations should be known from all *sāmans* [M. has sūtra 2 and 3 included in the *vyākhyā*. Śiv — wherever the consonant is with *visarga*, the *stobha au ho* has the beginning with *prathama svara*.]

देव्ये त्वनृगन्तीयः स्पर्शः प्रथमस्वरो नामिविसर्जनीयश्च ना भवति ।

तत्र चौहोशब्दः प्रथमात् कृष्यते ॥ ४ ॥

But in the Vāmadevyasāman the *sparsa* not coming at the end of the *ṛc* and having *prathama svara*, the *visarjanīya* coming after *nāmi svara* does not become *ā*; The word *auho* has *karṣaṇa* from the *prathamāsvara* -

आविताजराइतृणामौ[२३/आ/हूमहिश्रवस्यवो प्रायुभाइः/औ[२३ ॥ ५ ॥

e.g. Vāmadevya [Ūha Daśa 5] — third *stotrīyā*-*ā*/vi<sup>2ra</sup>tā<sup>1ra</sup>jā<sup>1ra</sup>i<sup>2ra</sup>tū/ṇām/au[23hōhāi/  
(अविता जरितृणाम्) - [*m* does not become *ā*]. Mahāvāmadevya [Ūha Ahī 598] — third *stotrīyā*-*ā*/hū<sup>1ra</sup>ma<sup>1ra</sup>hi<sup>1ra</sup>śra<sup>1ra</sup>vasyavō<sup>1ra</sup> prāyū<sup>1ra</sup>/bhāiḥ/au[23hōhāi/ — Here the *visarjanīya* of *bhāiḥ* is not at the end of the *ṛc*. It has *prathama svara* after the *nāmi svara*, it does not become *ā*. *au stobha* has *karṣaṇa* from the *prathamāsvara* upto *trītiya svara* [पतिम् अहूमहि श्रवस्यवः/अप्रायुभिः]

तुरीयं त्वा भवति शिशुं देव्ये ॥ ६ ॥

But in the Mahā vāmadevyasāman [Ūha Eka 381] based on the *trīca* beginning with *śiśum*, there is becoming of *ā* in the case of *turīyam* in the third *stotrīyā*.

सचमानः समुद्रंतुरी । या औहोहाइ ॥ ७ ॥

[M. and Śiv include sūtra 7 in the व्याख्या] There is the becoming of *ā* in the case of *yam* of *turīyam* ..... [1] śacamānassa mudramtū<sup>2 1ra</sup>r/yā/au[3hōhāi/ [Śiv — द्वितीय स्वरादेव ..... कृष्यते].

रहस्ये त्वनृगन्तीयश्चानृगन्तीयश्च यः स्पर्शः प्रथमस्वरो

नामिविसर्जनीयश्च ना भवति ॥ ८ ॥

But in the Rahasyagāna, the *sparsa* syllable at the end of the *ṛc* or not at the end of *ṛc* having *prathama svara* and the *visarga* coming after *nāmi svara* does not become *ā* e.g. Antarikṣasāman [RG Kṣu 165] — hā<sup>2ra</sup>uyadyā<sup>1ra</sup>vai/dra<sup>1ra</sup>tē<sup>1ra</sup>śā<sup>1ra</sup>/tām/  
ā<sup>1ra</sup>ū<sup>1ra</sup>hā<sup>1ra</sup>uhō<sup>1ra</sup>vā[2/ (यद्याव इन्द्र ते शतम्); Antarikṣasāman [RG Kṣu 166] — hā<sup>2ra</sup>uyadindrayā/  
vata<sup>1ra</sup>stū<sup>1ra</sup>/vām/ā<sup>1ra</sup>ū<sup>1ra</sup>hā<sup>1ra</sup>uhō<sup>1ra</sup>vā[2/ (यदिन्द्र यावत्स्त्वम्); Antarikṣasāman [RG Ahī 115] —  
hā<sup>2ra</sup>vāsomasvā<sup>1ra</sup>/noadri/bhāiḥ/ ā<sup>1ra</sup>ū<sup>1ra</sup>hā<sup>1ra</sup>u ...../ visarjanīya in *bhāiḥ* after *nāmisvara* does not become *ā* (आ सोम स्वानो अद्रिभिः।).

ऋगन्ते त्वेव प्रथमकृष्टस्तोभ इलान्दद्वितीयायाम् ॥ ९ ॥

But in the Ilāndasāman [RG Sam 70] at the end of the *ṛc* only, having the *stobha* - *karṣaṇa* from the *prathama svara*, in the second *stotrīyā* based on the *ṛc* beginning with *urjōnāpājīā*, there is no becoming of *ā* in the case of *kratum* - *krātum*/au[23hōvā/ (दार्शितं ऋतुम्).

तृतीयादिन्यामौहोवायां चतुर्थस्थो वृद्धःपदान्तः सर्वत्रा भवति ॥ १० ॥

The *vrddha* vowel having the *caturthasvara* coming at the end of the word, when followed by the *stobha auhovā* beginning with *trītyasvara*, becomes *ā* everywhere.

यथास्य शिशुमक्रान्वासिष्ठेषु ॥ ११ ॥ श्यैतवारयोश्च ॥ १२ ॥

[M. and Śiv include *sūtras* 11 and 12 in the व्याख्या of *sūtra* 9] e.g. in the Vāsiṣṭhasāman based on the *trcas* beginning with *asya preṣā* [Ūha Sam 268], *śiśumjajñānam* [Ūha Ahī 659] and *akrān samudrah* [Ūha Ahī 673] — Pūrvavāsiṣṭham [Ūha Sam 268] — *devā*<sup>3ra 2 4ra 5</sup>[34auhōvā (devaḥ), Vāsiṣṭham [Ūha Ahī 659] — *sisā*<sup>3 2 3ra 4ra 5</sup>[34auhōvā; (sisum) Vāsiṣṭhām [Ūha Ahī 673] — *brhā*<sup>3ra 4ra 5</sup>[34auhōvā; (brhat) etc. And in the case of Śyaita [Ūha Daśa 43] and Vārvantūya [Ūha Ahī 600] sāmans also - Śyaita-dhāsā<sup>3 2 3ra 4ra 5</sup>[34auhōvā (surādhasam); Vārvantūya - third *stotriyā* - airayadrayimmimīṭā<sup>3ra 4ra 5</sup>[34/auhōvā (mimīte)

तत्रापवादाः ॥ १३ ॥

Now the exceptions (to the above *sūtra*).

रागोऽग्रे बृहति ॥ १४ ॥

In the Bṛhatsāman [RG Prā 148] based on the *trca* beginning with *agne* (in the 1st *stotriyā*), there is becoming of *ā* but there is the *rūga* (*devam*)<sup>2 1ra 2</sup>adyādevām[34/auhōvā/ [Nānā - *devā*]<sup>3ra 4ra 5</sup>3m]

मत्स्यबृहति त्सरः ॥ १५ ॥

In the Bṛhatsāman (RG Sam 37) in the first *stotriyā*, based on the *rc* beginning with *matsyapāyile*, there is no becoming of *ā* in the case of *tsarah* — *tsarō*<sup>1ra 2</sup>[34/auhōvā/ [tsaro is *sandhyagīta*].

प्रत्युबृहत्यपः ॥ १६ ॥

In the Bṛhatsāman [RG Prā 146] in the first *stotriyā* based on the *rc* beginning with *pratu adarsī*, there is no becoming of *ā* in the case of *apah* — *āpō*<sup>3ra 4ra 5</sup>[34/auhōvā/ [There is no becoming of *ā* of the *visarga* in *apah*, though it is at the end of the word.]

अग्रे बृहति जुष्टः ॥ १७ ॥

In the Bṛhatsāman [RG Prā 148], based on the *trca* beginning with *agne vivasvat*, there is no becoming of *ā* in the second *stotriyā*, in the case of *juṣṭah* — *juṣṭō*<sup>1 2 3ra 4ra 5</sup>[34/auhōvā.

यज्ञाबृहत्यूर्जः ॥ १८ ॥

In the Bṛhatsāman [RG Kṣu 154] based on the *trca* beginning with *yajñāyajñā*, there is no becoming of *ā* in the case of *ūrjah*, in the second *stotriyā* — *ūrjō*<sup>1ra 2</sup>[34/auhōvā.

अयंपूषा-बृहति गावः ॥ १९ ॥

In the Brhatsāman [RG Kṣu 186] based on the *ṛca* beginning with *ayam pūṣā*, there is no becoming of *ā* in the case of *gāvah* in the second *stotrīyā*-<sup>1ra 2</sup>gāvō[34/<sup>3ra 4ra 5</sup>āuhovā.

श्येनोऽत्यः सिष्टे ॥ २० ॥

In the Vāsiṣṭhasāman [Ūha Kṣu 926] in the first *stotrīyā*, there is no becoming of *ā* in the case of *śyenah* and in the third *stotrīyā* in the case of *atyah*-first *stotrīyā* -<sup>3ra 2</sup>śyēnō[34/<sup>3ra 4ra 5</sup>āuhovā; third *stotrīyā* -<sup>3</sup>atyō[34<sup>3ra 4ra 5</sup>āuhovā.

वृषो चायास्ये ॥ वृषो[३४ औहोवा ॥ २१ ॥

And in the Triṇidhana Āyāsyasāman [Ūha Sam 289], in the Second *stotrīyā* also, there is no becoming of *ā* in the case of *vṛṣah* <sup>1</sup>vṛṣō[34<sup>3ra 4ra 5</sup>āuhovā.

इन्दो च स्वःपृष्ठे / इन्दो[३४ / औहो[५ ॥ २२ ॥

And in the Svahprṣṭhasāman [Ūha Daśa 71] also, in the first *stotrīyā*, there is no becoming of *ā* in the case of *indo* -<sup>1</sup>śakhyā[2<sup>3</sup>indō[34/<sup>3ra 4ra 5</sup>āuhō[5.

उवर्णं तु न सर्वत्रा भवति ॥ २३ ॥

The *vṛddha* vowel *u* at the end of the word does not become *ā* every where - e.g. in the Brhatsāman [RG Prā 148], in the third *stotrīyā* -<sup>1</sup>sājūh[34/<sup>3ra 4ra 5</sup>āuhovā.

ग्रहणादा भवति ॥ २४ ॥

It becomes *ā* in the cases mentioned ahead.

इन्दुस्त्रिक बृहति ॥ २५ ॥

In the Brhatsāman [RG Prā 149], based on the *ṛca* beginning with *trikadrakeṣu*, in the third *stotrīyā*, there is the becoming of *ā* in the case of *induh* -<sup>2</sup>śatyāindā[34/<sup>3ra 4ra 5</sup>āuhovā.

शिशुं सर्वत्र ॥ २६ ॥

In all the *sāmans* based on the *ṛca* beginning with *śiśum jajñānam*, the *vṛddha* vowel *u* at the end of the word in the case of *śiśum* becomes *ā* when followed by the *stobha auhovā* having *ṛṣīyasvara* in the beginning - everywhere <sup>5 2</sup>śiśā[34<sup>3ra 4ra 5</sup>āuhovā - Vāsiṣṭhasāman [Ūha Ahī 659]; <sup>5 2</sup>śiśā[34<sup>3ra 4ra 5</sup>āuhovā - Pūrvavāsiṣṭhasāman [Ūha Ahī 673]

Prapā. VIII. 3 ends. VIII.

4 begins —

आभावः

ओकारोऽन्तःपदिको ग्रहणादा भवति । नमो घो व्यं च ।

अग्राइन्माम्/[३४/औहोवा / तो मघा[३४/औहोवा/ तालव्यं च ॥ १ ॥

The vowel *o* in the midst of the word becomes *ā* in the cases mentioned ahead



when followed by *auhovā* beginning with *tṛtīyasvara* - e.g. *Vāravantīyasāman* [Ūha Eka 491] — <sup>1</sup>agnainnamā<sup>2</sup>[34/<sup>3ra</sup>4<sup>ra</sup>5<sup>ra</sup> *āuhōvā*; (अग्निन्नमोभिः) (ओ) *Vāravantīyasāman* [Ūha Kṣu 874] - <sup>1ra</sup>tōmaghā<sup>2</sup>[34/<sup>3ra</sup>4<sup>ra</sup>5<sup>ra</sup> *āuhōvā*; मघोनः (ओ)

*Tālavya* illustrations—*Vāravantīya* [Ūha Eka 507] — first *stotrīyā*-<sup>1ra</sup>thētarāgā<sup>2</sup>[34/<sup>3ra</sup>4<sup>ra</sup>5<sup>ra</sup> *āuhōvā* - (इत्येतरा गिरः) *Vāravantīya* (Ūha Kṣu 874) — third *stotrīyā*-<sup>1</sup>caivāśśacā<sup>2</sup>[34/<sup>3ra</sup>4<sup>ra</sup>5<sup>ra</sup> *āuhōvā* (शचीवश्शचीभिः); *Revatīh* [Ūha Daśa 108] — first *stotrīyā*-<sup>1</sup>yābhirmadā<sup>2</sup>[34/<sup>3ra</sup>4<sup>ra</sup>5<sup>ra</sup> *āuhōvā* (याभिर्मदेम) etc.

द्वितीयात्कृष्टं तालव्यं हाइशब्दश्च भवत्योस्तोभे प्रथमादौ प्रत्यये ॥  
श्रिया३ओ२३४वा । हा३ । ओ३हा३ । आ३हा३हाइ ॥ २ ॥

The *tālavya* and the word *hāi* having *karṣaṇa* from the *dvitīyasvara* become *ā* when followed by *stobha o* having *prathamāsvara* at the beginning — e.g. *Daivodāśasāman* [Ūha Sam 261] — first *stotrīyā*-<sup>3</sup>śriyā<sup>2</sup>[3/<sup>1</sup>ō[234vā<sup>5</sup> (श्रिये ...) In the *Dyautānasāman* [Ūha Eka 402], beginning with <sup>2</sup>hā[3/<sup>1</sup>ō[3hā[3/<sup>1</sup>ō[3hā[3/<sup>1</sup>hāil - in the word *hāi*, there is the becoming of *ā* when *stobha o* follows having *prathamāsvara* at the beginning. [*na* = *namanasvara*; it is as <sup>12</sup>3]

स्वासु नकारः श्रायन्तीये । दानाय३चो । हुम् । दया३ । ओ२३४ वा ॥ ३ ॥

In the *Śrāyantīyasāman* based on its own *tṛca* [Ūha Daśa 189] in the third *stotrīyā*, the syllable *n* is elided and there is *ā* when followed by *stobha o* having *prathama svara* e.g. - <sup>1ra</sup>dānāyā<sup>2</sup>[3cō<sup>1</sup>/hīm/<sup>1</sup>dāyā<sup>2</sup>[3/<sup>1</sup>ō[234vā<sup>5</sup> (चोदयन्)

शुकरमकारौ च वृष्णि ॥ ४ ॥

In the *Vṛṣāsāman* [RG Prā 137] syllables *śu* and *m* become *ā* when followed by *stobha o* - first *stotrīyā*-<sup>2</sup>sā[3/<sup>1</sup>ōi (सुराधसम्) [Śiv - अत्र व्यञ्जनमकारस्य लोपः तत्पूर्वस्य आभावः]; third *stotrīyā*-<sup>2</sup>sā[3/<sup>1</sup>ō/<sup>2</sup>sā[3/<sup>1</sup>ō/ (दाशुषम्).

त्सिबास्वरं सर्वमा भवति या स्तोभे, प्रत्यये वचश्चनादभन्नित्येवंजातीयानि ॥

मा३इतेव । चा२/या२३४ । औहोवा । चानाद । भा२ । या२३४ । औहोवा ॥ ५ ॥

All the phrases having *tsibāsvara* become endowed with *ā* when the *stobha yā* follows as in the case of *vacaḥ* and *canādabhan* — *Traikakubha* [Ūha Prā 804] — e.g. - <sup>1</sup>māiteva/<sup>1</sup>cā[2/<sup>1</sup>yā<sup>2</sup>[234<sup>5ra</sup>āuhōvā. [ब्रवीमि ते वचः] <sup>1</sup>cānāda/<sup>1</sup>bhā[2/<sup>1</sup>yā<sup>2</sup>[234<sup>5ra</sup>āuhōvā [कदा । च । ना । दम्न] [*tsibāsvara* - <sup>1</sup>tsā[2/<sup>1</sup>vā<sup>2</sup>[234<sup>5ra</sup>āuhōvā.]

और्णायवयोस्त्वो भवति ॥ कविक्रतो२रया२३४औ हो वा ।

ऋतावृधो२रया२३४औ हो वा । पनिष्टयो२ । या२३४ औहोवा ॥ ६ ॥

But in the two *Aurnāyavasāmans*, i.e. *Aurnāyavādyā* [Ūha Sam 270] and *Aurnāyovottara* [Ūha Daśa 75], *tsibāsvara* becomes *o* followed by the *stobha yā* -

[M includes sūtra 6 in the व्याख्या of the sūtra 5.] [Ūha Sam 270] — first *stotrīyā* - (कविक्रतुः) -  $kāvīkrātō[2/yā[234āuhōvā$ ; second *stotrīyā* -  $tā[2/ā[234āuhōvā$  (ऋतावृथा); third *stotrīyā* -  $pāniṣṭāyo[2/yā[234āuhōvā$  (पनिष्ठये); Aurnāyavottara - the same as above. [tsibā tsā[2ibā[234āuhōvā (GGG. 1.1)]

चरे चरे हत्याम् ॥ ७ ॥

In the Vāravantīyasāman based on the *ṭṛca* beginning with *yajñāyajñā* in *Bṛhatī* metre [Ūha Eka 506], the *carā parvan* everywhere becomes *o* - first *stotrīyā* -  $irāirācadakṣāso[234hāi$  (च दक्षसे) [M — similarly (Ūha Prā 827) — first *stotrīyā* -  $urjōnapātamāhūvo[234hāi$ .] (*carā parvan* =  $cārājāso[234hāi$ ; Traisōkasāman (GGG 370.1).

सर्वं श्रुधीहवायाम् ॥ ८ ॥

In the Vāravantīyasāman [Ūha Eka 509] based on the *ṭṛca* beginning with *śrudhī havā*, there is the becoming of *o* even in the metre other than *Bṛhatī* - first *stotrīyā* -  $īndrayastvāsaparyāto[234hāi$  (सपर्यति); second *stotrīyā* -  $gīraṃmandrāmajjāno[234hāi$  (अजीजनत्); third *stotrīyā* -  $īndramukthāni vāvārdho[234hāi$  (चावृधुः).

स्तोतृभ्यश्च ॥ ९ ॥

And in the case of *stotrībhyah* also. In the Vāravantīyasāman [Ūha Daśa 107], in the second *stotrīyā*, the syllable *bhyah* of *stotrībhyah* becomes *o* in the *carā parvan* -  $stotrībhyo[234hāi$ .

ओकारोऽन्तःपदिको ग्रहणादा भवत्येकारहकारयोः प्रत्यययोः

काव-याम-वाग्रसोमसामसु ॥

नामतृता[२ईयमधिरा ए[५ । दुरितासा[२३ए[३ ।

सुषाहो[२इवसाहो[२ । श्येनोनया[२३हाइ ॥ १० ॥

The vowel *o* in the midst of the word becomes *ā* in the cases mentioned below when followed by *e* or *h* in the *sāmans kāva* [Ūha Sam 324], *Yāma* [Ūha Ahī 676], *Vāmra* [Ūha Ahī 604] and *Soma* [Ūha Sat 781] — *Aiḍakāva* - second *stotrīyā* -  $nāmatṛtā[2i/yāmādhira[2/ē[5/$  (रोचने); *Aiḍayāma* - third *stotrīyā* -  $dūritāsā[23/ē[3/$  (दुरिता सोम); *Vāmra* - second *stotrīyā* -  $sūśāho[2i/vāsāho[2$  (सुषाव सोमम्) हकारे प्रत्यये; *Ardhedasomasāman śyēnōnayā[23hāi (श्येतो न योनिम्) (हकारे प्रत्यये).*

अध्रिगवित्यत्रात्वमौकारे प्रत्यये रयिष्ठे ॥ ११ ॥

In the *Rayiṣṭhasāman* [Ūha Daśa 167], in the second *stotrīyā*, there is the becoming of *ā* in the case of *adhriḡo* when followed by *au* ....  $teādhra[3igā/$   $au[3hō[3vā[2/$  (ते अधिगो)

अवृद्धं सर्वमा भवत्यौहो स्तोभे सस्वरे प्रत्यये (Nānā //12//)

रेवतीर्ना औहो । प्राणा शिशा औहो । साऔहो ॥ १२ ॥

(Nānā //13//) [M and Śiv include sūtra 13 in the व्याख्या of sūtra 12].

The vowel which is not *vriddha* (i.e. which is short or long) becomes *ā* in all cases when followed by the *stobha auho*, which has similar *svara*. Vāravantiyasāman [Ūha Daśa 108] — the syllable *naḥ* becomes *nā* in the case of *revatīrṇaḥ* - *revatīnāauhohāi* / (रेवतीर्नः); [Ūha Ahī 608] — *prāṇāsīśāauhohāi* / (प्राणा शिशुः); (Ūha Eka 527) — *sāauhohāi*. (समस्य मन्यवे सम) ॥ २ ॥ and ॥ ३ ॥

नेन्द्रस्तेसो न हिते पू विश्वस्यदू ज्योतिष्कृणो चोदेथाःसू रागश्च पुशब्दश्चेलान्दे ॥ १४ ॥

[M — रंग in place of रागः पूशब्द]

[The exceptions to the above are stated] — not in the case of the following — *indrastesonahitepū*, *viśvasyadū*, *jyotiṣkṛṇo*, *code thāmsū*, *rāgaḥ*, and *pū* in the *Ilāndasāman*. Vāravantiyasāman [Ūha Sam 352] — third *stotriyā* - *indrastēsōauhohāi* (इन्द्रस्ते सोम); [Ūha Eka 507] — third *stotriyā* - *nāhitepūauhohāi*, (न हिते पूतम्); [Ūha Prā 827] — second *stotriyā* - *viśvasyadūauhohāi* (विश्वस्य दूत); [Ūha Prā 828] - second *stotriyā* - *jyotiṣkṛṇō auhohāi* (ज्योतिष्कृणोति) [Ūha Prā 829] — third *stotriyā* - *cōdēthāṣūauhohāi*, (चोदेथाः सूतान्वते); [Ūha prā 836] — second *stotriyā* - *ādyōdevāṣauhohāi* (अद्यो देवाँ-देवान्) [there is *rāgai* i.e. *raṅga*]; *Ilānda* [RG Sam 11] — second *stotriyā* - *vāpūauhohohāi* (वपुषः).

रथन्तरे सर्वमा भवति स्पर्शगभस्त्योर्वर्जमोस्तोभे प्रत्यये ॥ १५ ॥

In the *Rathantarasāman* [RG Daśa 1] all become *ā* excluding *sparsā* syllables and the word *gabhastyoh* having *visarjanīya*, when followed by *o* *Stobha* - सर्वमा भवति — [RG Daśa 1] — *sūsthū* [234<sup>1</sup>ṣā/ōvā<sup>5</sup>6/hāuvā - (तस्थुषः) (exceptions) - [RG Daśa 2] — *āmā* [234<sup>1</sup>rtām/ōvā<sup>5</sup>6/hāuva (अमृतम्); third *stotriyā* - [RG Kṣu 183] — *bhāstā* [234<sup>1</sup>yōh/ōvā<sup>5</sup>6/hāuvā/ (*okāra* with *visarga*) (गभस्त्योः), [RG Daśa. 2] — *nā* [234<sup>1</sup>nām/ōvā<sup>5</sup>6/ (जनानाम्) (hāuvā) etc.

अश्विनोर्व्रतपूर्वे च तालव्यम् ॥ १६ ॥

And in the *Pūrva Aśvinorvratam* also (RG Prā 139), *tālavya* becomes *ā* *āpōvasānōarṣāsāohāu*. (arṣasi).

शाक्वरर्षभे त्वोष्ठ्यस्पर्शवर्जमेस्तोभे प्रत्यये ॥ १७ ॥

But in the *Śākvaraṣabhasāman* [RG Daśa 15] there is the becoming of *ā* when followed by *e* *stobha*, excluding the labial and *sparsā* .. *vāṣṇavā* (विष्णवे); in *so* - न आभावः [1] *indrāeṣyo* *ē* (इन्द्राय सोम) *o* is labial - *tuvāmērihāe* - in *vām* there is no becoming of *ā*, for *m* is *sparsā*. (तुवामे)

वृष्णि सर्वमा भवत्योवायामनन्तरस्वरनीचाद्यायां प्रत्यये ॥ १८ ॥

In the Vṛsasāman all become *ā* followed by *ovā*, having the first *svara* lower - [RG Prā 137] - <sup>2ra</sup><sup>3ra</sup><sup>1ra</sup> *ābhā ovā* (अभि); <sup>3</sup><sup>2ra</sup><sup>3ra</sup> *prāvā ovā* - (प्रवः); <sup>3</sup><sup>3ra</sup><sup>1ra</sup> *vasāovā* (वसुः) etc.

Prapā. VIII. 4 ends.

VIII. 5 begins —

विकाराः

ऊहगाने योनिवत्स्वराः स्तोभाभ्यासविरामाः ॥ १ ॥

In the Ūhagāna, the *svaras*, *stobhas* and *virāmas* (pauses) are like those of *yonī*.

[Hence forth the *vikāras* (modifications) are stated. In fact, this sūtra ought to have been stated earlier at the beginning. After stating the *prakṛti* first, it is proper to state the *vikāras* (modifications). The refutation (to this objection) is stated as follows — just as in the Agniṣṭoma chapter the Gāyatrīsāman is given first. As per Ūhaśāstra it has no qualification in this case. After that there is the Āmahīyavasāman. The change in the case of *tālavya* is seen there in *uccāte* 2. Due to this context, (PS - 3.1.1) *tālavyamāi* is spoken of. Following that all the *bhāvas* are treated till the end of *ābhāva*. Now the modifications are to be stated. In the Ūhagāna, *svaras* beginning with *kṛuṣṭa* are like those in the *yonī* i.e. grāmegeyagāna and in Ūhyagāna like those in the Aranyegeyagāna. Similarly, *stobhas* like *hāu* etc are like *yonī* and *abhyāsas* (repetitions) like *nyo/nyo* etc. are like *yonī*. Pauses (the endings of *parvans*) are also like *yonī*] [M: अन्यसंघातादेरपि प्रकृतिवद्विरामः स्यात् । Ajāta — यथा [Ūha Kṣu 910] वार्तरुरे तन्वादेशः माःश्रवत्वइन्दोसरसि । तन्वागिरसंघातः]

अनभ्यासस्तु तच्छन्दसाम् ॥ २ ॥

[When it is stated that repetitions are like those in the *yonī*, this sūtra states the exceptions]. But there is non-repetition in the case of the metres of the *yonī*.

[Lātyāyana has stated the non-repetition in the case of the metres of the *yonī*. In the *yonī*, those in which the other metre is obtained by repetition as e.g. in the case of Gaurīvita, Audala, Kautsa, Traikakubha, Vaikhānasa etc., in the obtainment, there is non-repetition according to Gautama and Sārdāgava (योनौ यान्यभ्यासेनान्यच्छन्दः संपद्यन्ते । यथा गौरीवितौदले कौत्सं त्रैककुभवैखानसे, तदापन्नेषु गौतमसार्दागवानभ्यासम् (द्रा. श्रौ. २०.४.२५). The meaning of it is as follows — In the *yonī sāmans*, they get another metre by the repetition of *pādas* - e.g. Gaurīvita beginning with <sup>5</sup>ābhi/<sup>3</sup>prāyō/<sup>3</sup>pātingirā, (GG 168.3); Audala - <sup>4</sup>sūrupakī/<sup>5ra</sup>tmāmū/<sup>1</sup>tayāi/ (GG. 160.4); sung in Gāyatrī get Anuṣṭubh by the repetition of *pāda* — e.g. Aidakautsa beginning with <sup>5</sup>yāhīndrā/<sup>2</sup>23/<sup>4</sup>cāmāseṣuvāyā, (GG. 162.1) — sung in Gāyatrī gets Anuṣṭubh by the repetition of

pāda e.g. Traikakubha (GG. 389.3) sung in *uṣṇih* gets Bṛhat by the repetition of pāda (GG. 389.3). The Vaikhanasa sāmān sung in Bṛhatī metre gets jagatī metre by the repetition of pāda (GG. 243.9). In the case of the metres of Gaurivita sāmān etc. Gautama and Sārdāgava do not think that there is the repetition of pāda.]

विकारा हि प्रत्यक्षपरोक्षादयः ॥ ३ ॥

The modifications are indeed *pratyaksai* i.e. the *prakṛtistate* and *parokṣa* etc. are the *āibhāva* etc.

[18 modifications are there in the Ūhagāna. Sometimes there is the becoming of *āi* of *vr̥ddha tālavya*, sometimes differently, i.e. becoming of *āi* of non-*vr̥ddha tālavya* - e.g. in the Ihavad Daivodāsasāmān [Ūha Daśa 22] — *āi hōimā*[23syā<sup>2</sup>/ (एहीमस्य).

तेषामुक्तो नियमः ॥ ४ ॥

Their rule is spoken of [Sometimes *prakṛtistate*, sometimes *āi* state, sometimes *ā-* state, sometimes elision, sometimes *āi* state of even non-*vr̥ddha tālavya*, sometimes differently etc. e.g. in the Daivodāsasāmān - *āi hōimā*[23syā<sup>2</sup>].

[These modifications are as follows —

आयित्व, प्रकृतित्व, वृद्ध, अवृद्ध, गतागत of स्तोभऽ, उच्च-नीच, सन्धिवद् गान, पदवद्गान, अत्व, आर्भाव, प्रक्षेप, विक्षेप, संकृष्ट, विकृष्ट, (व्यञ्जन) लुप्त, अतिहृत, आभाव — These seventeen states (भावऽ) are stated. Hence forth the other modifications will be stated.

अतोऽन्ये नियमाश्रयाः पर्वाश्रयाश्च ॥ ५ ॥

The modifications other than these are two-fold those based on the rules and those on *parvan*.

तेषां नियमाश्रयाणाम् ॥ ६ ॥

Those of them based on the rules are stated (first). [Those resorting to which rules are formed are stated to be based on rules].

यथैतच्चतुर्थमन्द्रातिस्वार्याणां स्वराणां द्व्यन्तरमुच्चमुच्चमुदूहः ॥ ७ ॥

As this rule — In the case of *caturtha*, *mandra* and *atisvārya svaras* the *svara*, two *svaras* higher is employed which procedure is (called) *udūha*.

Ajātaśatru — (Samhita Brā 3.2.5) — Vivaraṇa and Bhāṣya -

The *svaras* of whom *caturtha* is *udātātama* (highest), there is the *udūha*, having the interval of two *svaras* — i.e. there is the *udūha* of *Atisvārya* into *Tṛtiya*, *mandra* into *Dvitiya* and *Caturtha* into *prathama*, before *upadrava*. *Samānapuruṣa* utterance means the utterance by one chanter only as in the case of the divisions *prastāva* and others. If in one division (*bhakti*) the *svaras* *tṛtiya*, *dvitiya* *prathama*

and *Kruṣṭa* are not there, in that division only *udūha* takes place. This is the paraphrase of what is stated in Sāmhitō Br. The illustrations are the *sāmans* *Vārāha*, *Vātsapra*, *Marāya* etc. There is counter illustration in the case of *Gaurīvitābhyāsa*, *Tvāṣṭrīsāman* and *Trāsadasyava* etc.

Why should there be *udūha*? The answer is that these *sāmans* are *vibhāgya* and hence the chant has the quarter with *stobha*. In the *Rathantarāsāman*, in the *Aranyegeya*, in the case of *upadrava*, in the words *ovā*, *hāuvā* in which *udūha* is to take place, it does not take place, for it is *vibhāgya*. In the case of *Dharma* and *Vidharma* *sāmans* there is the *abhyudūha*, as they are the starting *stobhās*, when the *stobhas* are divided, in the groups of five syllables. There is no *udūha* in the starting *stobha*.

Nānā—Before *upāyāi*.i.e. *upadrava*, in the divisions *prastāva* etc. (*udūha* would be there). There is no *udūha* in the case of *Gaurīvita* and others. In the case of *Dharma* and *Vidharma*, there is *udūha* having *samānapuruṣavacana* i.e. similar divisions. Owing to this, there is no *udūha* in the *upadrava* and *nidhana*, and in the case of *Vāsa* and others.

[The concept of *udūha* is stated in the Sāmhitō Brā 3.2 to 5 as follows — चतुर्थोदात्तमान् स्वरान् द्व्यन्तरानुदूहन्ति प्रागुपायान्नचेत् समानपुरुषवचने । The commentator Dvijarāja explains as follows —

*caturtha*, *mandra* and *atisvārya* have *udūha*, *Dvyantara* means the syllable having *caturtha svāra* is uttered higher as having *prathama svāra*; the one having *mandra svāra* is uttered as having *dviṭīya svāra* and the one having *atisvārya* is uttered as having *trīṭīya svāra*. *Prāgupa* means leaving the *upāya* words—i.e. the words near the *nidhana* having *mandra svāra*. It should not be employed with two *svāras* higher e.g. — *ciyā*[6hā<sup>5</sup>/hō<sup>4</sup>]5iḍā. (Śiv says that *udūha* is specific in the case of *Ūhagāna*) — *no cet samānapuruṣavacane* is explained as — among the common chanters, in the performance of the *sāman* in the *stotra*. The words of them means *nidhana*. The *nidhana* having *caturtha udāttatamasvāra* should not be employed with *udūha*.]

तृतीयप्रभृतीनामुदात्तमः कश्चित् स्वरोभवति तमुदूहइत्याचक्षते ॥ ३ ॥

Among *trīṭīya*, *dviṭīya* and *prathama svāra*, the *udāttatamasvāra* is called *udūha* by the teachers (Cf. PS 8.8, 9.2). Also (Cf. *Lāṭyāyana* in regard to *madhyenidhana*—*ihakāra* etc. 7.8.5).

तथा च यज्ञे क्रियते — So it is performed in the sacrifice.]

Nānā gives the illustrations of *udūha*- (*Ūha Daśa* 4) *Auśanasāman* - *prātu*; the

*prathamāsvara* and the *dvītiya svara* have two intervening *svaras*. Similarly, in *Auśanasāman* [Ūha Daśa 171] —  $\text{pr}^{\text{ra}}\text{e}\text{ṣ}\text{ṭh}\text{ā}\text{m}\text{v}\text{ā}\text{ḥ}$ . In (GGG. 523.5), we have —  $\text{pr}\text{ā}\text{t}\text{ū}$ ; (GGG 5.1) —  $\text{pr}^{\text{ra}}\text{e}\text{ṣ}\text{ṭh}\text{ā}\text{m}\text{v}\text{ā}\text{ḥ}$ .

दीर्घकर्षणस्य वृद्धिः ॥ ८ ॥

[This is denial of the rule having the state like *yonī*]. There is the *vṛddhi* of long *karṣaṇa* i.e. it becomes of the duration of three *mātrās* when the *prathama* and *dvītiya* are of two *mātrās* — e.g. in the *Śrāyantiya sāmān* [Ūha Daśa 189] —  $\text{pr}\text{ā}\text{ubh}\text{ā}\text{g}\text{ā}\text{n}\text{n}\text{a}\text{ḍi}$  [2  $\text{dhim}\text{āḥ}$  / (*vṛddhi* in *di*).

*Naipātitha* - [Ūha Daśa 155] —  $\text{sim}\text{ā}$  [2  $\text{pūr}\text{ū}$  ... [*dirghakarṣaṇa* - the *Karṣaṇa* in the case of long syllable.]

नन्दायाः त्सिब्यकर्षणम् ॥ ९ ॥

There is no *karṣaṇa* in the case of *nandā parvan* when followed by *tsibāsvara* [*nandā parvan* -  $\text{nā}\text{n}\text{d}\text{āi}$ ; *tsibā parvan* -  $\text{ts}\text{ā}$  [2  $\text{ib}\text{ā}$  [234  $\text{ā}\text{ū}\text{h}\text{ō}\text{v}\text{ā}$ ] e.g. — *Ghr̥taścunnidhana* [Ūha Daśa 72] —  $\text{sy}\text{ā}\text{g}\text{ā}\text{iḥ}$  /  $\text{v}\text{ā}$  [2  $\text{n}\text{ā}$  [234  $\text{ā}\text{ū}\text{h}\text{ō}\text{v}\text{ā}$ ] / (no *karṣaṇa* in *i*) *Sāmvarṭa* [Ūha Daśa 172] —  $\text{ś}\text{v}\text{at}\text{āḥ}$  /  $\text{p}\text{ā}$  [rthū] [234  $\text{ā}\text{ū}\text{h}\text{ō}\text{v}\text{ā}$  (in *tā* there is no *karṣaṇa*.)

गतेरेकारभावप्राप्ताया एकारनिवृत्तिः ॥ १० ॥

The *gati* which has obtained the state of *e*, has the cessation of *e*. The *karṣaṇa* is there when *nandā parvan* is followed by *tsibā parvan*; but the state of becoming *e* is not there e.g. *Tairascyasāman* [Ūha Daśa 67] —  $\text{sā}\text{p}\text{ā}\text{ry}\text{ā}\text{t}\text{ā}$  [234 *i*; (सपर्यति); *Syaita* [Ūha Daśa 4] —  $\text{kṣ}\text{ā}$  [2  $\text{t}\text{ā}$  [234  $\text{ā}\text{ū}\text{h}\text{ō}\text{v}\text{ā}$ ; (शिक्षति) etc. [*Śiv* — *Vaitahavya* (GGG 155/1) — महिष्ठं चर्षणीनाम् इति यद्योनौ तत्र एकार निवृत्तिः । षण्णरिइ; not in श्वैत (GGG 235/3 - हुम्मार्येइइति । उत्तर जनित्रे GGG 241/2 - हो३१ र्यो३.)

सोभानामुद्धारः ॥ ११ ॥

The elision of *stobhas* [उद्धारः निष्काशनम् (i.e. removal) नाना.] e.g. *Marāyasāman* [Ūha Kṣu 900] — in the midst of the *sāmān*, there is the removal of the *stobha hāu hāu hāu*, dropped in the second and third *stotrīyās*. *Mahāvaiśvāmītra* [Ūha Daśa 98] —  $\text{hay}\text{āi}$  /  $\text{hay}\text{ā}$  [3 /  $\text{ōh}\text{ā}\text{ōh}\text{ā}$  etc. dropped in the middle and last *stotrīyās*. [*Śiv* — ग्रामेगेये सामान्त्यवर्जं स्तोभानां उद्धारो निवृत्तिः। (cessation of *stobhas* excepting the ending of *Sāmāns*)]

गणगीतीनामन्ते निघनम् ॥ १२ ॥

There is *nidhana* at the end of all *sāmāns* of *gaṇagītis*. (The chants having *stoma* (i.e. group) are called *gaṇagītis*. e.g. The four *Vāravantīyasāmāns* [Ūha Eka 506-9] —  $\text{h}\text{ō}$  [5 *i* / /  $\text{d}\text{ā}$  / / Similarly in the three *trīcas* of *Vāravantīya* [Ūha Prā 827-829] — *Vāmadevyā* [Ūha Prā 830-832] and *Śrudhyā* [Ūha Prā 833-835] *sāmāns*).

एवमादयो नियमाश्रयाः ॥ १३ ॥

Such changes are to be understood as based on rules. [The word *ādi* tells us that the other changes also established according to other scriptures are also to be known. e.g. In Bṛhatsāman [RG Daśa 5] the chanter ascends (*roha*). In the first *stotrīyā* there are three *rohas*. *Roha* means ascent — <sup>[2]ra</sup> sāta<sup>1</sup>ū<sup>ra</sup>vajā/vī<sup>2</sup>trāiṣuvāi/<sup>[5]</sup>śārvā[234/

There are three *rohas* in the third *stotrīyā* as well. In the third *stotrīyā* there is *pratyavaroha* nā<sup>[1]</sup>śjigyū[234. There are other modifications also as per other scriptures — e.g. in the Yajñāyajñīya, Bṛhat and Rathantara *sāmans*, the second and third *stotrīyās* are endowed with *kakubh*. They have *prastāva* of two syllables due to the conjunction of the contact of syllables. In the first *stotrīyā*, the *prastāva* is effected by joining the last syllable and the first syllable of the third *stotrīyā* - e.g. in the Yajñāyajñīya [Ūha Ahī 407] - <sup>1</sup>rāyā<sup>2</sup>. Here the *prastāva* is formed by joining the syllables of both the *ṛcs*. Likewise, in the third *stotrīyā* also tāprā<sup>1</sup>. In the Bṛhatsāman [RG Sam 37] in the second *stotrīyā* there is the joining of syllables in this way - <sup>2ra</sup>āūhō<sup>ra</sup>imāā[3<sup>2</sup>ē and in the third *stotrīyā* - <sup>2ra</sup>āūhō<sup>ra</sup>iyastū[3<sup>2</sup>ē. In the Rathantarāsāman [RG Daśa 29], in the second *stotrīyā* - <sup>2ra</sup>tākōvā<sup>1</sup>, and in the third *stotrīyā* - <sup>1</sup>svovā.

अथ पर्वाश्रयाः ॥ १४ ॥

Now starts the change in the case of *parvans*. The modifications resorting to *parvans* are those that are based on the procedure by which *parvans* are fashioned.

कृतस्वराणि पर्वाणि परिमिताक्षराणि छन्दसि ॥ १५ ॥

The *parvans* having fixed *svaras* have limited syllables in the *chandās*.

तेषामूहे ज्यायसि छन्दसि यथान्यायमावापः ॥ १६ ॥

In the Ūhagāna in the *chandās* which has more syllables than that of the *yonī* there is *āvāpa* in the *parvans* of it as per the scriptural rules. *Āvāpa* means addition. Drāśrau (20.4.7) says that there should be expected every where in the case of *prastāva*, *pratihāra* and *nidhana*, the measure of syllables as per *yonī* in the case of different metres. In the remaining *udgītha* there is *āvāpa* - e.g. in the Vāmadevyā [Ūha Eka 381] — mā<sup>1</sup>/jantiśumbhantiviprammārutōgaṇēna kavirgīrbhiḥ kāvyēnā kavissantsōmāḥ/pā<sup>1</sup>/au[3 hōhāi; (1st *stotrīyā*) [Śiv — प्रस्तावप्रतिहारोपद्रवनिधनानाम्-अक्षरपरिमाणं परिशेषादुद्गीथ एवापायो [एवावापो] भवति । अथवा लक्षणन्यायात्पादगीतिरभ्यस्यते ।]



कनीयस्यादितो लोपः पर्वणां संघातानां च ॥ १७ ॥

In the *chandas* having less syllables than the *chandas* of the *yonī* there is the elision of the syllable at the beginning and there is elision of the *parvans* at the beginning in the case of *saṁghātas*. [Saṁghāta means group of *parvans*] e.g. in the Kāleyasāman [Ūha Prā 807] — eṣā[3brāhmā<sup>5</sup>, there is the elision of four syllables; yā[23h; here there is elision of seven syllables; 23 - here there is elision of three syllables. In the Vāravantīyasāman [Ūha Eka 528] mā[234 - here there is the elision of two syllables; vā[234hāi<sup>5</sup> - here there is the elision of two syllables, svāirā[34/āuhoṡā<sup>5</sup>, here there is the elision of two syllables, ihā[234hāi/uhuvā[234nti/sūnā[34/āuhoṡā<sup>5</sup>, here there is the elision of five syllables.

शूर्मदायास्तु अक्षराया उपाद्यलोपो वारे ॥ १८ ॥

[This sūtra is not there in Śiv]

In the Vāravantīyasāman [Ūha Prā 827] in the third *stotrīyā* there is *śurmadā* *parvan* having three syllables. The example is - dhōjanā[34/āuhoṡā<sup>5</sup>; here there is the elision of the syllable which is near the first syllable i.e. second syllable (राघो जनानाम्)

लेयप्रस्तावसदृशेष्वविकारः ॥ १९ ॥

In the *sāmans* having the *prastāva* similar to that of Kāleya (GGG 237.4) there is no modification in the *prastāva*.

गायन्त्याद्यायामाष्कारणिधनवत् ॥ २० ॥

In the Kāleyasāman [Ūha Prā 824] beginning with *gāyanti* (gāyantā[3itvāgāyatiṇāḥ) in the first *stotrīyā*, the *svara* in the *prastāva* is like that of the *sāman* Āṣkāraṇidhana [GGG 261.1] beginning with - vāyamghā[3itvāsūtāvāntāḥ.

इन्द्रायाह्युत्तरयोर्वयमुत्वावत् ॥ २१ ॥

In the second and the third *stotrīyā* of the Kāleyasāman [Ūha Prā 823], the *svara* of *prastāva* is like that of *prastāva* of Kāṇvasāman [GGG 157.2]. The *prastāva* of Kāleya, second *stotrīyā* - indrāyā[3hicitrabhānāu; third *stotrīyā* - indrāyā[3hitūjanāḥ; *prastāva* of Kāṇva - vāyamū[3itvātadidarthāḥ.

काक्षीवत उच्चावत् ॥ २२ ॥

In the Kākṣivatasāman [Ūha Daśa 159], the *svara* of *prastāva* is like that of the *prastāva* of Āmahīyava - [Ūha Daśa 1] — pāvasvā[3dēvaāyusaḥ; Āmahīyava - ūccātā[3ijātamā<sup>5</sup> ndhasāḥ. Similarly in the Kākṣivatasāman beginning with *yaste* [Ūha Eka 483] — yastēmā[3dōvareṇīyaḥ; [M — सेषे प्रत्नपीयूषायां श्वैतवत् ॥ व्याख्या-उत्सेधे

इयैतवत् प्रस्तावस्वरः । मध्यमस्य पर्वणो लोप इत्यर्थः । (not there in Nānā) [M — illustrations  
इयैत — (Ūha Daśa 43) — अभिप्रवस्सुरा । षसा<sup>३४</sup> औ हौ वा । उत्सेघ — (Ūha Eka 525) —  
प्रत्नं पीयूषम्पूज्यम्यदु । विथया<sup>३४</sup> औ हौ वा ॥]

देव्य आकाराकार्यकाराभ्यास एनातं वोऽग्रिमिति ॥ २३ ॥

In the Vāmadevyasāman [Ūha Prā 830], there is repetition of *ā* and *ya*. In the case of *nā*<sup>1</sup>/<sub>2</sub>mo<sup>1</sup>/35, in the third *stotrīyā*, in this case, there is the repetition of *ā* (नाम+ओ); similarly, in the Vāmadevyasāman (Ūha Ahī 598) in the third *stotrīyā*, in the case of *nyā*<sup>1</sup>/<sub>2</sub>mo<sup>1</sup>/35, there is the repetition of *ā* in the word *nyam* (न्यम्+ओ). In the Vāmadevyasāman [Ūha Daśa 222] in the second *stotrīyā* there is the repetition of *ya* in the word *tya* in *tyā*<sup>1</sup>/<sub>2</sub>yo<sup>1</sup>/35hāi (त्यः । यः). (Cf. PS 10.2.16).

निधने च नित्यमोत्वम् ॥ २४ ॥

In the Vāmadevyasāman [Ūha Daśa 5] in the *nīdhana* followed by *hāi* there is the vowel *o* in the case of *ā* of *tā* — e.g. *vā*<sup>1</sup>/<sub>2</sub>rtō<sup>1</sup>/35hāi (वृत्तो)

गौषूक्ते तूच्चातायामूने षाशब्दाभ्यासात् संप्राप्तिः ॥ २५ ॥

But in the Gauṣūktasāman [Ūha Eka 456], in the third *stotrīyā* there is the obtainment of the syllable *ṣā* by repetition when the foot (quarter) of the *chandas* has less measure of syllables — e.g. *dyumnānimānūṣau*<sup>1</sup>/<sub>2</sub>/hūvāi/huva<sup>1</sup>/<sub>2</sub>i/*ṣānā*<sup>1</sup>/<sub>2</sub>m/ [द्युन्नानि मनुषायाम्] [The word *samprāpti* in the *sūtra* indicates that in the case of the quarter of the *chandas* which has less measure of syllables, there should be repetition of the last but one syllable to complete the measure of the quarter — e.g. in the Agnestriṇidhanasāman [Ūha Daśa 88] in the second *stotrīyā* there is the repetition of the last but one syllable, the quarter having less measure — *sōmōdū*<sup>1</sup>/<sub>2</sub>34gdhā/bhirā<sup>1</sup>/<sub>2</sub>31uvā<sup>1</sup>/<sub>2</sub>23/ā<sup>1</sup>/<sub>2</sub>234kṣāh]

क्रौञ्चे च हिशब्दाभ्यासात् ॥ २६ ॥

In the Krauñca [Krauñcādyā] - sāman also [Ūha Kṣu 891] there is the obtainment of the repetition of the syllable *hi* — *ēndrayāhāuho*/*hīharibhāih*/*वर्ते चेकाराभ्यासात्* ॥ २७ ॥

In the Abhīvartasāman [Ūha Sam 280] in the third *stotrīyā*, there is the obtainment of *i* by the repetition of *i* e.g. *āāā*<sup>1</sup>/<sub>2</sub>lindrā<sup>1</sup>/<sub>2</sub>2/ (te indra).

साहीयगूर्दपुत्रेषु च ॥ २८ ॥

And in the Satrāsāhiya, Gūrda and Udvamśaputrasāmans also, there is the obtainment of vowel *i* by its repetition. Satrāsāhiya - [Ūha Eka 489] — 2nd *stotrīyā* - *rayā*<sup>1</sup>/<sub>2</sub>3ho/*vāhā*<sup>1</sup>/<sub>2</sub>34i/*ā*<sup>1</sup>/<sub>2</sub>234i/*ā*<sup>1</sup>/<sub>2</sub>234indō<sup>1</sup>/<sub>2</sub>6hāi; Gūrda - [Ūha Daśa 119] — 2nd *stotrīyā* - *rayovā*<sup>1</sup>/<sub>2</sub>ā<sup>1</sup>/<sub>2</sub>5i/; Udvamśapūtra [Ūha Daśa 120] — *śā* *ā*<sup>1</sup>/<sub>2</sub>23uvā<sup>1</sup>/<sub>2</sub>23/*ūp*<sup>1</sup>/<sub>2</sub>ā<sup>1</sup>/<sub>2</sub>2i.

अतः परं पर्वविकारान् वक्ष्यामः ॥ २९ ॥

Hence forth we shall state the modifications of the *parvan*.

यदधिकृतं स्वरतः पर्व तद्यथायोनि ॥ ३० ॥

In the Ūhagāna, the *parvan* which is qualified remains like the *yoni* in regard to the *svaras*. [That means its chanting is like that of *yoni*. All the *parvans* in the Ūhagāna would be the illustrations]. In the modifications of *parvans* in the case of the *svaras* (notes) whatever *parvan* is obtained as modified *parvan*, that *parvan* would be taught by that modified *parvan* only [Ajāta - e.g. Āmahīyavasāman [Ūha Daśa 1], 3rd *stotrīyā* - the 3rd *parvan* is - *nūṣāṇām* by dropping the beginning (of *mānuṣāṇām*) it becomes *nūṣā*23<sup>2</sup>*ṇām*.

In this case, by dropping the third syllable, the beginning is made like the *yoni*. Similarly, in Daivātithasāman [Ūha Daśa 28], in the first *stotrīyā*, there is achieved the *ṛddhi* of the first syllable *sākhāyastoma*. In the next two *stotrīyā* there is only the repetition of the higher *prathama svāra*. [Ūha Daśa 1] — *nūṣā*23<sup>2</sup>*ṇām*; (GGG 467.13) — *miyā*23<sup>1</sup>*dadāi*; [Ūha Daśa 28] — 1st *stotrīyā* - *sākhāyastoma*; in the Ārcika, we have - *sākhāyastoma*2<sup>2</sup>...., 2nd *stotrīyā* - *indrām*1<sup>1</sup>*sōmesā*; (GGG 164.1) — *sākhāyastoma*2<sup>2</sup>*vā*; 3rd *stotrīyā* - *gāmādvajebhih*.]

स्वरविकाराद्यदन्यत् पर्वापद्यते तत्तेनैवोपदेक्ष्यामः ॥ ३१ ॥

Due to the modification of *svāra* when a *parvan* becomes different, we shall instruct it by that only.

आमहीयवमध्यमायामुग्रंशर्मारिमातां स्वासु ॥ ३२ ॥

In the Āmahīyavasāman [Ūha Daśa 1], based on its own *ṛca*, in the middle *stotrīyā* the *parvan* - *ūgrāmsārmā* of the first *stotrīyā*, has the *svāra* of *rārimātā* in the *parvan* *vāriṣvāit*. In the middle *stotrīyā* of Ūha Daśa 1, this *parvan* gets the *svaras* of *rārimātā*. In the 3rd *stotrīyā*, the *parvan*, *nūṣā*23<sup>2</sup>*ṇām* is there. [*mānuṣāṇām* - the syllable *mā* is joined to the preceeding *parvan* *dyūmnānā*1<sup>1</sup>*imā*2].

स्वासु कमश्चोत्तरयोरेभिर्वर्ण प्रवइन्द्राम् ॥ ३३ ॥

In the Sākamaśvasāman [Ūha Daśa 15], in its own *ṛcs*, *ebhā*2<sup>2</sup>*irvardhā* becomes *pravaindra*. In the 2nd *stotrīyā* the *parvan* *tātrā*2<sup>1</sup>*yōnām* becomes *prāvā*2<sup>1</sup>*indrā* (GGG. 156.2). In the 3rd *stotrīyā* - *ebhā*2<sup>2</sup>*irvardhā* becomes *prāvā*2<sup>1</sup>*indrā*. The *parvan*, *āthā*2<sup>1</sup>*dūvāh* becomes *prāvā*2<sup>1</sup>*indrā*.

आयः पुमध्यमायां तु मराम् ॥ ३४ ॥

In the middle *stotrīyā* of Sākamaśva [Ūha Prā 825] based on the *ṛca* starting with *āyāhpū*, the *parvan* *ebhirvardhā* becomes *marā*. The *parvan* *yājā*2<sup>2</sup>*ṣiṣthā* becomes like the *parvan* *mārā*2<sup>2</sup>*raṇā*. The *mārā*2<sup>2</sup>*raṇā* *parvan* occurs in (GGG. 516.1).

अग्निष्टुत्रौधसे मध्यमायां मागायतान्धास्वरोत्पत्तिः प्राक् प्रहूयसायाः ॥ ३५ ॥

In the Naudhasasāman employed in the Agniṣṭutsacrifices [Ūha Eka 416], in the middle *stotrīyā* of the *yoni*, the *māgāyata* namely, *vātsannā*<sup>2</sup> has the *svara* of *āndhā* and before *prahūyasā parvan* there is the origin of the *svara jā*. Naudhasa (GGG. 236.5), Vātsannā. Saumitra (GGG. 388.1) - *māgāyātā*. *āndhā*<sup>2</sup> occurs in the Nihavasāman (GGG 313.2) as the middle *parvan*. In the sāman Māruta (GGG. 16.1) the *parvan* *prāhūyā*<sup>[1] 2 3 4 5</sup> occurs. In the sāman Saurya (GGG. 31.1) the *parvan jā* occurs. [Middle *stotrīyā* - *Āndhā-hāitvā*<sup>2ra</sup>. *Āndhā* has two syllables; *Māgāyatā*, 3; *prahūyasā-sū*/<sup>[1] 2</sup>*nōaṅgā*<sup>3</sup>234irāḥ. Before it the *jā svara* is originated. Which is not there in the *yoni* - *sū* is the *jāsvara*. [*hāitvā*<sup>2ra</sup>/ (*āndhā*); ... *sū*/<sup>[1]</sup>*hōaṅgā*<sup>3</sup>234irāḥ/ (*jāsvara* before *prahūsā*).

श्यैतद्यसतृतीयायां च ॥ ३६ ॥

In the Śyaitanaudhasasāman [Ūha Kṣu 860], in the third *stotrīyā* in the *yoni*, the *parvan vātsannā* having the *svara* of *māgāyatā* gets the *svara* of *Āndhā* i.e. the *parvan Āivā* has the *svara* of *Āndhā*. The *jā svara* is originated before the *prahūyasā parvan* - *ā*/<sup>[1]</sup>*syāpinvā*<sup>2 3</sup>234irāi. The *jāsvara* is in the *parvan ā*.

अनुष्टुप्सु वाइश्पता तयाम् ॥ ३७ ॥

In the Naudhasasāman [Ūha Kṣu 858], having *anustubh* metre in the *stotrīyā*, the *parvan vāiṣpātāi* gets the *svara* of *tayā*. Vaispatā has two *parvans* *vāiṣpā*<sup>2</sup>/ & /*tāi*/

The *parvan tayā* also has two *parvans* - *tayā*/<sup>1ra</sup>*e/śvā*/*nām*/. The *parvan vāiṣpā/tāi* occurs in (GGG. 26.1) — Vaisvamanasamsāman. The *parvan tāyāi* occurs in the Barhiṣyasāman (GGG 1.2). In the *yoni* there is the elision of the *parvan vātsannā*. In the Naudhasa [Ūha Kṣu 851], the *vāiṣpātā parvan* gets the *svara* of *tayā* in *vi/śvā*/. In the Naudhasasāman having *kakubh* metre [Ūha Daśa 6], the *vāiṣpātā-parvan* having two syllables gets the *svara* of *tayā-svāśā*<sup>2</sup>/*rāi*/. The *parvan vāiṣpātāi* occurs in the sāman Vaisvamanasa (GGG 26.1). The next *parvan* is *tārutā*<sup>3</sup>8.

कावे स्वासु भिशब्दादकारागम उदपप्तायां च वाशब्दे च नित्यमोत्वम् ॥ ३८ ॥

In the Kāvasāman [Ūha Daśa 13] based on its own *ras* there is the addition of *a* after *bhi* and in the *udapaptā* [Ūha Sat 734] there is the vowel *o* of the earlier syllable always, in the case of the word *vā* (before the *gati*). [e.g. - *abhyovā* (*abhi+a+o vā*). After adding *a* to *bhi* the vowel *i* would be changed to *ya*. So the ultimate form would be *ābhyovā*. In the case of *udapaptā* after *ut* when *a* is added

and the word *vā* follows the former vowel becomes *o* always and the ultimate form would be *ūdōvā*. At the beginning of the second *ṛc* in the *ṛca* the word *udapaptam* is there — *ut/apaptan*; *ut+o+vā*. In the case of *parovā* [Ūha Ahī 477], after adding *a* to *vi* (*pavi*) there is no change of *i* into *ya* because there is the absence of *uṣarga* according to *audavrajī*. Similarly *ṛtovā* form is there. By PS 7.10.30, there is elision when *ovā* and *au* are combined of the vowel and the consonant. Cf. Sāmāntara-sūtra 1130 मे घोषे दुहक्षे in the case of *udūhya* when the *stobha* having *ghoṣa* syllable is there, the vowel *o* takes place in place of *ā* (e.g. गायन्ति त्वोहाइ) (GGG 342.2).

पौरुहन्मने स्तोत्रा मागायतां जास्वरोत्पत्तिश्च प्राक्तरुतायाः ॥ ३९ ॥

In the Pauruhanmanasāman [Ūha Daśa 149] the *parvan* *stotrā* gives the *svara* of *māgāyatā* and there is the origination of *jāsvara* before *tarutā*. The *stotrā* *parvan* is — *stotrā* 3m. In the *yoni* of this *sāman* (GGG 273.1) there is the *parvan* *vāiśvāsā* 3m which has the *svara* of *stotrā*. The *parvan* *sāmudrāsya* has the *svara* of *māgāyatā*, in the first *stotrīyā* of Ūha Daśa 149. There is the origination of *jāsvara* before *tarutā* i.e. *dhāi* is the *parvan* having *jā* *svara*. The *parvan* *tarutā* 3 has the *svara* which is seen in the *parvan* *viṣṭapā* 3i. This *parvan* follows the *parvan* *dhāi*. The *parvan* *stotrā* 3m occurs in the Kautsasāman (GGG 228.2); the *parvan* *māgāyatā* occurs in the *sāman* Saumitra (GGG 388.1). *Tarutā* occurs in (GGG 273.1) and the *parvan* *jā* occurs in (GGG 31.1). [*dhāi*/viṣṭapā 3i]

PS Prapā. VIII. 5 ends.

VIII. 6 begins —

पृश्निनि तृतीयपादान्ते चदक्षसा पतिः कवीम् ॥ १ ॥ [M — यो राजादिषु पृ. ]

In the Pṛśnisāman [Ūha Daśa 74] in the second *stotrīyā* at the end of the third quarter there is the *parvan* as per *yoni* - *cādākṣāsā* 2i which gets the *svara* of the *parvan* *patihkavī* i.e. the *parvan* becomes *nmānnāvā* 1sā 23i. In this *sāman* Bharadvājasya Pṛśni (GGG 37.1) in the *yoni* at the end of the third quarter there is the *parvan* - *yāviṣṭhiyā* 23. [In the *sāman* (GGG 30.1) there is the *parvan* *pātāihkā* 1vi 2h. *Cādākṣāsā* 2i occurs in (GGG 35.3) in the *sāman* Śnausṭhigava.]

पृतनातूतद्विषाम् ॥ २ ॥

In the same *sāman* (GGG 6.1) at the end of the third quarter is the *parvan* *cādākṣāsā* 23i; it becomes *utadvīṣā* i.e. — its *pṛtanā* 1nā 23m *parvan* gets the *svara* of the *parvan* *ūtadvā* 1iṣā 2h which is seen in (GGG 6) in the *sāman* Sāmvarga.

पतिः कव्युत्तमे च ॥ ३ ॥

In the same sāman [Ūha Daśa 74] in the Ūhagāna in the last quarter the *parvan patihkavi* as per *yoni* becomes *utadviṣā* i.e. it has the *svara* of *utadviṣā* — <sup>1ra</sup>jyeṣṭhāmyō<sup>2</sup>lvā[23].

जमवर्ते ध्यमायां रनोनुमा चदक्षसाम् ॥ ४ ॥

In the sāman Jamadagneḥabhivartaḥ [Ūha Sat 715] in the middle *stotriyā* the *parvan rānōnūmā*[2h] of the *yoni* gets the *svara* of the *parvan cadakṣasā* in *sumātauṣvā*[2h]. The *parvan cādākṣāsā*[21] occurs in the sāman (GGG 35.3). [The *parvan rānōnūmā*[2h] occurs in the sāman Bhāradvājasya Arkah (GGG 233.1)]

पुत्र उत्तरयोर्नेमिस्त्वन्नाम् ॥ ५ ॥

In the sāman Udvaṁśaputra [Ūha Daśa 120], in the second and the third *stotriyās* there is the *parvan nemih* i.e. *nāmiścakraūvā*. It becomes *tvannāi* i.e. it gets the *svara* of the *parvan tvannā*[234vā]3. in the second *stotriyā* the *parvan* is *sāā*[32uvā]3; in the third *stotriyā* the *parvan* is *tāā*[32vā]3. The *parvan* <sup>[1]</sup>*nāmiścakraūvā* occurs in the Tvāṣṭrisāman (GGG 94.1). The *parvan tvannā*[3uvā]3 occurs in the sāman Gaurivita (GGG 318.1) - [Ūha Daśa 120] — *sāā*[32uvā]3; <sup>1na</sup>*tāā*[32uvā]3 [Nānā-Sāā[3uvā]3; *tāā*[3uvā]3; Simon - *tvāmnā*[3uvā]3; (9 indicates *namana*.)

यशस्युत्तमायामुत्तरा तथा नन्दाम् ॥ ६ ॥

In the sāman Indrasyaayaśas [Ūha Sat 713], in the third *stotriyā*, the second *tayā* gets the *svara* of *nandā*. The *parvan tāyāi* gets the *svara* of the *parvan nandā* i.e. *nāndāi*. In the *yoni* the *parvan tayāi* occurs twice. The second one becomes *nandā*. The *parvan tayāi* occurs in the sāman Kaṣyapasyabarhiṣyam (GGG. 1.2). The *parvan nāmdāi* occurs in the sāman Agneḥvaiśvanarasya sāman (GGG 67.2). [<sup>8</sup>*nādhāi*]

अयं दासोत्तरयोर्जरिसंघातम् ॥ ७ ॥

In the Rātridaivodāśasāman [Ūha Daśa 22], in the second and the third *stotriyās* there is the occurrence of the *saṁghāta* of *jariparvan*. In the second *stotriyā*, the *parvan* ending with ... <sup>5ra 4 5</sup>tesūtāḥ and beginning with <sup>3ra 4 5ra 4 5ra</sup>sācigōsācipū becomes *jarisaṁghāta*. In the third *stotriyā*, the *parvan* beginning with <sup>5ra 4 5ra</sup>yāstēśrṅgāvṛṣaḥ and ending with ... <sup>5ra 4 5ra</sup>pāyiyāḥ becomes *jarisaṁghāta*. The *jarisaṁghāta* occurs in the sāman Paurumagda (GGG 39.2) — <sup>4ra 3 4 5ra</sup>agnējaritārvi/śpātī[3h]/<sup>ra 4 5ra</sup>tā[234/pānōdeva/ <sup>5ra</sup>kṣāsāḥ/ [Siv — अग्रे जरितर्वि । श्पती-रिति जरिसंघातः । जरिसंघातस्य द्वितीयं पर्वं श्पतीरिति । उत्तरयोरेतादृशं पर्वं भवति । The *jarisaṁghāta* is seen in *agneḥ jaritarvi/śpātīḥ*./The 2nd *parvan* of this *saṁghāta* is *viśpātīḥ*. Similar *parvan* is there in the latter two *stotriyās*.]

कार्णश्रवसोत्तरयोर्नुषेजनासदावृधाम् ॥ ८ ॥

In the *Karṇaśravasasāman* [Ūha Daśa 113] in the second and the third *stotrīyās* the *parvan* *nūṣejanā* becomes *sadāvṛddhā*. In the second *stotrīyā* - *ḍomātibhā*<sup>2ra</sup>23i<sup>3</sup>h and in the third *stotrīyā* the *parvan* is *bhyōmādhūmā*<sup>2ra</sup>23. The *parvan* *nūṣejanā*<sup>3ra</sup>1 occurs in (GGG 2.1) i.e. *sāman* *Sauparnamvaiṣvamanasam*. In the *sāman* *Vaikhānasa* [GGG 243.1] there is the *parvan* *sādāvṛddhā*<sup>2</sup>23m. [Cf. GGG 569.1 — व्यैः स्वदेया<sup>3</sup>23/]

मार्गीयवे मागायताप्रथमोच्चं प्रसोमप्रथमायामस्य प्रत्नाद्ययोश्च ॥ ९ ॥

In the *Mārgīyavasāman* [Ūha Sat 689], in the first *stotrīyā* at the beginning of the second quarter the *parvan* *māgāyatā* does not have the first syllable with higher *vara* i.e. it has the *vara* as *āpōṇayā*. In the *Mārgīyava sāman* [Ūha Ahī 552] in the first two *stotrīyās* at the beginning of the second quarter, the *parvan* *māgāyatā* does not have the first syllable with higher *vara*. First *stotrīyā* e.g. - *śūkrāmdudū*<sup>1</sup>2; second *stotrīyā* - *āyāinsarā*<sup>2ra</sup>1.

वृषाजिगे प्रथमायां च ॥ १० ॥ [Nānā — and Śiv वृषाजिग]

In the *Ājigasāman* [Ūha Eka 448], beginning with *vṛṣā*, in the first *stotrīyā* the *parvan* *māgāyatā* does not have the first syllable with higher *vara* - *mārūtvaṭē*<sup>2ra</sup>1. [As per the *vara* of the *ṛc* there is the higher *vara* of the first syllable - *Ajāta*. [M — व्याख्या-मागायताऽप्रथमोच्चा] (*Māgāyatā* not having the *prathama* as high *vara*.)

घृतनिधने छतानुवमित्यत्र स्वरागमः ॥ ११ ॥

In the *Ghṛtaścunnidhanasāman* [Ūha Daśa 27] in the second *stotrīyā* there is the advent of the vowel *a* in the case of *chātānuvamāu*/hōvā<sup>2ra</sup>3hāi. [In the word *tanvam* of the *ṛc* there is the advent of *a* in *nvam*] (नियच्छतन्वम्) [Śiv — त्वशद्वस्य विकर्षे सति तनुवम् इति प्राप्नोति]। अग्रे अकारः। तनुवम्। मकारस्य; औभावः। (अतः तनुवमौ)। (Cf. सामतन्त्र- 'औम/हि।' सूत्र ११३७)। औमापद्यते होशद्वे। अवृद्ध इत्यधिकारः। It becomes *auma* when followed by *ho*.)

हवि ॥ १२ ॥

In the word *havi* when followed by *ho* there is the becoming of *au* in the *sāman* *Mahāvāmadevyam* [Ūha Daśa 222] in the third *stotrīyā* - *yāntyaūhō*<sup>2</sup>3; (*yanti vājah*). In this, there is the advent of *au*. Similarly, in [Ūha Eka 381] in the case of *ētyaūhō*<sup>2</sup>3.

वंशब्दस्य चोद्भावः ॥ १३ ॥ [Ajāta — उद्भावः = उच्चीभाव]

There is the state of having higher *vara* in the case of *vam* i.e. in the *Ghṛtaścunnidhanasāman* [Ūha Daśa 27] in the 2nd *stotrīyā* in regard to

chātānuvāmāu/ ..... hō ..... [otherwise, the rule is — there is *nighātai*. e. lowering down of *svara* in the case of *svarita*.]

इदं संघातस्त्रिष्टुप्सु पार्थवाराहवासिष्ठकुत्सरथीयादिषु ॥ १४ ॥

In the case of Pārthasāman [Ūha Sam 227] Vārāha [Ūha Ahi 651], Vāsiṣṭha [Ūha Daśa 42], Kutsasya adhirathīyam [Ūha Kṣu 915] and Ājyadoham [RG Ahī 96] etc. having Triṣṭubh metre, there is the *idam samghāta* having three *parvans*. It is as follows - *idam* <sup>1</sup>tāe/<sup>2</sup>kā<sup>3</sup>mpārāh/<sup>4</sup>ūtā<sup>5</sup>ēkām (GGG 65.1). (1) [Ūha Sam 227] — <sup>1</sup>dēvō<sup>2</sup>dēvā/<sup>3</sup>nā<sup>4</sup>jñjāni/<sup>5</sup>mā<sup>6</sup>vivakti<sup>7</sup> - (first *stotriyā*); (2) [Ūha Ahī 651] — third *stotriyā* - <sup>1</sup>vī<sup>2</sup>thākri<sup>3</sup>dā/<sup>4</sup>tā<sup>5</sup>mmima/<sup>6</sup>tēnā<sup>7</sup>gāvāh; (3) [Ūha Daśa 42] — <sup>1</sup>nā<sup>2</sup>dāyannāi (sī<sup>3</sup>pr̥thi/vimūtādyām (first *stotriyā*); (4) [Ūha Kṣu 915] — <sup>1</sup>pādāvārā/<sup>2</sup>hō<sup>3</sup>jābhi/<sup>4</sup>ēūrēbhān/ (5) [RG Ahī 96] — <sup>1</sup>ūsrovācāh/<sup>2</sup>jī<sup>3</sup>raya/<sup>4</sup>tiprāvāhni<sup>5</sup>.

वाराहे शुचिबावृधन्ता तरुताम् ॥ १५ ॥

In the Vārāhasāman [Ūha Ahī 651] in the *tr̥ca* the *parvan* <sup>1</sup>sucibā<sup>2</sup> gets the *svara* of *ṛdhantā*. In the first *stotriyā* in the *yoni*, this *ṛdhantā* gets the *svara* of *tarutā* e.g. In the second *stotriyā* in the case of *sucibā* there is the *ṛdhantā* *parvan* in the case of <sup>1</sup>pāvāmā. In the third *stotriyā*, in place of *sucibā* there is *ṛdhantā* *parvan* in <sup>1</sup>kī<sup>2</sup>nūtē. In the first *stotriyā*, the *parvan* *sucibā* gets the *svara* of *tarutā*. [The *parvan* *ṛdhantā* occurs in the *sāman* Saindhukṣita (GGG 21.2). The *parvan* <sup>1</sup>sucibā<sup>2</sup> occurs in Vārāhasāman (GGG 524.4)]

पार्थे तु वृष्याद्ये हीर्षी प्रकृतौ ॥ १६ ॥

But in the Pārthasāman (GGG 316.2) in the *yoni* the first two syllables of the *parvan* <sup>1</sup>ṛnimahāi get the *svara* <sup>1</sup>hiṣi - <sup>2</sup>sū<sup>3</sup>[234svā/<sup>4</sup>nūsāh. [The *parvan* *ṛnimahāi* occurs in the *sāman* Bṛhadbhāradvāja (GGG 3.1)

ऊहे द्वितीयम् ॥ १७ ॥

In the Ūhagāna the first two syllables of the *parvan* *ṛnimahāi* get the second *svara* i.e. *gāndhāra* — e.g. in the Pārthasāman [Ūha Sam 248] in the first *stotriyā* - <sup>1</sup>vī<sup>2</sup>śāsoṇo; (Ūha Sam 347) — <sup>1</sup>āyamsōmāh etc.

अनुष्टुप्सु त्वभुसंघातम् ॥ १८ ॥ [M & Śiv — अनुष्टुप्सु ऋभुसंघातम्]

In the Pārthasāman in the Anuṣṭubh metre [Ūha Daśa 94] the first two syllables of *ṛnimahāi* get the *ṛbhusamghāta* <sup>1</sup>pāvi/<sup>2</sup>tredhā<sup>3</sup>[2/rāyāsū<sup>4</sup>[234tāh/ etc. *ṛbhusamghāta* occurs in the *sāman* Saumitra (GGG 199.1) — <sup>1</sup>ṛbhu/<sup>2</sup>kṣṇā<sup>3</sup>[2m/<sup>4</sup>ṛbhūmra<sup>5</sup>[234yīm/

आज्यदोहघौतानयोर्जुहूसंघातम् ॥ १९ ॥

In the Ājyadohasāman in the *anuṣṭubh* metre (RG Ahī 94) *idam samghāta* gets



the *vara* of *juhūsaṃghāta*. So also in Dyautāna [Ūha Eka 402]. Ājadoha [RG Ahī 94] —  $\text{prāsuvānā}^{\text{ra}}\hat{2}/\text{yāāndhā}^{\text{ra}}\hat{2}34\text{sāh}/$ ; Dyautāna - [Ūha Eka 402] —  $\text{ūpatvākā}^{\text{ra}}\hat{2}/\text{mā}^{\text{ra}}\hat{2}34\text{hāi}/$  Dyautāna [Ūha prā 849] —  $\text{utsōdēvo}^{\text{ra}}\hat{2}/\text{hirāṇyā}^{\text{ra}}\hat{2}34\text{yāh}/$   
 विच्छन्दस्सु च वैराजर्षभारिष्टयोः ॥ २० ॥

In the Vairājaṣabha [RG Kṣu 177] and in the Ariṣṭa sāman [RG Kṣu 200] the *idam saṃghāta* gets the *vara* of *juhūsaṃghāta* in the metre other than its original metre,  $\text{pāridhīmra}^{\text{ra}}\hat{2}/\text{tītāmā}^{\text{ra}}\hat{2}34\text{ihāi}/$ ; Ariṣṭasāman —  $\text{indrā}^{\text{ra}}\hat{2}/\text{yāmāndā}^{\text{ra}}\hat{2}34\text{ināh}/$   
 वाशे ध्यमपादयोश्चदक्षसोतद्विषाम् ॥ २१ ॥

In the Vāsa-sāman [Ūha Eka 652], the *parvan* *cadakṣasā* in the *yonī* in the two middle quarters gets the *vara* of *utadvīṣā*. In the *yonī* i.e. 1st *stotrīyā* and (GGG 297.1) we have ..  $\text{vāyo}^{\text{ra}}\hat{2}1\text{dādha}^{\text{ra}}\hat{2}i$  and ...  $\text{tāo}^{\text{ra}}\hat{2}1\text{jāsā}^{\text{ra}}\hat{2}/$  which are the *cadakṣasā* *parvans*. The third short syllable before the end of *cadakṣasā* becomes *adhigīta*. The third long syllable before the end of *utadvīṣā* has *pratyutkrāma*. In the Śnausṭhīgavasāman (GGG 35.3) there is the *parvan*  $\text{cādākṣāsā}^{\text{ra}}\hat{2}i$ . In the sāman Śāṃvarga (GGG 6.1) there is the *parvan*  $\text{ūtādvā}^{\text{ra}}\hat{2}1\text{iṣā}^{\text{ra}}\hat{2}h$ . [Ūha Ahī 652] —  $\text{pūrutrā}^{\text{ra}}\hat{2}\text{carathāndā}^{\text{ra}}\hat{2}1\text{dhā}^{\text{ra}}\hat{2}i$  / ...  $\text{sūtāigā}^{\text{ra}}\hat{2}1\text{mā}^{\text{ra}}\hat{2}h$ . This is *utadvīṣā*. In the *yonī* there is *cadakṣasā* *parvan* i.e.  $\text{vāyo}^{\text{ra}}\hat{2}1\text{dādha}^{\text{ra}}\hat{2}i$ , and  $\text{tāo}^{\text{ra}}\hat{2}1\text{jāsā}^{\text{ra}}\hat{2}/$ .

अतँ हि ॥ २२ ॥

In the Vāsa-sāman [Ūha Sat 706] in the second *stotrīyā* there is no *utadvīṣā* in the case of *cadakṣasā* -  $\text{tāmhisvarājā}^{\text{ra}}\hat{2}\text{m vṛṣabhantāmō}^{\text{ra}}\hat{2}1\text{jāsā}^{\text{ra}}\hat{2}$ ; as the third syllable before the end has *pratyutkrāma*.

मद्रे प्रथमोच्चस्य चतुरक्षरमाद्यं पिबासोमां परं योनिवत् ॥ २३ ॥

In the Paurumadgasāman [Ūha Daśa 54] the first four syllables of the *parvan* having the higher note *prathamavarā* become *pibāsomā* i.e.  $\text{pārvantēmā}^{\text{ra}}\hat{2}$ . Thus there is the *karṣaṇa* of the *vṛddha* syllable. The syllable after the four syllables remains like *yonī*. *Yoni* (GGG 39.1) —  $\text{tēpānā}^{\text{ra}}\hat{2}\text{vṛkṣas}$  : i.e.  $\text{diyamādām}$ . In the Paurumadgasāman [Ūha Ahī 662] — this *parvan* is as  $\text{āpōvasā}^{\text{ra}}\hat{2}\text{nōarsā}^{\text{ra}}\hat{2}$ . The  $\text{pibāsomā}^{\text{ra}}\hat{2}\text{m}$  *parvan* occurs in the sāman *Aurdhvasadmana* (GGG 229.1)

पाष्ठौहोत्तरयोर्वृण्यौ तद्विविद्धाम् ॥ २४ ॥

In the Pāṣṭhauhasāman [Ūha Daśa 60] the two latter *vṛṇī* *parvans* in the two latter *stotrīyās* become *tadvivīdḍhā*. The *parvan*  $\text{vṛṇīmahāi}$  occurs in the *Brhadbhāradvāja* sāman (GGG 3.1). The two *vṛṇī* *parvans* in [Ūha Daśa 60] are -  $\text{gāvōimimam}$  and  $\text{tūdhēnavāh}$  in the *yonī* (GGG 471.6). In the second and third *stotrīyās* the second *parvan* with *vṛṇī* becomes *tadvivīdḍhāi*, second *stotrīyā* -

yāhvī<sup>1ra</sup>tasyā<sup>1ra</sup>mātarāḥ (यहोवृत्तस्यमातरः); third *stotrīyā*-mā<sup>11</sup>visvatāḥ (अस्मभ्यं सौमविश्वतः). The *parvan* *tadvividhāi* occurs in the Jarābodhiyasāman (GGG 15.1).

प्रमहद्वितीयायां वाघाद्वीर्योदेवाम् ॥ २५ ॥

In the Pramamhiṣṭhiyasāman [Ūha Daśa 65], in the second *stotrīyā*, the *parvan* *vāghādbhi*<sup>2h</sup> seen in the *yoni* becomes *yodevā*. In the *sāman* Viñka (GGG 57.1), the *parvan* *vāghādbhi*<sup>2h</sup> (वाघाद्वीर्योदेवाम्) occurs. The *parvan* *yodevāsyā*<sup>2</sup> occurs in the *sāman* Aīṣa (GGG 466.1). In the *yoni* (i.e. first *stotrīyā*), the *parvan* *ṛtā<sup>2</sup>me<sup>2</sup>* becomes *āvamsā<sup>2ra</sup>tā<sup>1ra</sup>*<sup>2i</sup> in Ūha in second *stotrīyā*.

तद्विविद्धावृणीमहाम् ॥ २६ ॥ [M — तस्यां तद्विविद्धावृणीमहाम् ॥]

[Siv — तद्विविद्धावृहतेः वृणीमहा-मेषवायि]

In the same *sāman* [Ūha Daśa 65], in the second *stotrīyā* the *parvan* becomes *ṛṇimahā*. *tadvividhā* *b<sup>1</sup>hate<sup>2ra</sup>sūkrā<sup>2</sup>*<sup>3śo<sup>3</sup></sup> is the *tadvividhā* *parvan* in the *yoni* (i.e. first *stotrīyā*). In the second *stotrīyā* there is the *parvan* *ṛṇimahāi* in the case of *māghavāi*. In the *sāman* Jarābodhiya (GGG 15.1) the *parvan* *tadvividhāi* occurs.

वात्सप्रे वृधन्तादेः कर्षणप्राप्तस्याकर्षणम् ॥ २७ ॥

In the Vātsaprasāman [Ūha Daśa 79], there is the *parvan* having *ṛdhantā* at the beginning. It is *ṛdhantādi* *parvan*. After that there is the *kāmpā* *parvan*. The usual *karṣana* does not take place e.g. *tējāni*. The *parvan* *ṛdhantām* occurs in the *sāman* Saindhukṣita (GGG 21.2). The *parvan* *kā<sup>2</sup>mpārāḥ* (i.e. सोमः पवा १) occurs in the *sāman* Yāma (GGG 65.1).

ऊतएका च द्वितीयम् ॥ २८ ॥

In the same *sāman* [Ūha Daśa 79], the *parvan* *ūtaekām* gets the *dviṭīya* *svara* in *tāmatinām*. The *parvan* *ūtaekām* occurs in the *sāman* Yāma (GG 65.1). In the Vātsaprasāman (GG 317.5) the *parvan* *indrāhāstām* has the *svara* of *ūtaekā*.

अभ्यासश्च ॥ २९ ॥

In the repetition also the *utaekā* *parvan* in the same *sāman* [Ūha Daśa 79] gets the *dviṭīya* *svara* - *mātinām*/*matinām*.

क्षौद्रे तु वृणी प्रथमम् ॥ ३० ॥

But in the Vātsaprasāman in the Kṣudra *parvan* [Ūha Kṣu 898], the *ṛṇi* *parvan* gets *prathamāsvara* *sūtāyāmā<sup>11</sup>*; *sākhāyōdī* etc.

अपुरोजि ॥ ३१ ॥

In the same *sāman* [Ūha Kṣu 898], the *ṛṇi* does not have *prathama* *svara*, it gets *dviṭīyasvara* - *purojitai*.

ऊतएकायाश्च त्र्यक्षरं साभ्यासम् ॥ ३२ ॥

In the same *sāman* [Ūha Kṣu 898], in the *utaekā parvan*, the group of three syllables *andhasah* has repetition, which gets *prathama svāra* - <sup>1</sup>andhaso/dhaso/dhasah/

मानवयोः पूर्वे चदक्षसा पतिः कवीम् ॥ ३३ ॥

Among the *Pūrvamānavasāman* and the *Uttaramānavasāman* the *parvan* *cadakṣasā* becomes *patihkavi*. In *Pūrvamānava* [Ūha Sam 363] in the second quarter the *parvan* *cādākṣāsā* occurs. It becomes *patih kavī*. The *parvan* of second foot is <sup>(2)</sup>bhiyōyā<sup>1</sup> <sup>2</sup>lthā<sup>2</sup>, which has the *svāra* of *patihkavi*.

शुर्मदा चैकर्चे लुप्तोपान्त्या ॥ ३४ ॥

In the *Pūrvamānavasāman* based on one *ṛc* [Ūha Sam 355] there is the elision of the penultimate syllable of the *parvan* *śurmadā* in the third quarter. In the *yonī* (GGG 54.2) the *parvan* is <sup>1</sup>nvāṛtajā<sup>2</sup>3 (GGG 54.1). In the *Ūha* there is the *parvan* <sup>1</sup>gōmāngō<sup>2</sup>3. The *parvan* *śurmadā* occurs in the *sāman* *Śaiśava* (GGG 473.3) - <sup>1</sup>śurmādāyā<sup>2</sup>.

उत्तरे चैतस्यामेव ॥ ३५ ॥

In the *Uttaramānava*, in the same *stotrīyā* [Ūha Daśa 85], in the third quarter the penultimate syllable of the two *śurmadās* gets elided. In the *yonī* (GGG 54.2) we have two *śurmadā parvans* - <sup>1</sup>dāidē<sup>2</sup> <sup>1</sup>lthakā<sup>2</sup>/ and <sup>1</sup>nvāṛtajā<sup>2</sup>31. In the *Ūhagāna* the *parvans* are — <sup>(1)</sup>ānūpē<sup>2</sup> and <sup>1</sup>gōmāngō<sup>2</sup>31.

अन्यत्र शुर्मदायाः पूर्वस्या उपान्त्यं नीचम् ॥ ३६ ॥

Elsewhere, in the other *Mānavottarasāman* [Ūha Daśa 85], *śurmadā* does not have the elision of the penultimate syllable - <sup>(1)</sup>āsvāyēva<sup>2</sup>/ <sup>1</sup>hāritāyā<sup>2</sup>31. In the same *sāman* the penultimate syllable of the first *śurmadā* has lower *svāra*. In the *yonī* the penultimate syllable has higher *svāra*. e.g. — <sup>1</sup>dāidē<sup>2</sup> <sup>1</sup>lthaka.

ध्रग्वत्वाष्ट्रीसाम्नोश्चदक्षसा पतिः कवीम् ॥ ३८ ॥

In the *Vādhyaśvasāman* [Ūha Daśa 86] and in the *Tvāṣṭrisāman* [Ūha Ahī 633] the *parvan* *cadakṣasā* becomes *patihkavi*. In the 2nd *stotrīyā*, [Ūha Daśa 86] — <sup>1</sup>tīdhārā<sup>2</sup> <sup>1</sup>lyā<sup>2</sup>. [In the *yonī*, in the *sāman* *Vaiśvadeva* (GGG 277.1), the *cadakṣasā parvan* is - <sup>1</sup>drātē<sup>2</sup> <sup>1</sup>lsākḥā<sup>2</sup>]. In [Ūha Ahī 633], [in the *yonī* (GGG 175.1) the *cadakṣasā parvan* is <sup>1</sup>ūpā<sup>2</sup> <sup>1</sup>lsātā<sup>2</sup>] — 1st *stotrīyā* - <sup>(2)</sup>āyāihā<sup>2</sup> <sup>1</sup>lrā<sup>2</sup>2i.

रन्त्रोत्तरे शुर्मदोत्तरयोर्जातः पृच्छाम् ॥ ३९ ॥

In the *Aukṣnorandhrottarasāman* [Ūha Daśa 103], in the second and third *stotrīyās*, the *śurmadā parvan* becomes *jātaḥprechā*. In the *yonī* the *śurmadā parvan* is <sup>1</sup>rāyīmpisā<sup>2</sup>3. In the second *stotrīyā* and the third *stotrīyā*, there is *jātaḥprechā*

*parvan* in  $\text{pūnānōvā}^{\frac{1}{1}\text{ra}}\text{ā}^{\frac{2}{2}\text{ra}}\text{[3/}$  and  $\text{dāivānāmsō}^{\frac{2}{2}\text{ra}}\text{[3}$  respectively. The *jātaḥprcchā parvan* occurs in the *sāman* Auśasa (GGG 216.1) —  $\text{jātaḥprcchā}^{\frac{2}{2}\text{ra}}\text{[3t}$ . In the case of *śurmadā* the second syllable has the *abhigīta svāra*, but in the *jātaḥprcchā* it is as per the *ṛc*.

Prapā. VIII Khaṇḍa 6 ends.

7 begins —

शने प्रेष्ठं वाजुहोताम् ॥ १ ॥

In the *Auśanasāman* [Ūha Daśa 171], in the *Gāyatrī* metre beginning with  $\text{preṣṭhām}^{\frac{1}{1}\text{ra}}\text{vāḥ}$ , seen in the *yoni* becomes  $\text{ājuhōtā}^{\frac{4}{4}\text{ra}}\text{ā}^{\frac{5}{5}\text{ra}}\text{juhōtā}^{\frac{4}{4}\text{ra}}$ . The second *stotrīyā* has  $\text{kāvīmivā}^{\frac{1}{1}\text{ra}}$ ; third *stotrīyā* -  $\text{tūvām}^{\frac{1}{1}\text{ra}}\text{yavāi}$ . The *parvan*  $\text{ājūhōtā}^{\frac{4}{4}\text{ra}}\text{ā}^{\frac{5}{5}\text{ra}}\text{juhōtā}^{\frac{4}{4}\text{ra}}$  occurs in the *sāman* Śyāvaśvam in the *triṣṭubh* metre in (GGG 63.1) —  $\text{ājūhōtā}^{\frac{4}{4}\text{ra}}\text{ā}^{\frac{5}{5}\text{ra}}\text{juhōtā}^{\frac{4}{4}\text{ra}}$ . The *parvan*  $\text{preṣṭhām}^{\frac{1}{1}\text{ra}}\text{vāḥ}$  occurs in the *Auśanasāman* (GGG 5.1) [case of *udūha*].

अयोनौ ॥ २ ॥ [M. does not give this sūtra].

In the *yoni*  $\text{preṣṭhām}^{\frac{1}{1}\text{ra}}\text{vāḥ}$  does not become  $\text{ājuhōtā}$  (GGG 5.1).

उष्णिक्षु च कूलीये ॥ ३ ॥

In the *Rohitakūliyasāman* in the *Uṣṇiḥ* metre [Ūha Daśa 217] the *parvan*  $\text{preṣṭhām}^{\frac{1}{1}\text{ra}}\text{vāḥ}$  found in the *yoni* becomes  $\text{ājuhōtā}$  - in the *yoni*, the *parvan* is  $\text{endrasā}$  - it becomes  $\text{ājuhōtā}$  i.e. (first *stotrīyā*) -  $\text{īndrāmacchā}^{\frac{1}{1}\text{ra}}$ ; second *stotrīyā* -  $\text{āyāmbharā}^{\frac{1}{1}\text{ra}}$ ; (third *stotrīyā*) -  $\text{āsyedīndrāḥ}^{\frac{1}{1}\text{ra}}$ . In the *yoni* (GG 129.1) there is the *preṣṭhām vāḥ parvan* which is seen in the *parvan*  $\text{ēndrasā}^{\frac{4}{4}\text{ra}}\text{ā}^{\frac{5}{5}\text{ra}}\text{juhōtā}^{\frac{4}{4}\text{ra}}$ . [In these illustrations the numbers are seen as 1, 2 and 1. But in the *yoni* we have the numbers 4ra, 5 and 4 above the syllables of the *parvan*. This is to be explained by the concept of *udūha* according to which the numbers 4, 5, 6 are replaced by 1, 2, 3 in the *prastāva*.]

वैश्वमनसे राथीतमा सख्यइन्द्राम् ॥ ४ ॥

In the *Vaiśvamanasasāman* [Ūha Daśa 197], in the beginning of the second quarter, the *parvan*  $\text{nāthitāmā}^{\frac{1}{1}\text{ra}}\text{ā}^{\frac{2}{2}\text{ra}}\text{indā}^{\frac{1}{1}\text{ra}}$  becomes  $\text{sakhyāindā}$ . The *sakhyāindā parvan* is —  $\text{āindōdhārā}^{\frac{1}{1}\text{ra}}\text{ā}^{\frac{2}{2}\text{ra}}\text{indā}^{\frac{1}{1}\text{ra}}$ . In the *sāman* *Vaiśvamanasa* (GGG 387.1) in the *yoni* there is the  $\text{nāthitāmā}^{\frac{1}{1}\text{ra}}\text{ā}^{\frac{2}{2}\text{ra}}\text{indā}^{\frac{1}{1}\text{ra}}$  *parvan* -  $\text{sākhāyastō}^{\frac{1}{1}\text{ra}}\text{ā}^{\frac{2}{2}\text{ra}}\text{indā}^{\frac{1}{1}\text{ra}}$ .  $\text{Rāthitāmā}^{\frac{1}{1}\text{ra}}\text{ā}^{\frac{2}{2}\text{ra}}\text{indā}^{\frac{1}{1}\text{ra}}$  *parvan* occurs in *Śaikhaṇḍina* (GGG 343.3) *sāman*.  $\text{Sākhyāindo}^{\frac{1}{1}\text{ra}}\text{ā}^{\frac{2}{2}\text{ra}}\text{indā}^{\frac{1}{1}\text{ra}}$  *parvan* occurs in the *sāman* *Āṅgīrasa* (GGG 516.4). [M —  $\text{Rāthitāmā}^{\frac{1}{1}\text{ra}}\text{ā}^{\frac{2}{2}\text{ra}}\text{indā}^{\frac{1}{1}\text{ra}}$  *parvan* has the third syllable in lower *svāra* while *sakhyā indā* has the third syllable in higher *svāra*]

वंशीये गायन्त्याद्यायामच्छाहोतारं व्यौ चतुरक्षरशः ॥ ५ ॥

In the *Udvamśīyasāman* [Ūha Daśa 208], beginning with  $\text{gāyāntī}^{\frac{1}{1}\text{ra}}\text{ā}^{\frac{2}{2}\text{ra}}$ , in the first *stotrīyā* the two *parvans*  $\text{acchā}^{\frac{1}{1}\text{ra}}\text{ā}^{\frac{2}{2}\text{ra}}\text{ho}^{\frac{1}{1}\text{ra}}\text{ā}^{\frac{2}{2}\text{ra}}\text{ho}^{\frac{1}{1}\text{ra}}\text{ā}^{\frac{2}{2}\text{ra}}\text{ho}^{\frac{1}{1}\text{ra}}\text{ā}^{\frac{2}{2}\text{ra}}\text{ho}^{\frac{1}{1}\text{ra}}$  and  $\text{hotārā}^{\frac{2}{2}\text{ra}}\text{ā}^{\frac{3}{3}\text{ra}}\text{ho}^{\frac{1}{1}\text{ra}}\text{ā}^{\frac{2}{2}\text{ra}}\text{ho}^{\frac{1}{1}\text{ra}}$  become of four syllables —  $\text{brāhmanāstvā}^{\frac{1}{1}\text{ra}}\text{ā}^{\frac{2}{2}\text{ra}}\text{ho}^{\frac{1}{1}\text{ra}}\text{ā}^{\frac{2}{2}\text{ra}}\text{ho}^{\frac{1}{1}\text{ra}}$  is the *acchā parvan*.  $\text{śatakrā}^{\frac{2}{2}\text{ra}}\text{ā}^{\frac{3}{3}\text{ra}}\text{ho}^{\frac{1}{1}\text{ra}}\text{ā}^{\frac{2}{2}\text{ra}}\text{ho}^{\frac{1}{1}\text{ra}}$  is the *hotārāṃvi parvan*.

The *parvan* <sup>[1]</sup>acchā[2ho]i occurs in the Sainḍhuḥṣitasāman (GGG 21.2). The *parvan* <sup>[1]</sup>hotārā[23mvi] occurs in the *sāman* Bṛhadbhāradvāja (GGG 3.1)

परयोस्त्र्यक्षरेऽच्छ पञ्चाक्षरे होता ॥ ६ ॥

In the Udvamśīyasāman [Ūha Daśa 208], in the second and the third *stotrīyās* there is the *acchā parvan* with three syllables and there is *hotā parvan* with five syllables — tā<sup>1</sup>dindrā[2ho]li and ā<sup>1</sup>thānā[2ho]l. These two *parvans* have three syllables occurring in the second and third *stotrīyās* respectively. The two *parvans* having five syllables each occur in the second and third *stotrīyās* respectively - arthañcētā[23tāi] and indrasōmā[23pāh.../

द्व्यक्षरेऽन्यत्र ॥ ७ ॥

In the other Udvamśīyasāman like [Ūha Sat 719], the *acchā parvan* with two syllables becomes - *hotā raṁvi parvan* with two syllables — nāt<sup>1</sup>vā[2mho]li// ā[23indrā] [M. (Ūha Sat 720) — Vidā[2ho]li/vā[23rdhāi] etc. (hotā - [GGG 3.1]— <sup>[1]</sup>hotārā[23mvi].)

सुज्ञाने निघनमेकिनेस्वरम् ॥ ८ ॥

In the Sujñānasāman [Ūha Sam 230] the *nidhana* has the *svara* of *ekine*—ē[3/kine] 2345 i.e. — the vowel *e* of *ne* becomes *kṛṣṭa*—*sāmapśūjide* 3upā[2345] is the *nidhana* having *ekine svara* which occurs in the Mārgīyavasāman (GGG 115.1) — ē[3/kine] 2345.

वाचःसाम्नि स्वासूतमायां तृतीयपादादौ चदक्षसोतद्विषाम् ॥ ९ ॥

In the Vācaḥsāman [Ūha Sam 259] based on its own *rcs*, in the third *stotrīyā* at the beginning of the third quarter, the *parvan cadakṣasā* gets the *svara* of the *parvan utadvīṣā*—<sup>[1]</sup>rājādā[2livā] 23h. The *cadakṣosā parvan* - <sup>[2]</sup>utadvā[2liṣā] 2h occurs in (GGG 62).

लौशयोः पूर्वे वारवन्ता तुविशुष्माम् ॥ १० ॥

In the Purvalauśa sāman [Ūha Sam 273] in the *yonī* (i.e. Lauśādyam), the *parvan vārāvā* 234ntām gets the *svara* of *tuviśuṣmā*. The *parvan vārāvā* 234ntām occurs in the sāman Vāravantīya (GGG 17.3). The *parvan tūviśuṣmāḥ* (GGG 457.1) occurs in the sāman Vājajit. In the Lauśādya (GGG 557.1) sāman beginning with *prōfya* 234sīt, it is — <sup>[2]</sup>sākhāsākhyaḥ (Ūha Sam 273).

उत्तरे चतुर्थोच्चं द्वितीयम् ॥ ११ ॥

In the Uttaralauśa (Dvirabhyasa) sāman [Ūha Sam 285], the *parvan* having *caturtha svara* as the highest gets the *dvitīya svara*—<sup>[3]</sup>rājē[31234/vādasmoābhigāci/ Similarly, <sup>[2]</sup>pūnā[31234/nōvāramatyēṣya. In the *yonī* (GGG 557.2) after the *parvan*

having *caturtha svara* as the high *svara* gets the same *svara* in the beginning of the next *parvan* - śākhā<sup>2</sup>[31234/<sup>(4)</sup>śākyū<sup>5</sup>rnā<sup>4</sup>praminā<sup>5</sup>tisam/ and mār्या<sup>2</sup>[31234h/<sup>(4)</sup>ivāyuvatibhiḥsāmā<sup>5</sup>/.

ह्रस्वारूपयोश्च ॥ १२ ॥

And also in the Hrasvāvairūpa and Pañcanidhanavairūpa sāmāns the *parvan* at the beginning of the second quarter having *caturtha* as the high *svara* gets *dviṭīya svara*. Hrasvāvairūpa [RG Kṣu 164] — <sup>2ra</sup>etāvadaham/. In this *parvan* there is second *svara*. In the Pañcanidhanavairūpa [RG Kṣu 174], the *parvan* at the end of the second quarter having *caturtha* as the high *svara* gets *dviṭīya svara* - pāvantē<sup>2</sup>madiyam. In the *yoni* (i.e. first *stotrīyā*) of (RG Kṣu 164) — there is *udūha* in the *parvan* sātambhū<sup>1</sup>mūrūtā<sup>1</sup>. Similarly, in (RG Kṣu 174) the *parvan* at the beginning of the second quarter having *caturtha* as the high *svara* gets *dviṭīyasvara* - pāvantē<sup>2</sup>madiyam.

तथा शार्ङ्गे तृतीयोच्चम् ॥ १३ ॥

Similarly, in Sārṅgasāman [Ūha Ahī 672], the *parvan* having the *tṛtīya svara* as the high *svara* gets *dviṭīya svara* — <sup>2ra</sup>vāhpavatekṛtviyō<sup>1</sup>rasaḥ. In the *yoni* (GGG 564.3) we have <sup>3</sup>viyā<sup>4</sup>njātē<sup>2</sup> sāmānjātē<sup>1</sup> with *tṛtīya svara* as the high *svara*. [Before this *parvan* we have tā<sup>1</sup>[234i].

प्लवे चारवन्तास्तिस्त्रस्तृतीये पादे ॥ १४ ॥

In the Plavasāman [Ūha Sat 225] in the third quarter there are three *vāravanā* *parvans* - dūhānā<sup>3</sup>[234ū<sup>5</sup>/; dhārdāivā<sup>3</sup>[234yām<sup>5</sup>/; mādhuprā<sup>3</sup>[234yām<sup>5</sup>. In the other quarters there are sets of two *vāravanā* *parvans*. The *vāravanā* *parvan* occurs in the Vāravanūya sāmān (GGG 17.3) — <sup>2</sup>vārāvā<sup>3</sup>[234ntām<sup>5</sup>.

द्वितीये तूष्णिक्षु ॥ १५ ॥

But the Plavasāman chanted in *usniḥ chandas* [Ūha Daśa 132] has three *vāravanā* *parvans* in the second quarter - pūnānā<sup>3</sup>[234yā<sup>5</sup>/prā<sup>3</sup>[234gā<sup>5</sup>/yā<sup>3</sup>[234tā<sup>5</sup>.

चतुरक्षरा प्रथमा द्व्यक्षरे परे ॥ १६ ॥

The first *vārā* has four syllables and the next two have two syllables each.

पूर्वे जनित्रे चदक्षसोतद्विषाम् ॥ १७ ॥

In the Janitrādyasāman [Ūha Ahī 541], the *cadakṣasā* *parvan* seen at the end of the second quarter in the *yoni* gets the *svara* of *utadvīṣā* - <sup>(1)</sup>diyāmmā<sup>2</sup>[1dā[2m - [*yoni* - GGG 241.1 — .... <sup>(1)</sup>parāimāmsātā[2i].

अतंवस्तृतीयायाम् ॥ १८ ॥

In the Janitrādyasāman [Ūha Ahī 500], beginning with <sup>5</sup>tāmvō ..... in the third

*stotrīyā* there is no *utadviṣā* at the end of second quarter - i.e. *cadakṣasā* remains as it is .. <sup>[1]</sup>rūbh<sup>2</sup>ā<sup>3</sup>l<sup>4</sup>jāsā<sup>5</sup>2m. [The second syllable of *cadakṣasā* which is short gets *abhigīta svāra*.] (Here it is long. There is also the *pratyutkrama* in *bho*.)

तवमाण्डवे ॥ १९ ॥

In the Māṇḍavasāman [Ūha Sat 775] beginning with *tavāham*, in the beginning of the third quarter, the *cadakṣasā parvan* seen in the *yonī* gets the *svāra* of *utadviṣā* - <sup>1</sup>pūrū<sup>2</sup>ā<sup>3</sup>l<sup>4</sup>ibā<sup>5</sup>2. In the *yonī* of Māṇḍavasāman there is *cadakṣasā parvan* in - <sup>1</sup>ādā<sup>2</sup>ā<sup>3</sup>l<sup>4</sup>śuṣe<sup>5</sup>2.

इदावासिष्ठे च ॥ २० ॥

And in the Vāsiṣṭhasāman beginning with *vāyāmēnānidā* [Ūha Eka 637] in the second and third *stotrīyās*, the *cadakṣasā parvan* seen in the *yonī* at the end of the middle quarter gets the *svāra* of *utadviṣā* - second *stotrīyā*: [<sup>1</sup>Utādvā<sup>2</sup>ā<sup>3</sup>l<sup>4</sup>iṣā<sup>5</sup>2h] / ..... <sup>[1]</sup>ṣatāśrū<sup>2</sup>l<sup>3</sup>tā<sup>4</sup>2i / <sup>[1]</sup>urāmā<sup>2</sup>l<sup>3</sup>thi<sup>4</sup>2h; third *stotrīyā* - <sup>[1]</sup>śubhuṣā<sup>2</sup>l<sup>3</sup>tā<sup>4</sup>2i / <sup>[1]</sup>ṛāgā<sup>2</sup>l<sup>3</sup>thi<sup>4</sup>2. In the *yonī* [GG 272] there is *cadakṣasā parvan* in <sup>[1]</sup>sūtāmbhārā<sup>2</sup>2.

अत्रैव तृतीयाष्टमं वृद्धं प्रथमायाम् ॥ २१ ॥

In the same Vāsiṣṭhasāman [Ūha Ahī 637], the 8th syllable of the third quarter becomes *vṛddha* in the first *stotrīyā* *tāsmāuvadyasavanāi* - [tasmauadyasavane]

रुणसाम्नि च घृतवत्याम् ॥ २२ ॥

And in the Varuṇasāman also (GG 378.1) (i.e. Jāgataṁ varuṇasāman — Varuṇa sāman in the *jagatī* metre, in the first *stotrīyā* only, beginning with <sup>4</sup>ghṛtāvā<sup>5</sup>/tā ..... the 8th syllable of the third quarter becomes *vṛddha* in the *yonī* only. [It does not become *vṛddha* in the Ūhagāna] — <sup>[1a]</sup>dyāvā<sup>ra</sup>prthivivaruṇā. [In the Ūhagāna (Ūha Kṣu 911) the 8th syllable of the third quarter does not become *vṛddha* - <sup>1</sup>dād<sup>ra</sup>hātiratnam svadhayōh].

तिथे च योनावाद्यम् ॥ २३ ॥

In the Daivātithasāman [Ūha Daśa 28] also, the first syllable of the third quarter in the *yonī* becomes *vṛddha* - <sup>[1]</sup>sāk<sup>2ra</sup>hāyastōma. [In the second and the third *stotrīyā* it is not so. In the second *stotrīyā* - <sup>[1]</sup>indrāmsōmesā; in the third *stotrīyā* - <sup>[1]</sup>gāmādvājēbhiḥ (Cf. GG 164.1) ] सारवायस्तोम वा

श्रुध्यमानवयोश्च द्वितीयम् ॥ २४ ॥ [M: मानवे द्वितीयम् ]

In the Śrūdhyasāman (GGG 99.1) and in the Mānavasāman (GG 54.1), the second syllable of the third quarter becomes *vṛddha* only in the *yonī* - <sup>1</sup>āsmāidē ..... / (GG 99.1); (GG 54.1) - <sup>[1a]</sup>di<sup>2ra</sup>/dāi / [In the Ūha it is not so - e.g. in the Śrūdhyasāman

- <sup>2ra</sup> <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> 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<sup>865</sup> <sup>866</sup> <sup>867</sup> <sup>868</sup> <sup>869</sup> <sup>870</sup> <sup>871</sup> <sup>872</sup> <sup>873</sup> <sup>874</sup> <sup>875</sup> <sup>876</sup> <sup>877</sup> <sup>878</sup> <sup>879</sup> <sup>880</sup> <sup>881</sup> <sup>882</sup> <sup>883</sup> <sup>884</sup> <sup>885</sup> <sup>886</sup> <sup>887</sup> <sup>888</sup> <sup>889</sup> <sup>890</sup> <sup>891</sup> <sup>892</sup> <sup>893</sup> <sup>894</sup> <sup>895</sup> <sup>896</sup> <sup>897</sup> <sup>898</sup> <sup>899</sup> <sup>900</sup> <sup>901</sup> <sup>902</sup> <sup>903</sup> <sup>904</sup> <sup>905</sup> <sup>906</sup> <sup>907</sup> <sup>908</sup> <sup>909</sup> <sup>910</sup> <sup>911</sup> <sup>912</sup> <sup>913</sup> <sup>914</sup> <sup>915</sup> <sup>916</sup> <sup>917</sup> <sup>918</sup> <sup>919</sup> <sup>920</sup> <sup>921</sup> <sup>922</sup> <sup>923</sup> <sup>924</sup> <sup>925</sup> <sup>926</sup> <sup>927</sup> <sup>928</sup> <sup>929</sup> <sup>930</sup> <sup>931</sup> <sup>932</sup> <sup>933</sup> <sup>934</sup> <sup>935</sup> <sup>936</sup> <sup>937</sup> <sup>938</sup> <sup>939</sup> <sup>940</sup> <sup>941</sup> <sup>942</sup> <sup>943</sup> <sup>944</sup> <sup>945</sup> <sup>946</sup> <sup>947</sup> <sup>948</sup> <sup>949</sup> <sup>950</sup> <sup>951</sup> <sup>952</sup> <sup>953</sup> <sup>954</sup> <sup>955</sup> <sup>956</sup> <sup>957</sup> <sup>958</sup> <sup>959</sup> <sup>960</sup> <sup>961</sup> <sup>962</sup> <sup>963</sup> <sup>964</sup> <sup>965</sup> <sup>966</sup> <sup>967</sup> <sup>968</sup> <sup>969</sup> <sup>970</sup> <sup>971</sup> <sup>972</sup> <sup>973</sup> <sup>974</sup> <sup>975</sup> <sup>976</sup> <sup>977</sup> <sup>978</sup> <sup>979</sup> <sup>980</sup> <sup>981</sup> <sup>982</sup> <sup>983</sup> <sup>984</sup> <sup>985</sup> <sup>986</sup> <sup>987</sup> <sup>988</sup> <sup>989</sup> <sup>990</sup> <sup>991</sup> <sup>992</sup> <sup>993</sup> <sup>994</sup> <sup>995</sup> <sup>996</sup> <sup>997</sup> <sup>998</sup> <sup>999</sup> <sup>1000</sup> <sup>1001</sup> <sup>1002</sup> <sup>1003</sup> <sup>1004</sup> <sup>1005</sup> <sup>1006</sup> <sup>1007</sup> <sup>1008</sup> <sup>1009</sup> <sup>1010</sup> <sup>1011</sup> <sup>1012</sup> <sup>1013</sup> <sup>1014</sup> <sup>1015</sup> <sup>1016</sup> <sup>1017</sup> <sup>1018</sup> <sup>1019</sup> <sup>1020</sup> <sup>1021</sup> <sup>1022</sup> <sup>1023</sup> <sup>1024</sup> <sup>1025</sup> <sup>1026</sup> <sup>1027</sup> <sup>1028</sup> <sup>1029</sup> <sup>1030</sup> <sup>1031</sup> <sup>1032</sup> <sup>1033</sup> <sup>1034</sup> <sup>1035</sup> <sup>1036</sup> <sup>1037</sup> <sup>1038</sup> <sup>1039</sup> <sup>1040</sup> <sup>1041</sup> <sup>1042</sup> <sup>1043</sup> <sup>1044</sup> <sup>1045</sup> <sup>1046</sup> <sup>1047</sup> <sup>1048</sup> <sup>1049</sup> <sup>1050</sup> <sup>1051</sup> <sup>1052</sup> <sup>1053</sup> <sup>1054</sup> <sup>1055</sup> <sup>1056</sup> <sup>1057</sup> <sup>1058</sup> 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<sup>1121</sup> <sup>1122</sup> <sup>1123</sup> <sup>1124</sup> <sup>1125</sup> <sup>1126</sup> <sup>1127</sup> <sup>1128</sup> <sup>1129</sup> <sup>1130</sup> <sup>1131</sup> <sup>1132</sup> <sup>1133</sup> <sup>1134</sup> <sup>1135</sup> <sup>1136</sup> <sup>1137</sup> <sup>1138</sup> <sup>1139</sup> <sup>1140</sup> <sup>1141</sup> <sup>1142</sup> <sup>1143</sup> <sup>1144</sup> <sup>1145</sup> <sup>1146</sup> <sup>1147</sup> <sup>1148</sup> <sup>1149</sup> <sup>1150</sup> <sup>1151</sup> <sup>1152</sup> <sup>1153</sup> <sup>1154</sup> <sup>1155</sup> <sup>1156</sup> <sup>1157</sup> <sup>1158</sup> <sup>1159</sup> <sup>1160</sup> <sup>1161</sup> <sup>1162</sup> <sup>1163</sup> <sup>1164</sup> <sup>1165</sup> <sup>1166</sup> <sup>1167</sup> <sup>1168</sup> <sup>1169</sup> <sup>1170</sup> <sup>1171</sup> <sup>1172</sup> <sup>1173</sup> <sup>1174</sup> <sup>1175</sup> <sup>1176</sup> <sup>1177</sup> <sup>1178</sup> <sup>1179</sup> <sup>1180</sup> <sup>1181</sup> <sup>1182</sup> <sup>1183</sup> <sup>1184</sup> <sup>1185</sup> <sup>1186</sup> <sup>1187</sup> <sup>1188</sup> <sup>1189</sup> <sup>1190</sup> <sup>1191</sup> <sup>1192</sup> <sup>1193</sup> <sup>1194</sup> <sup>1195</sup> <sup>1196</sup> <sup>1197</sup> <sup>1198</sup> <sup>1199</sup> <sup>1200</sup> <sup>1201</sup> <sup>1202</sup> <sup>1203</sup> <sup>1204</sup> <sup>1205</sup> <sup>1206</sup> <sup>1207</sup> <sup>1208</sup> <sup>1209</sup> <sup>1210</sup> <sup>1211</sup> <sup>1212</sup> <sup>1213</sup> <sup>1214</sup> <sup>1215</sup> <sup>1216</sup> <sup>1217</sup> <sup>1218</sup> <sup>1219</sup> <sup>1220</sup> <sup>1221</sup> <sup>1222</sup> <sup>1223</sup> <sup>1224</sup> <sup>1225</sup> <sup>1226</sup> <sup>1227</sup> <sup>1228</sup> <sup>1229</sup> <sup>1230</sup> <sup>1231</sup> <sup>1232</sup> <sup>1233</sup> <sup>1234</sup> <sup>1235</sup> <sup>1236</sup> <sup>1237</sup> <sup>1238</sup> <sup>1239</sup> <sup>1240</sup> <sup>1241</sup> <sup>1242</sup> <sup>1243</sup> <sup>1244</sup> <sup>1245</sup> <sup>1246</sup> <sup>1247</sup> <sup>1248</sup> <sup>1249</sup> <sup>1250</sup> <sup>1251</sup> <sup>1252</sup> <sup>1253</sup> <sup>1254</sup> <sup>1255</sup> <sup>1256</sup> <sup>1257</sup> <sup>1258</sup> <sup>1259</sup> <sup>1260</sup> <sup>1261</sup> <sup>1262</sup> <sup>1263</sup> <sup>1264</sup> <sup>1265</sup> <sup>1266</sup> <sup>1267</sup> <sup>1268</sup> <sup>1269</sup> <sup>1270</sup> <sup>1271</sup> <sup>1272</sup> <sup>1273</sup> <sup>1274</sup> <sup>1275</sup> <sup>1276</sup> <sup>1277</sup> <sup>1278</sup> <sup>1279</sup> <sup>1280</sup> <sup>1281</sup> <sup>1282</sup> <sup>1283</sup> <sup>1284</sup> <sup>1285</sup> <sup>1286</sup> <sup>1287</sup> <sup>1288</sup> <sup>1289</sup> <sup>1290</sup> <sup>1291</sup> <sup>1292</sup> <sup>1293</sup> <sup>1294</sup> <sup>1295</sup> <sup>1296</sup> <sup>1297</sup> <sup>1298</sup> <sup>1299</sup> <sup>1300</sup> <sup>1301</sup> <sup>1302</sup> <sup>1303</sup> <sup>1304</sup> <sup>1305</sup> <sup>1306</sup> <sup>1307</sup> <sup>1308</sup> <sup>1309</sup> <sup>1310</sup> <sup>1311</sup> <sup>1312</sup> <sup>1313</sup> <sup>1314</sup> <sup>1315</sup> <sup>1316</sup> <sup>1317</sup> <sup>1318</sup> <sup>1319</sup> <sup>1320</sup> <sup>1321</sup> <sup>1322</sup> <sup>1323</sup> <sup>1324</sup> <sup>1325</sup> <sup>1326</sup> <sup>1327</sup> <sup>1328</sup> <sup>1329</sup> <sup>1330</sup> <sup>1331</sup> <sup>1332</sup> <sup>1333</sup> <sup>133</sup>



[Dīpa - elision of *o* of *ovā* before *vā*, the syllable *bhi* becomes *bho*.]

वाशब्दे च नित्यमोत्वम् ॥ ३१ ॥

In the same Satrāsahīya sāman there is the becoming of *o* of the consonant and the vowel always when followed by *vā*-*bhō*<sup>5</sup>*6vā*<sup>5</sup> [Śiv — तथा सति वसूऽ३४/रुचो दिव्या अ भोऽद्वा इति सिध्यति ।]

क्षिते च हाशब्दे ॥ ३२ ॥

In the Aīḍasaindhukṣitasāman [Ūha Daśa 177], there is the becoming of *o* of the earlier consonant and vowel when followed by *hā*-e.g. *pāvamānō*<sup>2ra</sup>/*hāi*. In the *yonī* (GG 21.3) there is no becoming of *o*-*agnimvāḥ*<sup>4</sup>/*ōhāi*.

मैथे चायोनौ ॥ ३३ ॥ [M — मैथे च]

In the Maidhātithasāman [Ūha Daśa 215] also, there is the becoming of *o* of the earlier vowel and consonant in Ūha (i.e. not in the *yonī*). *mūhurukthō*<sup>1</sup> *hāi* - here *ā* has become *o* (*muhurukthā*). But in the *yonī* there is no elision of the consonant — *mācidanyadō*<sup>4</sup> *hāi*<sup>5</sup> - here in there is no elision of the consonant *t*. [M — Ūha Sam 368 — *mātsarāsōhāi*<sup>2</sup> (*sā* has become *so*- 2nd stotriyā)]

बोधीये वच्यन्ते वामित्यत्र स्वरागमो मान्तश्च रागम् ॥ ३४ ॥

In the Jarābodhiyasāman [Ūha Sat 722], there is the advent of vowel when followed by *ovā* in the case of *vacyantevām*. Then the word ending with *mā* gets *raṅga*. *vācyantēvāmōvā*<sup>ra</sup> - there is the advent of vowel *ā* (*vacyantevām*) [In the Śikṣā the word ending *n* gets *raṅga*. (Cf. Nār. Śi. II.4, verse 5. *Raṅga* is told in the Śikṣā in the case of *n*. This sūtra allows it in the case of *m*.] [M — वच्यन्ते वा आ इति आकारस्य स्वरागमः — there is the advent of *ā*, so the ultimate form will be वच्यन्ते वा मोवा । मान्तश्च रंगम् i.e. the *raṅga* would take place in the case of ending *m*. When a vowel follows a word ending in *na* ( — वच्यन्ते वाऽओवा Ūha Sat 722, 3rd stotriyā) *a* is called *rakta*. It is nasalised due to *na* having half a *mātrā*. Here it is allowed in the case of *m*- (मान्तश्च रंगम् ।)\*

दोविशीये स्तावहारोपाया वान्तास्थे दौपूर्वौ हान्तौ ॥ ३५ ॥

In the Sadoviśīyasāman [Ūha Ahī 474], the *upāyas* of *prastāva* and *pratihāra*

\* [नकारान्ते पदे पूर्वे स्वरे च परतः स्थिते ।

अकारं रक्तमित्याहुर्नकारेण तु रज्यते ॥ ५ ॥ Nārśi II. 4.5

When the vowel follows the word ending *n*, the vowel *a* in it is called *rakta* (nasalised); it is nasalised due to *n*.

[Ajātavi वच्यन्ते वाऽआ इति आकारः स्वरागमः ।]

end in *vā*. In the *udgītha* at the beginning of *pratihāra* the two *upāyas* end in *ha*.  
 Prastāva - <sup>1ra</sup>āu<sup>2ra</sup>hō<sup>3ra</sup>3vā; Pratihāra - <sup>na</sup>āu<sup>3ra</sup>3hōi/<sup>na</sup>āu<sup>3ra</sup>3hō<sup>2ra</sup>3vā. Udgītha - <sup>1</sup>indram<sup>2ra</sup>sāmā<sup>1ra</sup>-  
<sup>2ra</sup>tsubhū<sup>2ra</sup>sata/<sup>na</sup>āu<sup>3ra</sup>3hā in this the further *stobha* is elided — <sup>1</sup>upā<sup>2ra</sup> brāhmā<sup>2ra</sup>ni  
<sup>1</sup>sāvanā<sup>2ra</sup>niv<sup>3ra</sup>trahan/<sup>na</sup>āu<sup>3ra</sup>3hā here the further *stobha* is elided. Thus they end in *hā*.  
 Upāya-<sup>1ra</sup>ci/<sup>1ra</sup>śā<sup>2ra</sup>2mā<sup>3ra</sup>234āu<sup>5ra</sup>hōvā. Thus the *upāya* ends in *vā* (उपाय=वा)

VIII. 7 ends. VIII.

8 begins —

त्रीयक्षुं विशीयाद्यायां तद्विविद्धा वृणीमहाम् ॥ १ ॥

In the Viśoṣiṣyasāman [Ūha Eka 479] based on the *ṛcs* of Yajñāyajñīya, in the first *stotriyā* - *tadvividḍhā parvan* gets the *svara* of *vr̥ṇimahā* <sup>1ra</sup>irāirā/ in the *yonī* (A.G. 87.1); the *tadvividḍhā parvan* is seen in *vājayantāḥ*. The *tadvividḍhā parvan* occurs in the *sāman* Jarābodhiya (GG 15.1). The *parvan* <sup>2ra</sup>vr̥ṇimahāi occurs in (GG 3.1).

वैच्छन्दसे समन्ते दिवानका प्रथमम् ॥ २ ॥

In the *sāman* Sāmanta [Ūha Eka 513] having the metre other than its own used in the *yonī*, the *parvan* *divānaktā* gets the *prathama svara* e.g. *divānaktamdisāsyatām* seen in the *yonī* (GG 287.1) gets the *prathama svara* - *mādhupriyām pratnam sadhasthamāsadāt* — here in there is *prathama svara*. In the *yonī* (GG 61.1) the second *parvan* *tvāmhōtānō* <sup>1ra</sup>ādhvarāi is the *divānaktā parvan* having *diviṣya svara* in the case of *no*. In [Ūha Eka 667 and Ūha Eka 412], the same change is seen - Ūha Eka 412 — <sup>1ra</sup>ārāvṇāḥ<sup>2ra</sup>prasma<sup>3ra</sup>vāje<sup>4ra</sup>ṣu<sup>5ra</sup>nōāvā. Ūha Eka 667 — <sup>1ra</sup>rāthamiva<sup>2ra</sup>sammahē<sup>3ra</sup>māmani<sup>4ra</sup>ṣaya.

दान्तस्य वृद्धिर्विष्टारपङ्क्त्याम् ॥ ३ ॥

In the Sāmantasāman in the Viṣṭārapaṅkti [Ūha Eka 513] there is the *vr̥ddhi* of the syllable that ends the quarter which comes in the midst of a *parvan* - *mādhupriyām pratnam sadhasthamā sadāt* (āsadat). Here there is the *vr̥ddhi* of the ending syllable of the quarter in the *divānaktā*. Similarly, in [Ūha Eka 412] — <sup>1ra</sup>ārāvṇāḥ<sup>2ra</sup>prasma<sup>3ra</sup>vāje<sup>4ra</sup>ṣu<sup>5ra</sup>nōāvā. [Ūha Eka 667] — <sup>1ra</sup>rāthamiva<sup>2ra</sup>sammahē<sup>3ra</sup>māmani<sup>4ra</sup>ṣaya. [Nānā - when there is not the end of the quarter, in the midst of the *parvan*, there is no *vr̥ddhi*.] *divā naktamdisāsyatām* [सतः पङ्क्तिर्विमिश्रपादा सैव च सिद्धा । विष्टारपङ्क्तिस्ताण्डिन इति वचनात्] — The line of *sat* with mixed quarter is the *viṣṭārapaṅkti* of tāṇḍins. [M— In the Sāmanta, in the *yonī*, the *prastāva* is of 8 syllables [Ūha Eka 513] — <sup>1ra</sup>dūhā<sup>2ra</sup>nā<sup>3ra</sup>udhā<sup>4ra</sup>diviyām].

किमिच्छिक बृहदेव्ययोर्वृणी प्रथमम् ॥ ४ ॥

In the Bṛhat sāmān [RG Eka 85] beginning with *kimitte*, the *vṛṇimahāi parvan* gets the *prathama svāra* <sup>1</sup>ksināmaprayadva <sup>1</sup>kṣēsipāi. In the *yoni*, <sup>2</sup>sātāvājā is the *vṛṇīparvan*. In the Pañcanidhāna vāmadevyasāmān [RG Sam 68] also *vṛṇīmahāi parvan* gets *prathama svāra* — <sup>1</sup>trikadrukēsumahiṣō <sup>1</sup>yavāśiram. In the *yoni* [AG Ark 53.1], there is *vṛṇī parvan* in <sup>2</sup>kāyānaścāi.

त्वे सोमदैर्घे पराङ्गं नित्यमाचार्यनियमात् ॥ ५ ॥ [M and Śiv — त्वे सौदैर्घे .....]

In the Dairghaśravasasāmān beginning with *tvesoma* [Ūha Eka 401], in the case of <sup>2</sup>vṛdōhā <sup>1</sup>vṛgōhā, in the first instance, the consonant *d* becomes the part of the latter syllable and *g* in the case of the 2nd instance always (says Nānā). As per the rule laid down by the Ācārya i.e. Ūhakāra *g* should begin in both. [M & Ajāta - उभयत्र गकारेण प्रत्यारंभ इति सिद्धम् ]

पूर्वाङ्गं च ॥ ६ ॥

And the consonant becoming the part of the earlier syllable is not elided. [Ajā: the consonant in the midst of the word is elided at the end of the *stobha* and when there is a pause (*virāma*). When there is *sandhi* even though both the *pūrvāṅga* and the *parāṅga* have *atihāra* in the *Samhitā* e.g. as in the Hāviṣkṛtasāmān [Ūha Daśa 195] — <sup>1</sup>tvāmsutōmadāhāuntāmāḥ (*tvam suto madintamaḥ*) there is *pūrvāṅga*. The consonant coming at the end of the word has the *stobha* earlier. e.g. in the Tvāṣṭrisāmān [Ūha Eka 593] <sup>1</sup>dēvāṅgacchā<sup>2</sup>3hā<sup>2</sup>, (*dēvāṅgacchantu*). Hence, due to coming in the midst of the word the *parāṅga bhāva* which is secured, *pūrvāṅga* is not elided. It is stated that before *stobha* there is no elision of the consonant coming at the end of the word. (Śiv — in the *prastāva ka* becomes the *pūrvāṅga*. The inclusion of *ca* in the *sūtra* denotes that the *pūrvāṅga* is not elided - e.g. *vṛgōhā* - *vṛk+ohā*)

वृदेव च पूर्वकल्पः ॥ ७ ॥

There is previous *paśa* in the Dairghaśravasasāmān [Ūha Eka 401] — <sup>2</sup>tve <sup>1</sup>sōma <sup>1</sup>prathamā <sup>1</sup>vṛdōhā<sup>2</sup>3ē. The second *kalpa* is there in *tve sōma prathamā vṛgōhā<sup>2</sup>3ē* because it is so learnt in the study from the teacher.

शङ्ख्येष्वस्यध्यायामकाराभ्यासः ॥ ८ ॥

In the Śaṅkusāmān [Ūha Sat 700] beginning with <sup>2</sup>śasyadhā<sup>2</sup>, in the middle *stotrīyā* there is the repetition of *a* <sup>2</sup>kṛdānnūrmirā<sup>1</sup>/e<sup>1</sup>2/apām - here in, one vowel *a* is there in *ra* and its repetition is there in *apām*.

अग्निं वो वाजीयद्वितीयायां च ॥ १ ॥

In the Rāvovājīyasāman beginning with  $\dot{e}\dot{a}gnim/v\dot{o}$  (RG Ahī 117) .... [va a 117] in the second *stotṛīyā* there is the repetition of *a*— $\dot{e}^{ra}v\dot{r}ajanamkr\dot{s}nam\dot{a}$ [23h $\dot{o}i$ / $\dot{a}stiy\dot{a}$ ][31uv\dot{a}]/23/- here in there is one *a* in *ma* and another in *asti*.

एकारे च नित्यं दीर्घत्वं शङ्कुनि ॥ १० ॥

In the Śaṅkusāman [Ūha Daśa 46] there is the long vowel of the short one always when followed by *e*- $\dot{p}\dot{a}v\dot{a}svam\dot{a}$ / $\dot{e}$ [2]- the short vowel *e* has become the long vowel *ā* in *mā*

कौत्से हिशब्दो वृद्धः प्रकृतौ ॥ ११ ॥

In the Aidakautsasāman in the *yoni* (GGG 162.1), the syllable *hi* becomes *vṛddha*- $\dot{y}\dot{a}h\dot{i}ndr\dot{a}$ [23]- here the syllable *hi* becomes *vṛddha*.

ऊहे दीर्घः सर्वत्र ॥ १२ ॥

In the Ūha the syllable *hi* becomes *dīrgha* in all *sāmans*-e.g. Aidakautsasāman [Ūha Daśa 165] —  $\dot{a}bh\dot{i}hind\dot{o}$ [23]:

संयोगे ह्रस्वः ॥ १३ ॥

In the case of conjunction, the syllable *hi* has short vowel followed by a conjunct consonant -e.g. Aidakautsasāman [Ūha Daśa 164] —  $\dot{p}\dot{a}r\dot{i}h\dot{i}sy\dot{a}$ [23h, in the third *stotṛīyā*

वार्षेऽभिद्रोणोग्रंशर्मामिषंतोकायाम् ॥ १४ ॥

In the Vārśasāman [Ūha Daśa 84] in the third *stotṛīyā* beginning with  $\dot{i}^{ra}^{ra}\dot{s}ant\dot{o}k\dot{a}$ , the *parvan* *abhidroṇā* seen in the *yoni* gets the *svara* of the *parvan* -  $\dot{u}^{[2]}\dot{g}ram\dot{s}\dot{a}rm\dot{a}$  which appears in the *sāman*. Āmahīyava (GGG 467). The *parvan* *abhidroṇā* occurs in the *sāman* Dārḍhacyuta (GG 503.3).

तद्विविद्धां प्राणा सर्वासु ॥ १५ ॥

In the Vārśasāman beginning with  $\dot{p}\dot{r}\dot{a}^{ra}\dot{n}\dot{a}^{ra}\dot{s}\dot{i}^{ra}\dot{s}\dot{u}h$ , the *parvan* *abhidroṇā*, in all the *stotṛīyās* becomes the *parvan* *tadvividhā* - first *stotṛīyā* -  $\dot{h}in\dot{v}an\dot{o}r\dot{t}asya\dot{a}$   $\dot{d}\dot{i}d\dot{h}i$ ; second *stotṛīyā* -  $\dot{a}bh\dot{a}kt\dot{i}y\dot{a}d\dot{g}uh\dot{a}p\dot{a}$ ; third *stotṛīyā* -  $\dot{p}\dot{r}\dot{s}\dot{t}\dot{h}\dot{e}^{ra}\dot{s}\dot{v}\dot{a}ir\dot{a}y\dot{a}d\dot{r}\dot{a}$ . The *parvan* *tadvividhā* occurs in the *sāman* Jarābodhīya (GG 15.1)

मनाज्ये त्नुमूतया वायोरनीमुत्तरयोः ॥ १६ ॥

In the Gautamasyamanājyasāman [Ūha Sat 717] in the second and third *stotṛīyās*, the *parvan* *tnumūtayā* gets the *svara* of *vāyoranī* - second *stotṛīyā* -  $\dot{r}\dot{a}d\dot{h}\dot{o}d\dot{e}$ [23y\dot{a}]/3; third *stotṛīyā* -  $\dot{j}\dot{y}\dot{e}^{[2]}\dot{s}\dot{t}\dot{h}\dot{a}nt\dot{a}$ [23dd\dot{a}]/3. [The *parvan* *tnumū*[2tay\dot{a}] is found in the *sāman* Audala (GGG 160.4), the *parvan*  $\dot{v}\dot{a}y\dot{o}r\dot{a}$ [23n\dot{i}] occurs in the *sāman* Śnābha (GGG 13.1). [In the *sāman* (Ūha Sat 717) in the first *stotṛīyā* the *parvan*  $\dot{k}\dot{a}r\dot{v}\dot{e}$ [2s\dot{u}ṣ\dot{u}]/23 occurs.]

यज्ञा महामित्रोत्तरयोश्चतुरक्षरायां विधायां वाजीवाजा पिबासोमाम् ॥ १७ ॥

In the Mahāvaiśvāmitrasāman [Ūha Prā 839], having the *rcs* of Yajñāyajñīya in the second and the third *stotrīyā*s, the chant is with the mode of four syllables. In it, the *parvan vajivājā* gets the *svara* of *piḥāsomā* - second *stotrīyā*: <sup>[2]ra</sup>urjaḥ/<sup>1</sup>nāpā<sup>2</sup>; third *stotrīyā* - bhūvat/<sup>[2]</sup>vājā<sup>1</sup><sup>2</sup>i. The *parvan vajivājā* occurs in the *sāman* Kaumudasya bṛhat (GGG 280.1) — <sup>[2]ra</sup>vājivājā<sup>1</sup><sup>2</sup>m. In the *sāman* Aurdhvasadmana (GGG 229.1), the *parvan piḥāsomā*<sup>1</sup><sup>2</sup>m occurs.

उत्तरे जनित्रे पुरोजित्यामुद्रीथाद्यस्य दीर्घत्वम् ॥ १८ ॥

In the Janitrottara-sāman based on the *ṛca* beginning with *purojiti* [Ūha Eka 501], in the third *stotrīyā* the short syllable at the beginning of *udgītha* becomes long <sup>[1]ra</sup>ṣāmābhi<sup>2</sup>1nārā<sup>1</sup>234h (duroṣamabhi — दुरोषमभि)

दन्वते प्रथमऋध्येवप्रियामुत्तरयोः ॥ १९ ॥ [M — रुध्येव .....]

In the Prathamavaidanvatasāman [Ūha Daśa 110] in the second and the third *stotrīyā* the *ṛdhyā parvan* gets the *svara* of the *parvan ivapriyā* - second *stotrīyā* - mādhū<sup>1</sup>2prā<sup>2</sup>234jā<sup>3</sup>; third *stotrīyā* - <sup>[2]</sup>dēvā<sup>1</sup>2sā<sup>3</sup>234hpi<sup>5</sup>. In the *yoni* (GGG 475.1) there is the *ṛdhyā parvan* in - <sup>[2]</sup>pāvā<sup>1</sup>2iurē<sup>3</sup>234sō. The *parvan ṛdhyā*<sup>[2]</sup>2mā<sup>1</sup>234āuhōvā occurs in the *sāman* Āśva (GGG 434.2). The *parvan ivā*<sup>[2]</sup>2prā<sup>1</sup>234yām occurs in the *sāman* Śairīṣa (GGG 5.2)

वार्त्रतुरे गीथाद्यं प्रथमोच्चं मागायताम् ॥ २० ॥

In the Vārtraturasāman [Ūha Kṣu 910], the first syllable of *udgītha* having *prathama* as the high *svara* gets the *svara* of the *parvan māgāyatā* - <sup>1</sup>pāvasvainā. The *māgāyatā parvan* occurs in the *sāman* Saumitra (GGG 388.1).

द्वितीये च पादे सान्त्वा तन्त्वाम् ॥ २१ ॥

And in the second quarter the *sāntvā saṁghāta* becomes *tantvā saṁghāta* in <sup>[1]ra</sup>māṁścatvaindōsarasi/<sup>[1]ra</sup>prādhā<sup>1</sup>23nvā<sup>2</sup>/ This is the *tantvāsaṁghāta*. [The *sāntvāsaṁghāta* occurs in the *sāman* Daivarāja (GGG 46.1) — <sup>[1]ra</sup>sāntvāmārtāsah/<sup>[1]ra</sup>indhā<sup>1</sup>23tāi<sup>2</sup>; the *tantvāsaṁghāta* occurs in the *sāman* Āśvā (GGG 68.1) - <sup>[1]ra</sup>tāmtvāgirah<sup>1</sup>23nti<sup>2</sup>. In this illustration, having one *parvan* only is not intended. [M & Ajāta — नात्र पर्वैकत्वं विवक्षितम् । तस्माद्योनिवत् पर्वद्वित्वमेवेति मन्यन्ते । अन्ये तु संघातादेशादेक पर्वैवेति मन्यन्ते ।] In this case, being one *parvan* is not intended. Hence like the *yoni*, some think that there are two *parvans*. Others consider that due to the instruction about *saṁghāta* there is one *parvan* only.]

ज्योतिर्वरुणसाम्याद्यान्त्ययोस्तृतीयोच्चात् परं तमु ॥ २२ ॥

In the Varuṇasāman [Jāgatam Varuṇasāman] beginning with <sup>[4]ra</sup>jyōtirya<sup>3</sup><sup>5</sup>/

jñā<sup>4</sup>ś<sup>3</sup>syā<sup>2</sup>pāvātē<sup>1</sup> [Ūha Kṣu 911], in the first and the third *stotrīyās* after the *parvan* having *trīya* as the high *svara* there is *tamusamghāta*. First *stotrīyā* - jyōtīr<sup>4</sup>yā<sup>3</sup> is the *parvan* having *trīya* as the high *svara*. After this, there is the *tamusamghāta* which is — jñā<sup>4</sup>ś<sup>3</sup>syā<sup>2</sup>pāvātē<sup>1</sup>/ mādhpriyām. Third *stotrīyā* - the *tamusamghāta* is - dhū<sup>4</sup>ś<sup>3</sup>nāmpāvāmānaḥ<sup>2</sup>/ārśasāi. In the *yoni* - tā<sup>4</sup>ś<sup>3</sup>ibhūvānānam<sup>2</sup>/ (GGG 378.1) *abhiśrīyā* is the *tamu samghāta*. [In the *yoni* (GGG 378.1) there is one syllable in the *caturthasvara* at the beginning - [Ajāta]. The *tamusamghāta* occurs in the *sāman* *okonidhana* (GG 382.3) — tāmū<sup>4</sup>ś<sup>3</sup>abhiprāgāyāta<sup>2</sup>/

तृतीयायां तु त्रिभाक् चतुर्थः ॥ २३ ॥

In the third *stotrīyā*, the *caturtha svara* shares three syllables. In the same *Varuṇasāman*; in the third *stotrīyā*, in the *tamusamghāta*, the *caturtha svara* is shared by three syllables e.g. dhū<sup>4</sup>ś<sup>3</sup>nāmpāvāmānaḥ<sup>2</sup>/

मध्येनिधनानि निगदवृत्तीनि प्रयोगवत्स्वाध्याये ॥ २४ ॥

In the midst of the *sāman*, the *nidhanas* having the *nigada vṛtti* i.e. having *prathama* and *dvitīya svara*, are in the *svādhyāya* i.e. like *prayoga*. [The *prayoga* is stated in the followed — आर्चिकं निधनं न्याये स्तौभिकं वा यदक्षरम् । कृष्टाकृष्टं भवेत्स्वार्यमन्तोदात्तं वृधेस्वरम् ॥ (Prapāṭhaka IX. 30) The *nidhanās* having the words of the *ṛc* or *stobha* and *nigada-vṛtti*, if the last syllable is *anudātta* or *pracaya* there is the *saṃprasāraṇa* beginning with the *trīya svara*. If it is *svarita*, then the *saṃprasāraṇa* begins with the *prathama svara*. If it is *udātta* then there is *vṛdhesvara*. In the *nyāya* i.e. *yoni gāna* the *nidhana* is *ārcika* i.e. has the syllables of the *ṛc* or *staubhika* i.e. having the syllables of *stobha*. The syllable at the end having *svarita* and *karṣaṇa* or the ending syllable having *anudātta svara* or *pracaya svara* and is without *karṣaṇa*, that *nidhana* becomes *svārya* i.e. ending in *svarita svara*. That means ending in *mandra svara* in *Ūha*. That *nidhana* which has in the *yoni gāna*, the final syllable with *udātta svara* becomes *vṛdhe svara* in *Ūha*. In the *Āndhigavasāman* beginning with *pūrōjiti* ... there is the illustration of the *anudātta* which is without *karṣaṇa* - tnāve<sup>1</sup>apaśvānāmānā<sup>2</sup>nāthiṣṭanā<sup>3</sup>2345 [Ūha Daśa 12]. In the *Dharmasāman* (GGG 429.2) *pāvasvāsōma*. The syllable having *pracaya svara* and without *karṣaṇa* in the *yonigāna*, becomes *svārya* in the *ūha* *pāvasvāsōmā*2345. Thus at the end it has got *mandra svara*. In the *yonigāna*, the *udātta* at the end in *māhāntsamūdrāḥ* becomes *vṛdhe svara* - māhāntsamūdrā<sup>1</sup>1h/. In the *yonigāna* the ending syllable having *svarita svara* and *karṣaṇa* becomes *svārya* in the *ūha*. *Yonigāna* - pitāde<sup>2</sup>2vānā<sup>1</sup>2m. This has the ending syllable having *svarita* and *karṣaṇa*. *Ūha* - pitāde<sup>2</sup>2vānā<sup>1</sup>2345m.

Thus this is the illustration of *karṣaṇa* having at the end *mandra svāra*. The *parvan* having the *svāras* like that of *nidhana* in the midst of the chant [1] is called *madhyenidhana*. [Śiv — एवं पर्वा वयमिति वक्तव्यम् । नशः सिषमित्यत्र सुशःसिषमिति वक्तव्यम् । रथन्तरे तस्थुषश्चेति स्थाने सुस्थुषमिति । एवमादि ब्राह्मणे यथोपदिष्टं तथैव प्रयोज्यम् ॥] [Śiv — Thus one should say *papṛīm vāyam*; *suśamsiṣam* in place of *naśamsiṣam*; in the Rathantarasāman - *susthuṣam* in place of *tasthuṣam* etc., as per the instruction in the Brāhmaṇa commentary on sūtra 25.]

गिरागिरा प्रप्र नशंसिषं तस्थुषश्चेत्यनुब्राह्मणं स्वाध्याये ॥ २५ ॥

In the *yonī* of the Yajñāyajñīyāsāman (GGG 35.4) there are the *parvans* (*girā girā*) - *gāirāgirā* / (*prapra*) - *prāprā*[2] / (*na śam siṣam*) / *nāśā*[2]*msiṣāu* / and in the Rathantarasāman [AG 76] there is the *parvan* (*tasthuṣaḥ*) / *tāsthū*[234]*ṣā*. These *parvans* are in the *svādhyāya* i.e. in the *Ūha* as per the Brāhmaṇa i.e. as stated in the Brāhmaṇa — e.g. They should be chanted as *āirā irā*, *papṛīm vāyam* / *papṛī*[*m* *vāyam amṛtam* / *nuśamsiṣam* or *prāyammitrannuśā*[2]*msiṣāu* / or, *prāyammitramsusāmsiṣā*[2]. In the Rathantara, they should be chanted as *asthuṣaḥ* or *susthṣaḥ* or *āsthū*[234]*ṣā* or, *sūsthū*[234]*ṣā*. Thus in the *ūha* the *parvans* are as stated in the Brāhmaṇa.

देवतानामधेयान्यप्यनिरुक्तेष्वेके ॥ २६ ॥

In the *Ūha*, there are *parvans* which have the indirect names of deities. In the sacrifices which are *anirukta* i.e. not clearly stated in regard to words the *parvans*

F.N. 1 note on sūtra 24

R. Simon gives the purport of this sūtra no. 24 as follows:

Svarita of Arcika corresponds to *karṣaṇa* syllable in *yonī* to a *svārya* in *Ūha* (from 1st to fifth note.

Arcika	Yonī	Ūha	notes
Svarita	Karṣaṇa Svāra		1-5
Anudātta	no karṣaṇa	svārya	2-5
Pracaya	no karṣaṇa	svārya	2 or 3 upto 5
Udātta	udātta	Ṛdhesvara	

In regard to *ṛdhesvara*, he quotes —

तृतीयस्वरादिप्रत्युत्क्रमं कृत्वा ऋधेस्वरं भवति । The *Ṛdhesvara* takes place after employing the *pratutkrāma* starting with *tṛtīyasvāra*—e.g. GGG. 568.4 — *śṛṇyē*<sup>2</sup>. Dr. Howard's explanation also is similar.

have the indirect names of deities. This is the view of some teachers - e.g. Rāṇāyanīyas chant indurdhārābhī[3]ḥsaca/indosaha[3]srabhā[3]/. In the Bārhaduktha sāman [Ūha Sat 685], they chant as pūnānā<sup>1</sup> indodhā[2]rayā<sup>1</sup>. In the Saphasāman [Ūha Eka 467] they chant as priyam<sup>2</sup> yā[3]jnāyā<sup>5</sup>.

यथादेशं च ॥ २७ ॥

And that instruction which is taught by the *sūtrakāras* following the Brāhmaṇas is to be adopted as it is in the Ūha e.g. - Drāhyāyanaśrauta sūtra [20.4.2]. In the *pragāthas* of Bṛhat and Rathantarasāmans and Yajñāyajñīyasāman, when there is no instruction, the *kakubh chandas* (metre) is there in the latter.

कालबविनामपि प्रवचनविहितः स्वरः स्वाध्याये ॥ २८ ॥

The Kālabavins also have the *svara* in the Ūha, as stated in the Brāhmaṇas. Kālabavins belong to the branch of sāmaveda. [*pravacana* means *brāhmaṇa*.]

तथा शाट्यायनिनाम् ॥ २९ ॥

Similarly, the Śāṭyāyanins also have in Ūha, the *svara* stated in the Brāhmaṇas.

समानोदकेषूदर्कस्योद्धारः पूर्वयोः स्तोत्रीययोः ॥ ३० ॥

In the *sāmans* having the similar endings have the *Uddhāra* (dropping) of the ending in the two earlier *stotriyās*. The word *udarka* indicates the end of the *ṛc*. That *ṛca* which has the similar ending is called *samānodarka* e.g. in the Samhita sāman [Ūha Sam 348], beginning with *parisvāna-mā*[23]dāi / /ṣū[2]sā/rvādhā[23]h/hāuvā[3]/ā[23]4si/ मदेषु सर्वघा ॥

[In the Traikakubhasāman there is the dropping of four syllables as per the quarter. The rule is — at the ending of *uṣṇih chandas*, there are four syllables like the quarter in the first and the second *stotriyās*. [Ūha Daśa 207] — at the end we have ईन्द्रोअङ्ग, at the end of each *uṣṇih* metre. In Ūha, at the end of the third *stotriyā* we have āindrōā<sup>2</sup>/ gā[2]. Ajāta & Dīpa]

महेनायां तूपात्यं पदं प्रतिस्तोत्रीयं वाजीये संघातैकत्वात् ॥ ३१ ॥

In the Rāyovājīyasāman [RG Sat 123] beginning with ēmāhē<sup>1</sup>/nōādyā there is a penultimate word in every *stotriyā* for the *samghāta* is taken as one word. sātyāśravasivā[3]/yāyāi. This is taken in each *stotriyā*.

तथातिच्छन्दस्सु नित्यवत्सासु ॥ ३२ ॥

As in the case of Rājovājīyasāman [RG Sat 123], in the Nityavatsas sāman [RG Sat 169] also, the penultimate quarter is there in each *stotriyā* because there is the oneness of *samghāta* — sānāmsaścaddēvō[3]/dāivām and in the Nityavatsas [RG Kṣu 170] as well nābhantāmaniya[3]/kāiṣām/.



त्रिकबृहति च पर्वैकत्वात् ॥ ३३ ॥

In the Brhatsāman beginning with auhoitrikadrukeṣu ... (RG Prā 149) the penultimate quarter is there in every *stotṛyā* due to the oneness of *parvan* .....  
sānamsaścaddevōdā[2343ivām.

इमं स्तोभसमन्ते च द्व्यक्षरं पदं संकृष्टत्वात् ॥ ३४ ॥

In the Samantasāman [Ūha Sat 667] also, there is the word of two syllables in every *stotṛyā* because of the conjunction. The word *dyāgnāi* with two syllables in the first *stotṛyā* is there in the second and the third *stotṛyā* also. Second *stotṛyā* - yognāi; third *stotṛyā* - syāgnāi .... [Agne is the word of two syllables occurring in all the three *stotṛyās*].

Prapā. VIII Khaṇḍa 8 ends.

VIII Khaṇḍa 9 begins —

प्रतिस्तोत्रीयमार्चिकानि निधनानि ॥ १ ॥

In the Ūhagāna the *nidhanas* having the syllables of *ṛc* occur in each *stotṛyā* e.g. in the Yaudhājaya [Ūha Daśa 3] sāman - first *stotṛyā* - nyā[234yā]; second *stotṛyā* - sā[234dāt; third *stotṛyā* - kṣā[234nāh.

स्तोभाङ्गभूतानि च ॥ २ ॥

The *nidhanas* having syllables of the *ṛc* with the inclusion of *stobha* are *stobhāṅgabhūta-nidhanas*. They also occur in each *stotṛyā* - e.g. Vārka-jambhasāman [RG Sam 65] — first *stotṛyā* - cyūtā[3hās; second *stotṛyā* - bṛhā[3ddhās; third *stotṛyā* - bṛhā[3ddhās. [Padanidhanakāṇva [Ūha Daśa 20] sāman - first *stotṛyā* - rāntā[3yā[2345; second *stotṛyā* - kētā[3yā[2345; third *stotṛyā* - tāndrā[3yā[2345.] etc.

पर्वाङ्गभूतानि च ॥ ३ ॥

The *nidhanas* having the syllables of the *ṛc* of which the *parvans* form the part are *parvāṅgabhūtanidhanas*. They also occur in each *stotṛyā* - e.g. Mārgīyavasāman [Ūha Ahī 538] — first *stotṛyā* - ē[3/kine[2345; second *stotṛyā* - ē[3/girā[2345h; third *stotṛyā* - ē[3/vārā[2345/ etc.

तथा हाइकारस्वारपदानुस्वाराणाम् ॥ ४ ॥

[M. combines sūtrās 3 & 4 in one sūtra i.e. 3]

Similarly, in the *sāmans* having *haikāra svāra* and *padānusvāra* have *haikāra* and *padānusvāra* in each *stotṛyā* - e.g. Vāmadevyasāman [Ūha Daśa 5] — first *stotṛyā* - vā[2rto[35hāi; second *stotṛyā* - vā[2so[35hāi; third *stotṛyā* - tā[2yo[35hāi. Illustration of *padānusvāra* — In the Auśanasāman [Ūha Daśa 4] — first *stotṛyā* - tā[656i/; second *stotṛyā* - vya[656h/; third *stotṛyā* - nā[656m.

[Ajā - There is *haikāra* in the Svāratvāṣṭrīsāman [Ūha Ahī 594]. There is *padanusvāra* in the Kāvasāman [Ūha Daśa 13] — first *stotrīyā* - <sup>[6]</sup>nā[656h etc. Due to the inclusion of the word *svāra* the sāmans having *vā* as the *nidhana* do not occur in each *stotrīyā* e.g. in the Udvadbhārgavasāman [Ūha Daśa 154] the *nidhana* <sup>[1]</sup>vā<sup>[1]</sup>[234] does not occur in the first and the second *stotrīyās*. In the Mahāsāmarājasāman [Ūha Daśa 188] even though the *stobha* is the part of the *nidhana*, the *nidhana* does not occur in each *stotrīyā*. It is only in the third *stotrīyā* - <sup>[12]</sup>vā<sup>[1]</sup>[345/].

अन्तःसामिकानि च स्तौभिकानि ॥ ५ ॥

The *nidhanas* having *stobha* in the midst of the *sāman* (and those having the syllables of the *ṛc*) also occur in each *stotrīyā* e.g. Svahṣṛṣṭhasāman [Ūha Daśa 71] — the *stobha* having *hīṣi* *svāra* in the *nidhana* in each *stotrīyā* (*hīṣi* *svāra* - <sup>[1]</sup>ū<sup>[1]</sup>[234pā] — first *stotrīyā* <sup>[1]</sup>ī<sup>[1]</sup>[234hī; second *stotrīyā* - <sup>[2]</sup>dhā<sup>[1]</sup>[234nī; third *stotrīyā* - <sup>[1]</sup>ptī<sup>[1]</sup>[234mā. Utsedhāsāman [Ūha Daśa 211] — the *stobha* *nidhana* <sup>[1]</sup>ū<sup>[1]</sup>[34pā occurs in each *stotrīyā* [Nānā — the syllable *ca* in the *sūtra* indicates that those *nidhanas* having the syllables of the *ṛc* also occur in each *stotrīyā* - e.g. Svapṛṣṭhasāma beginning with <sup>[1]</sup>tāvā<sup>[1]</sup>[2hāmsō<sup>[1]</sup>34/<sup>[1]</sup>āūhō<sup>[1]</sup>5 marārānā.

सामान्तिकानि सामान्ते सर्वत्र ॥ ६ ॥

The *bahirnidhanas* (i.e. *nidhanas* not having the syllables of the *ṛc* and having *stobha*) occurring at the end of the *sāman* in the *yonigāna* occur in the *ūha* at the end of the *ṛca* of the *sāman*; e.g. in the Āmahīyavasāman [Ūha Daśa 1], the *stobha* *nidhana* — <sup>[1]</sup>stāuṣe<sup>[1]</sup>[234] occurs at the end of the *sāman* in the *ṛca*. Rauravasāman [Ūha Daśa 2] - the *nidhana* *dā* occurring at the end of the third *stotrīyā* of the *ṛca*; Śyāitasāman [Ūha Daśa 43] — the *nidhana* *vā* <sup>[1]</sup>vā<sup>[1]</sup>[234sū occurs at the end of the *sāman* i.e. in the third *stotrīyā* of the *ṛca*.

अन्यत्र गणगीतिभ्यः ॥ ७ ॥

Elsewhere, other than the Gaṇagītis, the *nidhana* having *stobha* comes at the end of the *sāman* based on the *ṛca*. But in the *gaṇagītis* the *bahirnidhana* having *stobha* comes at the end of all the chants. [*gaṇa* = group of *sāmans*] The same chant being employed in such a group of *sāmans* are called *gaṇagīti* - e.g. in the Vāravantiyasāmans, [Ūha Eka 506-9], the *nidhana* *dā* <sup>[5]</sup>dā comes at the end of the last Vāravantiyasāman of the group of four Vāravantiyasāmans. Similarly, the Vāravantiyasāmans [Ūha Prā 827-29] and also Vairāja-ṛṣabha sāmans [RG Kṣu 167-168], the *nidhana* <sup>[1]</sup>ī<sup>[1]</sup>[234] comes at the end of the second *sāman*.

In the Pravadbhārgava [Ūha Daśa 127] and Udvadbhārgava [Ūha Kṣu 913] and in the Sāmarāja [Ūha Daśa 188] *sāmāns* the *stotriyā* have the ending in *ugati* (i.e. *u*). (Ūha Daśa 127) — mā<sup>1</sup>2nā<sup>1ra</sup>pathā<sup>2</sup>31u; etc. (Ūha Kṣu 913) — tīrēbhā<sup>2</sup>3nāu<sup>1</sup> etc.; (Ūha Daśa 188) — āsādā<sup>2ra</sup>3dā<sup>2</sup>u etc.

एकारान्ताः सुज्ञाने ॥ १६ ॥

In the Sujñānasāman [Ūha Sam 260], the *stotriyās* end in *e*—<sup>1</sup>śataśrīyae<sup>2</sup>3 etc. स्तोभश्च सामाद्यः सामान्ते यथान्यायम् ॥ १७ ॥

In the Ūha the *stobha* at the beginning of the *sāman* and at the end of the *sāman* is as per the rule laid down (by Lāṭyāyana). [Lāṭyāyana Śrauta sūtra 39.7 — आद्यन्तस्तुब्धेषु] e.g. Marāyasāman [Ūha Kṣu 900] — the *stobha hāu* (thrice) comes at the beginning of the *sāman* and at the end. [हाउ (त्रिः) इति स्तोभः साम्नः आदौ अन्ते च भवति । एवमन्येषु सामसु ]

रहस्ये तूद्धारः । १८ ॥

In the Rahasyagāna there is the *uddhāra* (elision) of *stobha* e.g. in the Pañcanidhana Vāmadevyasāman [RG Sam 67] (the *stobha* is seen at the end of the 3rd *stotriyā*) [Anupada sūtra — नित्यदृष्टस्त्वदृष्टानामनुविधार्थम् ] (The [*stobha*] seen always is meant to conform those not seen.)

तस्य लक्षणोद्देशः ॥ १९ ॥

The lakṣaṇa of that *stobha* is being stated.

पर्वाङ्गभूतस्यानुद्धारः ॥ २० ॥

There is no *uddhāra* (i.e. removal) of that *stobha* which is a part of the *parvan* e.g. in the Bṛhatsāman [RG Daśa 5], the *stobha uhuvā*<sup>6</sup>*hau* is not dropped. In the Rajanasāman [RG Sam 67], there is the employment of the *stobha* being a part of the *parvan* which is employed at the end of the *trca*. In the Mahāvairājasāman [RG Daśa 10], there is no *uddhāra* of the *stobha* which is part of the *parvan*. The *stobha* at the end is <sup>1</sup>sādhame/<sup>2ra</sup>sādhame/<sup>1</sup>sādhā<sup>2ra</sup>3māi/<sup>1</sup>ṭtamē/<sup>2ra</sup>ārtā<sup>2</sup>3māi/<sup>1</sup>iyāhāu (twice) <sup>na</sup>iyapibamatsvā<sup>3</sup> etc. (See AG. 54.1).

त्रिरुक्तस्य सामादावाद्यं वचनं यथा भद्रश्रेयोऽरिष्टशाक्वरऋषभ-

स्वाशिरामर्कसप्तहैकवृषाणाम् ॥ २१ ॥

In the Rahasyagāna, in the *sāmans* Bhadra [AG. 132] Śreyas [AG. 133], Ariṣṭa [AG. 11], Śākvaraṣabha [AG. 48], Svāśirāmarkaḥ [AG 30], Saptaha (AG. 77) and Ekavṛṣa [AG 69], the first word of the *stobha* spoken thrice is not elided - others elided. (AG 132) — <sup>1ra</sup>hōihā<sup>2ra</sup> (thrice); (AG 133) — <sup>1ra</sup>hōiyā<sup>2ra</sup> (thrice); (AG 11) — <sup>3ra</sup>hāha/<sup>2ra</sup>hōi<sup>1ra</sup> yā (both twice); (AG 48) — <sup>2</sup>ō<sup>3</sup>31m (thrice); AG. 30 — <sup>3ra</sup>āyāmāyām (thrice); (AG 77) — <sup>3</sup>āyāmāyāu (thrice); AG 69 — <sup>1ra</sup>hāhūm/<sup>2ra</sup> (thrice) [The numbers given are serial ones].

श्रेयसि तु होशब्दस्य लोपः ॥ २२ ॥

But in the Śreyasāman [RG Kṣu 199] there is the elision of *ho* of <sup>1ra</sup>hōiyā<sup>2ra</sup> [*ho* is elided at the beginning of the *sāman*, only <sup>1</sup>iyā<sup>2ra</sup> remains].

जम्भोत्तरसंस्तोभाञ्जोरूपाणां सामान्तेऽन्त्यं वचनम् ॥ २३ ॥

In the *sāmans* Vārkajambhottara [AG 139], Marutām samstobhaḥ [AG 33] and Añjovairūpa (AG 1) the final word is there — (AG 139) — hāuhāuhāu; (AG 33) — hāu hāu hāu; (AG 1) — hāhā[31uvā]23. In the Vārkajambhasāman [RG Sat 131], the ending expression of *stobha* is stōbhānā[34/āuhōvā by PS. VIII. 5.11. The elision is to take place, but by this *sūtra* it is not elided. In the Samstobha [RG 78] at the end of the *sāman* the *stobha* expression is vaiśvasmā[234āuhōvā which is not elided in the Rahasya. In Añjovairūpa. [Rg Sam 31], the ending *stobha* expression is not elided in the Ūha: hāhā[31uvā]23 is the ending *stobha* expression.

संकृतिनि स्तोभाद्यं वचनं प्रतिस्तोत्रीयम् ॥ २४ ॥

In the Samkṛtisāman [RG Daśa 24] the first expression of *stobha*, namely, hāovā (thrice) occurs in each *stotṛyā* first *stotṛyā* - hā<sup>2ra</sup>ōvā<sup>ra</sup>; so also in the second and third *stotṛyās*. [This *stobha* comes at the beginning of the *udgītha*].

उद्भिद्भलभिदोः पूर्वस्यादौ परस्यान्ते ॥ २५ ॥

Among the *sāmans* Udbhid and Balabhid [Rg 86 and 87 respectively] in the case of the first i.e. Udbhid, the expression at the beginning of the *sāman* has no elision and of the latter i.e. Balabhid, the *stobha* uttered thrice at the end of the *sāman* has no elision. RG 86 — The *stobha* repeated thrice at the beginning of the *sāman* hōvāi/hōvāi/hōvā[3hāi] — It is not dropped, so also RG 87 — the *stobha* repeated thrice at the end of this *sāman* is ovā<sup>2ra</sup>/ovā<sup>ra</sup>/ovā[3hāi]23/4/āuhōvā<sup>5ra</sup> - these are also not dropped.

भर्गस्य सामादौ स्तोभान्त्यं पदम् ॥ २६ ॥

In the Bhargasāman [RG 89] at the beginning of the *sāman* the last word of *stobha* is not elided, others are elided. hāudhāmayat etc. are the *stobhas* — the ending word is *yāt* which is not elided (Cf. - Aranyagāna (100) hāudhāmayat/hāhāudhāma dhāmāyāt/ hāhāubrhadhāmādhāmāyāt/

वैराजर्षभे त्वन्त्यस्यान्त्यं वचनम् ॥ २७ ॥

In the Vairājaṛṣabhasāman [RG Kṣu 167], the final *stobha* is hāu hāu hāu/āihī (thrice) āi (thrice) — iyāhāu (thrice). (AG 27.1). The final expression - iyāhāu is only there in RG (serially 47).

यण्वापत्ययोर्यथा ग्रामे ॥ २८ ॥

The rule about *stobha* as found in the *grāmageyagāna* is to be applied in the *sāmans* Yaṇva [RG Daśa 11] and Apatya (RG Sam 33) (Cf. PS 8.9.17). RG Daśa 11 — (AG. 122) — the *stobha* āuhōvā (thrice)/ āu hō hāi (thrice) occurs at the

beginning of *udgītha* after the *prastāva*. The same *stobha* occurs again at the beginning of *upadrava* in the last *stotrīyā*. Thus the *stobha* is at the beginning and end in AG. 122. In RG Sam 33 — the *stobha* <sup>2ra</sup>*hāu* (thrice) occurs before the first quarter and the last quarter of the *sāman*.

वैराज इयादिः स्तोत्रीयान्ते सर्वासु ॥ २९ ॥

In the Māhāvairājasāman [RG Daśa 10] the *stobha* <sup>1</sup>*iyāhāu* (twice) at the end of the *stotrīyā* occurs in all the *stotrīyās*.

स्तोत्रीयाद्ये चाक्षरे मत्स्वसंयुक्ते ॥ ३० ॥

And in this *sāman* [RG Daśa 10] the first two syllables of each *stotrīyā* are united with the syllables <sup>1</sup>*matsvaiyāhāu* (twice)/ <sup>1</sup>*iyapibamatsvā*3/ <sup>2ra</sup>*hāuvā*3/ first *stotrīyā*. Second *stotrīyā*-<sup>1</sup>*iyāhāu* (twice)/ <sup>1</sup>*iyayastēamatsvā*3/ <sup>2ra</sup>*hāuvā*3/; third *stotrīyā*-<sup>1</sup>*iyāhāu* (twice)/ <sup>1</sup>*iyabōdhamatsvā*3/ <sup>2ra</sup>*hāuvā*3/.

VIII. 9 ends.

VIII. 10 begins —

आज्यदोहानि प्रतिलोमानि ॥ १ ॥

The Ājyadohasāmāns have their order reversed. In the *yonī* (AG 25.1 to 25.3) the order is Jyeṣṭhasāman beginning with <sup>2ra</sup>*hāu* <sup>ra</sup>*hāu* <sup>ra</sup>*hāu*/ <sup>ra</sup>*ājyādhām* (thrice) (AG 25.1); Īnidhanaājyadoha (AG. 25.2) beginning with <sup>2ra</sup>*hāu* <sup>ra</sup>*hāu* <sup>ra</sup>*hāu* <sup>1</sup>*hīmsthicidōhām*/ and Ṛtanidhana-ājyadoha [AG 25.3], beginning with <sup>2ra</sup>*hāu* <sup>ra</sup>*hāu* <sup>ra</sup>*hāu*/ <sup>ra</sup>*cyōhām*/ (thrice). This order is reversed in the Ūhyagāna as Ṛtanidhana (Ūhya 94) Īnidhana (Ūhya 95) and Jyeṣṭha sāmatriṇidhana (Ūhya 96)

तेषामाद्यस्य सामादावाद्यं वचनम् ॥ २ ॥

Of these three Ājyadohasāmāns, the first *sāman* has at the beginning the first expression - i.e. <sup>ra</sup>*cyōhām* which does not occur in the other two *sāmāns*. Ajāta - quotes — आज्यदोहानां सामाग्रायिकं क्रममुत्सृज्य प्रतिलोम्यं भवति इति श्रुतेः — It means the “Śruti says that there occurs reverse order giving up the regular one”. [M. combines sūtra 1 and 2].

आथर्वणदेवस्थानस्वरान्तरिक्षतौरश्रवसानामविकारः ॥ ३ ॥

In the Ātharvaṇasāman [RG Daśa 9], Devasthāna (RG Daśa 23), Prathamāsvara [RG Sam 45], Dvītyāsvara [RG Sam 41], Tṛtīyāsvara (RG Sam 43), Caturthāsvara (RG Sam 39), Antarikṣa (RG Daśa 6) and Taurasṛavasādyā (RG Prā 152) and Taurasṛavasottara (RG Prā 151), there is no change in the Ūha (i.e. Ūhya) [M — The *stobhas* of these are like those of *yonī*].

The *nidhana* which is repeated thrice does not have the elision of the last expression e.g. Ājyadohasāman [RG Ahī 96] — the ending expression is  $\bar{e}/\bar{a}jyadoh\bar{a}j\bar{a}m$ .

ऋषभे तु त्रिरुक्तम् ॥ ११ ॥

In the Raivatayṛṣabhasāman [RG Daśa 18], the *nidhana* is thrice repeated — [It is not elided. *Um* (thrice)].

देवस्थानपूर्वयोर्निधनाद्यं पदम् ॥ १२ ॥

In the Devasthānasāman [RG Daśa 23] in the first two *stotrīyās* there is the first word of the *nidhana* - [dyāuḥ<sup>1ra</sup> is the first word of the *nidhana*] [M — निधनाद्यं पदं निधनं भवति ।]

अन्त्यायां सर्वम् ॥ १३ ॥

In the last *stotrīyā* the complete *nidhana* is there dyāurakrānbhūmī<sup>1ra</sup> rātatanat<sup>2ra</sup> samudrān<sup>1ra</sup> samacū<sup>2ra</sup> kupat/ iṭ idā<sup>1</sup>2345 - this is the complete *nidhana*.

दिवाकीर्त्ये वैराजम् ॥ १४ ॥

In the Mahādivākirtyasāman [RG Sam 52], in the last *stotrīyā* i<sup>3</sup>2345 is the *nidhana* which is the *nidhana* of Vairājasāman [RG Daśa 10].

भ्राड्विकर्णे ॥ १५ ॥

In the Vikarṇasāman [RG Sam 55], in the last *stotrīyā* the *nidhana* is bhrā<sup>12</sup>2t.

ष्टास्वरं भासे ॥ १६ ॥

In the Bhāsasāman [RG Sam 59] in the last *stotrīyā* the *nidhana* is the *svara* of the *parvan* - ṣṭhā<sup>3</sup>2345m. The ṣṭhā *svara* *nidhana* is - bhā<sup>13</sup>2345sa. The ṣṭhā *svara* *nidhana* occurs in the *sāman* Kutsasya prastokaḥ (GGG 144.3) — ṣṭhā<sup>3</sup>2345m.

शतमादि यशसि ॥ १७ ॥

In the Yaśassāman [RGEka 88], the *nidhana* beginning with *śatam*, leaving the words - āyur<sup>12</sup>viśvāyuh<sup>1</sup> etc. is there-śatam<sup>12</sup>jivēmaśarādō<sup>2ra</sup>vayāntē<sup>3</sup>2345. The complete *nidhana* beginning with āyurviśvāyuh<sup>1</sup> etc. is there in the *yoni* (AG 61.1).

सप्तहे त्वाद्यं वचनम् ॥ १८ ॥

But in the Saptahasāman [RG Eka 79], the first expression of the thrice repeated one becomes the *nidhana*. The first expression is ē<sup>2ra</sup>/trivṛtam<sup>1</sup> prāvṛtam<sup>1</sup>. The complete *nidhanain* the *yoni* (AG 50.1) is — ē<sup>2ra</sup>trivṛtam<sup>1</sup> prāvṛtam<sup>1</sup> (both twice) /ē<sup>2ra</sup>/trivṛtam<sup>1</sup>/prāvṛtā<sup>1</sup>2345m.

साम्नोः पूर्वस्योपग्रहाद्यं पदम् [M. सम्मील्ययोः] ॥ १९ ॥

In the two Sāmmīlya sāmans [RG Eka 91, 92] of the first *sāman*, the *nidhana* has the first word along with *upagraha* i.e. the vowel *e*-ē<sup>2ra</sup> as. [M. adds the word *sāmmīlyayoh* in the *sūtra* after *padam*.]

अपांज्रते च गवांज्रते च क्वान्तं प्रथमम् ॥ २० ॥

In the first Apāñvrata-sāman [RG Prā 141] the first word ending with *kva* is



the *nidhana* - <sup>2ra</sup>ē/agniś śiśūkvāḥ. In the Gavāmvratasāman [RG Prā 143], the last word ending with *va* becomes *nidhana* - <sup>2ra</sup>ē/<sup>1ra</sup>gāvaḥ. There is the elision of other words. [Cf. compare the *yonī* of Gavāmvrata (AG Vrata 104.1) - the complete *nidhana* is - <sup>2ra</sup>ē/<sup>1ra</sup>gāvōṽṣabhāpatnīrvairājāpatnīr <sup>2ra</sup>viśvarūpā <sup>1ra</sup>asmāsurāmadvā-<sup>3</sup>[2345m.].

अश्विनोर्व्रतपूर्व इकारोऽतिक्रान्तः ॥ २१ ॥

In the Pūrva-aśvinoḥvrata-sāman [RG Prā 139], having the crossing of three *svaras* beginning with *dvitīya svāra*, the vowel *i* becomes the *nidhana* <sup>1</sup>5. [Atikrama in this case is going from *prathama* to *mandra svāra* crossing over the *dvitīya*, *trītiya* and *caturtha svāras*].

वैरूपशाक्तरक्षभपूर्वयोरर्धेडा ॥ २२ ॥

In the Pañcanidhana-vairūpasāman [RG Daśa 7] and Śākvaraṣabhasāman [RG Daśa 15], in the first two *stotṛīyās*, *ardhedā* i.e. *iṭ* is the *nidhana*.

सामान्तेऽध्यर्धा ॥ २३ ॥

In the above two *sāmans*, in the last *stotṛīyā adhyardhedā* is the *nidhana* i.e. <sup>1</sup>iṣthi <sup>1</sup>idā[2345].

अश्वत्रते हौ हौ हौ होऽन्तेषु चत्वारः सोमाः ॥ २४ ॥

In the Aśvavrata-sāman [RG Ahī 99] in the syllables <sup>1ra</sup>hāu/hoi/<sup>1ra</sup>hāu/hoi/<sup>1ra</sup>hāu/hoi/<sup>1ra</sup>hāu/hoi having *ho* at the end i.e. *hoi* at the end; each has four *soma svāras*. The *soma svāra* occurs in the (GG 573.1) — <sup>1ra</sup>hoi/<sup>1ra</sup>hoi/[<sup>1ra</sup>sōmāyavacāūcyātā<sup>2</sup>2i; it is *somasānghāta*.]

वा औहोवा त्सिबा ॥ २५ ॥

When *auhovā stobha* follows the *hovā* of it has *tsibā svāra* — <sup>1</sup>tsā<sup>3</sup>[2ibā<sup>3</sup>234a<sup>5ra</sup>uhovā/<sup>3</sup>ho[2/vā<sup>5ra</sup>234a<sup>5ra</sup>uhovā/hoi: in this sometimes there is no *gati* even after pause. [The *tsibā svāra* occurs in (GG. 1.1) <sup>1</sup>tsā<sup>3</sup>[2ibā<sup>3</sup>234a<sup>5ra</sup>uhovā<sup>2</sup>.

स्वर्ज्योतिः प्रथमोच्चमेकारादिकृष्टम् ॥ २६ ॥

The Svarjyotiḥnidhana has the *karṣaṇa* of *eat* at the beginning having *prathama svāra* as the high *svāra* (when it becomes *nidhana*). At the end, it has *svārya* due to *Svaritai* i.e. it has the ending in *mandrasvāra* [RG Ahī 99] — <sup>2</sup>h[3/<sup>1</sup>sūvarjyoti<sup>3</sup>2345h.

एवं पदाय स्तोभाः ॥ २७ ॥

In this way, the *stobhas* like *hau hoi* occur before the word *abhivājī* (RG Ahī 99) — [vā<sup>5ra</sup>234a<sup>5ra</sup>uhovā/]<sup>12ra</sup>ābhivājivīś varūpōjanitrā<sup>1</sup>2345 [Because of the *svarita* at the end there is *svārya*. This is one mode]. [M — प्रतिपादं हौ होइ इत्यादयः त्सिबास्वरान्ताः स्तोभावक्तव्याः । In each quarter, the *stobhas* ending in *tsibā svāra* namely *hau*, *hoi* etc.

should be spoken of. Śiv — पादे पादे हौ होइ एवमाद्याः स्तोभाः पृथक् प्रथमोच्चा त्सिबा स्वरान्ता भवन्ति । In every quarter, the *stobhas* like *hau*, *hoi* etc. having *prathama* as the high *svara* and ending in *tsibā svāra* would be there separately.]

परसु विधासु ज्योतिर्भाः शिशुर्वाज्यश्चो मेध्य इति ॥ २८ ॥

In the latter modes, i.e. the divisions having similar chants, the *nidhanas* have syllables *jyotirbhāḥ*, *śisurvājī* and *āsvomedhyaḥ*. In the second mode, having the *stobhas* *hau* *hoi* etc. at the beginning of the second quarter, the syllables *jyotirbhā*[2345h are there in the *nidhanā* in place of *suvarjyotiḥ*. In the third mode, after employing the *stobhas* *hau/ hoi/* etc. at the beginning of the third quarter, the syllables *śisurvājī*[1 are there in the *nidhana* in place of *suvarjyotiḥ*. In the fourth mode, after employing the *stobhas* *hau/hoi* etc. the words *āsvomedhya*[2345h are there in the *nidhana* in place of *suvarjyotiḥ*.

पादगीतिस्तुल्या ॥ २९ ॥

Similar to the chant of the first quarter, that of second, third and fourth quarter should be there. The chant in the first quarter is - *hāu/hoi/hvāu/hoi/hyāu/hoi/hāu/hoi*[2/345h. In the second quarter, after employing the *stobhas* *hāu/hoi* etc. the chant has *hāu/hoi/hvāu/hoi/hyāu/hoi/hāu/hoi*[2/345h. There is *svārya* at the end because of *svarita*. Afterwards, employing the *stobhas* *hāu/hoi* etc. there begins the second quarter — *hīraṇyambibhrādātkaṁsūpāṁā*[1h. Here there is *ṛdhe svāra* because of the *udātta*. This is the chant of the second quarter. Similarly, the chant of the third quarter, would have, after employing the *stobhas* *hāu/hoi* etc. - *hāu/hoi/hvāu/hoi/hyāu/hoi/hāu/hoi*[2/345h. Here there is *ṛdhe svāra* (due to *udātta*). Afterwards *hāu/hoi* etc. *stobhas*. Then the third quarter *śūryasyā bhānūṁṛtūthāvasānā*[2345h-; here there is *svārya* due to *svarita*. This is the chant of the third quarter. Similarly, in the fourth quarter, the *stobhas* *hāu/hoi* etc. are there. After that there is *hāu/hoi/hvāu/hoi/hyāu/hoi/hāu/hoi*[2/345h. Here, at the end, there is *svārya* because of *svarita*. Afterwards, the *stobhas* *hāu/hoi* etc. are there. Then there is the fourth quarter *parisvāyammedhāmīrōjajānā*[2345. Here, at the end there is *svārya* because of *svarita*.

परयोरुद्धारः ॥ ३० ॥

In the second and third *stotriyās* there is the elision of the *stobha* [only the quarters of the *ṛ* are there]. Now the quarters of the second *stotriyā* are — first quarter - *āpusūreṭassīriyēvisvarūpā*[2345m; second quarter - *tejahpṛthivyāma-dhiyātsambābhuvā*[2345; third quarter - *antarikṣesvammahimānāmmimānā-*

[2345<sup>11</sup>h. The *svārya* is there at the end because of *svarita* in these three quarters, *kānikrānti* <sup>1</sup>*vṛṣṇo<sup>2</sup>*āśvasyā*, <sup>1</sup>*retā*[2345<sup>11</sup>h. There is *svārya* at the end because of *svarita*. Third *stotrīyā* - first quarter - <sup>1</sup>*āyamsāhasrāpāriyuktāvasanā*[2345<sup>11</sup>h, second quarter - <sup>1</sup>*sūryasyābhānūmyājñodādhārā*[2345<sup>11</sup>/; third quarter - <sup>1</sup>*sāhasradāśsatādābhūridāvā*[2345<sup>11</sup>/; fourth quarter - <sup>1</sup>*dhartādivobbhuvanāsyaviśpatī*[2345<sup>11</sup>h/ In all the quarters there is *svārya* at the end because of *svarita*. Everywhere in the quarters there is the *nigada svāra*. [Śiv उद्धारो निषेधः (i.e. negation)]*

सामान्ते निधनाय स्तोभाः ॥ ३१ ॥

At the end of the *sāman* [RG Ahī 99] for the sake of *nidhana* the *stobhas hāu*/<sup>1</sup>*hoi* etc. are to be employed.

स्वर्वत इति निधनमुपग्रहादि ॥ ३२ ॥

After the *stobhas hāu*/*hoi* etc. the *nidhana svarvataḥ* has *upagraha* i.e. *e* at the beginning - <sup>2</sup>*ē*[3/<sup>1</sup>*sūvārvate*][2345<sup>11</sup>/ here at the end there is *svārya* because of *svarita*.

व्याहृतिसामानि पञ्च भूर्भुवः स्वः सत्यं पुरुष इत्येतासु पृथक् ॥ ३३ ॥

The five *Vyāhṛtisāmāns* [RG Ahī 100], *Bhūrbhuvah*, *Svah*, *Satyam*, *Puruṣah* are separated in these (*vyāhṛtis*). [Śiv — एतासु पञ्च व्याहृतिषु पृथक् रूपं च सामानि भवन्ति।—in these five *vyāhṛtis* the *sāmāns* are separate in form].

अग्निदूतास्तावो मन्त्रे ॥ ३४ ॥

In these *vyāhṛtis* the *prastāva* has *agnimūdūtā svāra* in the *mandra* - <sup>5</sup>*bhūḥ*/<sup>5</sup>*bhūvāḥ*/<sup>5</sup>*sūvāḥ*/<sup>5</sup>*sātyam*/<sup>5</sup>*pūruṣah*/ Thus, the *prastāva* of each *sāman* is in the *mandra svāra* [Agnimūdūtā in *Bṛhadbhāradvāja* (GGG 3.1) <sup>5</sup>*agnimūdūtām*]

सोमस्त्रिरुक्तः ॥ ३५ ॥

After the *prastāva* in these *vyāhṛtis*, in the *prathama svāra* the *soma svāra* ending in *hoi*, is repeated thrice - <sup>1</sup>*bhū*/*hoi*. This is the *udgītha* - <sup>1</sup>*bhūḥ*/*hoi* is the *pratihāra*; <sup>1</sup>*bhūḥ*/*hoi* is the *upadrava*; <sup>1</sup>*bhūvāḥ*/*hoi* is the *udgītha*; <sup>1</sup>*bhūvāḥ*/*hoi* is the *pratihāra*; <sup>1</sup>*bhūvāḥ*/*hoi* is the *upadrava*. <sup>1</sup>*sūvāḥ*/*hoi* is the *udgītha*; <sup>1</sup>*sūvāḥ*/*hoi* is the *pratihāra*. <sup>1</sup>*sūvāḥ*/*hoi* is the *upadrava*. <sup>1</sup>*sātyam*/*hoi* is the *udgītha*; <sup>1</sup>*sātyam*/*hoi* is the *pratihāra*, <sup>1</sup>*sātyam*/*hoi* is the *upadrava*. <sup>1</sup>*pūruṣah*/*hoi* is the *udgītha*; <sup>1</sup>*pūruṣah*/*hoi* is the *pratihāra*, <sup>1</sup>*pūruṣah*/*hoi* is the *upadrava*. Thus there is the *soma svāra*. [The *soma svāra* occurs in (GG 573.1) - *hoi*/*hoi*/*hoi*/<sup>1</sup>*sōmāyavacāūcyā*[2i]

आनीकयां तृतीयः ॥ ३६ ॥

The third *soma svāra* gets the *svāra* of *ānikayā* <sup>1</sup>*bhūḥ*/<sup>2</sup>*hā*[31uvā]2 - this is the *upadrava*; <sup>1</sup>*bhūvāḥ*/<sup>2</sup>*hā*[312uvā]2 this is the *upadrava*; <sup>1</sup>*sātyam*/<sup>2</sup>*hā*[312uvā]2 this is the *upadrava*; <sup>1</sup>*pūruṣah*/<sup>2</sup>*hā*[31uvā]23 is the *upadrava*. [Ānikayā *svāra* occurs in the

sāman Śrautarvaṇam (GG 89.1) — <sup>(1)</sup>ā<sup>ra</sup>ṇikāyā[31uvāye]3. [In this illustration after *yā* there is 31 and after *ye* there is 3. In the Ūhyagāna (edition by Rāmanātha Dīkṣita) there is no 312 after *hā* as given in the PS edition Vol. III edited by Sharma].

स्वर्ज्योतिर्निधनमकृष्टैकारादि ॥ ३७ ॥

In the Vyāhṛtis at the end of the *sāman* there is vowel *e* at the beginning of *nidhana* without *karṣaṇa*. The *svarjyoti nidhana* has *prathama* as the high *svara*-<sup>2</sup>ē/<sup>1</sup>sūvarjyōti[<sup>2</sup>345h/ - this is the *nidhana* in each *sāman*.

एवं सर्वेषामेष विकारविधिः ॥ ३८ ॥

This is the procedure of changes in the case of all *sāmans*.

एतेन प्रदेशेनोह्यः सामगणः कल्पयितव्यः ॥ ३९ ॥

According to this *pradeśa* (mention) the group of *sāmans* in the *uhagāna* should be accomplished.

Here ends the Prapāthaka VIII.

## IX. 1 begins —

अथ विकल्पाः ॥ १ ॥

Hence forth the alternatives of the *parvans* in the *sāmans* would be stated [Ajāta - In one quarter two fold chant is seen. So whether in the performance the two fold chant is to be utilised simultaneously or only one type, such a doubt would arise; because Ūhagāna is meant for employment in the sacrificial performance. This would be decisively stated in this Khaṇḍa — Chapter on alternatives].

रव उगतिः ॥ २ ॥

In the Rauravasāman [Ūha Daśa 59] there is *ūgati* alternatively. There is no *ugati* in *nēmintaṣṭēvasū*[23hāi; there is *ugati* in *nēmintaṣṭēvasā*[23uhāi. [In the sacrifice, one of these alternatives is employed.]

मदमदो धनकामे ॥ ३ ॥

In the Nidhanakāmasāman [Ūha Daśa 68], *mada* and *madaḥ* — (*madāḥ* / *hoi*/), *māda*/*hoi*/*mādaḥ*/*hoi*. One of these is employed in the 1st *stotriyā*. In the 2nd *stotriyā* (*bhiyāḥ*), *bhiya* and *bhiyah* are the alternatives - (*bhiyāḥ*/*hoi*/), *bhiya*/*hoi*/; *bhiyaḥ*/*hoi*. In the 3rd *stotriyā* - (*ruhāḥ*/*hoi*/), *ruha*/*hoi*/, *ruhah*/*hoi*/. One of these is to be employed.

[Ajāta - gives three alternatives - *madāḥ*/*mada*/*madaḥ*. In the other *stotriyās* also similar alternatives are to be understood — *bhiyāḥ*/*bhiya*/*bhiyaḥ*/2nd *stotriyā*; *ruhāḥ*/*ruha*/*ruhah*/ 3rd *stotriyā*-Nānā, following the *sūtra* mentions two alternatives - namely *mada*/*madaḥ* (1st *stotriyā*); *bhiya*/*bhiyaḥ* (2nd *stotriyā*); *ruha*/*ruhah*/ (3rd *stotriyā*). [M. follows Ajāta.]

पुरः स्वासूत्रयोश्चरङ्गमा नदे ॥ ४ ॥

In the Nānadasāman [Ūha Daśa 78] the *araṅgamāsvara* occurs alternately. In the first *stotriyā* - *āpaśvānāmśnāthi*/*āpaśvānāmśnāthi*/ - second *stotriyā* - *pāriprasyāndātē*/*pāri prasyāndātē*/; third *stotriyā* - *sōmāmvisvāciyā*/*sōmamvisvāciyā*/. In the Nānadasāman [Ūha Ahī 375] based on its own *īṛca* the *araṅgamāsvara* is alternately there in the second and third *stotriyās*. Second *stotriyā* - *āmātrēbhīrjī*/*āmātrēbhīrjī*/ - third *stotriyā* - *vedāvisvāsyāmē*/*vedāvisvāsyāmē*/ [In all these cases one of the alternatives is to be employed in the sacrificial performance. The *araṅgamā parvan* occurs in this sāman in the first *stotriyā* - *āraṅgamāyājā*/] (It has no. 4 on the first syllable).

अष्टेडरयिष्ठयोर्हित्वनादीदिहिस्वरा ॥ ५ ॥

In the Aṣṭeḍapadastobhasāman [RG Daśa 16] and in the Rayiṣṭhasāman [Ūha Sam 284] *hitvanāsvara* and *ḍiḍihi svara* occur alternatively. [RG Daśa 16] — third *stotrīyā* - <sup>[1]</sup>pā<sup>2ra</sup>vamānamāhitvā<sup>3</sup>nā<sup>4</sup>2345/pāvamānamahitvā<sup>3</sup>nā<sup>4</sup>1. [Ūha Sam 284] — third *stotrīyā* - <sup>2ra</sup>pā<sup>3</sup>vamānamāhitvā<sup>4</sup>nā<sup>5</sup>2345/pāvamānamahitvā<sup>3</sup>nā<sup>4</sup>1. [One of these alternatives is to be employed. In the Snausṭhasāman [Ūha Daśa 118] the *ḍiḍihi svara* occurs — <sup>2ra</sup><sup>3</sup><sup>4</sup><sup>5</sup><sup>6</sup><sup>7</sup><sup>8</sup><sup>9</sup><sup>10</sup><sup>11</sup><sup>12</sup><sup>13</sup><sup>14</sup><sup>15</sup><sup>16</sup><sup>17</sup><sup>18</sup><sup>19</sup><sup>20</sup><sup>21</sup><sup>22</sup><sup>23</sup><sup>24</sup><sup>25</sup><sup>26</sup><sup>27</sup><sup>28</sup><sup>29</sup><sup>30</sup><sup>31</sup><sup>32</sup><sup>33</sup><sup>34</sup><sup>35</sup><sup>36</sup><sup>37</sup><sup>38</sup><sup>39</sup><sup>40</sup><sup>41</sup><sup>42</sup><sup>43</sup><sup>44</sup><sup>45</sup><sup>46</sup><sup>47</sup><sup>48</sup><sup>49</sup><sup>50</sup><sup>51</sup><sup>52</sup><sup>53</sup><sup>54</sup><sup>55</sup><sup>56</sup><sup>57</sup><sup>58</sup><sup>59</sup><sup>60</sup><sup>61</sup><sup>62</sup><sup>63</sup><sup>64</sup><sup>65</sup><sup>66</sup><sup>67</sup><sup>68</sup><sup>69</sup><sup>70</sup><sup>71</sup><sup>72</sup><sup>73</sup><sup>74</sup><sup>75</sup><sup>76</sup><sup>77</sup><sup>78</sup><sup>79</sup><sup>80</sup><sup>81</sup><sup>82</sup><sup>83</sup><sup>84</sup><sup>85</sup><sup>86</sup><sup>87</sup><sup>88</sup><sup>89</sup><sup>90</sup><sup>91</sup><sup>92</sup><sup>93</sup><sup>94</sup><sup>95</sup><sup>96</sup><sup>97</sup><sup>98</sup><sup>99</sup><sup>100</sup><sup>101</sup><sup>102</sup><sup>103</sup><sup>104</sup><sup>105</sup><sup>106</sup><sup>107</sup><sup>108</sup><sup>109</sup><sup>110</sup><sup>111</sup><sup>112</sup><sup>113</sup><sup>114</sup><sup>115</sup><sup>116</sup><sup>117</sup><sup>118</sup><sup>119</sup><sup>120</sup><sup>121</sup><sup>122</sup><sup>123</sup><sup>124</sup><sup>125</sup><sup>126</sup><sup>127</sup><sup>128</sup><sup>129</sup><sup>130</sup><sup>131</sup><sup>132</sup><sup>133</sup><sup>134</sup><sup>135</sup><sup>136</sup><sup>137</sup><sup>138</sup><sup>139</sup><sup>140</sup><sup>141</sup><sup>142</sup><sup>143</sup><sup>144</sup><sup>145</sup><sup>146</sup><sup>147</sup><sup>148</sup><sup>149</sup><sup>150</sup><sup>151</sup><sup>152</sup><sup>153</sup><sup>154</sup><sup>155</sup><sup>156</sup><sup>157</sup><sup>158</sup><sup>159</sup><sup>160</sup><sup>161</sup><sup>162</sup><sup>163</sup><sup>164</sup><sup>165</sup><sup>166</sup><sup>167</sup><sup>168</sup><sup>169</sup><sup>170</sup><sup>171</sup><sup>172</sup><sup>173</sup><sup>174</sup><sup>175</sup><sup>176</sup><sup>177</sup><sup>178</sup><sup>179</sup><sup>180</sup><sup>181</sup><sup>182</sup><sup>183</sup><sup>184</sup><sup>185</sup><sup>186</sup><sup>187</sup><sup>188</sup><sup>189</sup><sup>190</sup><sup>191</sup><sup>192</sup><sup>193</sup><sup>194</sup><sup>195</sup><sup>196</sup><sup>197</sup><sup>198</sup><sup>199</sup><sup>200</sup><sup>201</sup><sup>202</sup><sup>203</sup><sup>204</sup><sup>205</sup><sup>206</sup><sup>207</sup><sup>208</sup><sup>209</sup><sup>210</sup><sup>211</sup><sup>212</sup><sup>213</sup><sup>214</sup><sup>215</sup><sup>216</sup><sup>217</sup><sup>218</sup><sup>219</sup><sup>220</sup><sup>221</sup><sup>222</sup><sup>223</sup><sup>224</sup><sup>225</sup><sup>226</sup><sup>227</sup><sup>228</sup><sup>229</sup><sup>230</sup><sup>231</sup><sup>232</sup><sup>233</sup><sup>234</sup><sup>235</sup><sup>236</sup><sup>237</sup><sup>238</sup><sup>239</sup><sup>240</sup><sup>241</sup><sup>242</sup><sup>243</sup><sup>244</sup><sup>245</sup><sup>246</sup><sup>247</sup><sup>248</sup><sup>249</sup><sup>250</sup><sup>251</sup><sup>252</sup><sup>253</sup><sup>254</sup><sup>255</sup><sup>256</sup><sup>257</sup><sup>258</sup><sup>259</sup><sup>260</sup><sup>261</sup><sup>262</sup><sup>263</sup><sup>264</sup><sup>265</sup><sup>266</sup><sup>267</sup><sup>268</sup><sup>269</sup><sup>270</sup><sup>271</sup><sup>272</sup><sup>273</sup><sup>274</sup><sup>275</sup><sup>276</sup><sup>277</sup><sup>278</sup><sup>279</sup><sup>280</sup><sup>281</sup><sup>282</sup><sup>283</sup><sup>284</sup><sup>285</sup><sup>286</sup><sup>287</sup><sup>288</sup><sup>289</sup><sup>290</sup><sup>291</sup><sup>292</sup><sup>293</sup><sup>294</sup><sup>295</sup><sup>296</sup><sup>297</sup><sup>298</sup><sup>299</sup><sup>300</sup><sup>301</sup><sup>302</sup><sup>303</sup><sup>304</sup><sup>305</sup><sup>306</sup><sup>307</sup><sup>308</sup><sup>309</sup><sup>310</sup><sup>311</sup><sup>312</sup><sup>313</sup><sup>314</sup><sup>315</sup><sup>316</sup><sup>317</sup><sup>318</sup><sup>319</sup><sup>320</sup><sup>321</sup><sup>322</sup><sup>323</sup><sup>324</sup><sup>325</sup><sup>326</sup><sup>327</sup><sup>328</sup><sup>329</sup><sup>330</sup><sup>331</sup><sup>332</sup><sup>333</sup><sup>334</sup><sup>335</sup><sup>336</sup><sup>337</sup><sup>338</sup><sup>339</sup><sup>340</sup><sup>341</sup><sup>342</sup><sup>343</sup><sup>344</sup><sup>345</sup><sup>346</sup><sup>347</sup><sup>348</sup><sup>349</sup><sup>350</sup><sup>351</sup><sup>352</sup><sup>353</sup><sup>354</sup><sup>355</sup><sup>356</sup><sup>357</sup><sup>358</sup><sup>359</sup><sup>360</sup><sup>361</sup><sup>362</sup><sup>363</sup><sup>364</sup><sup>365</sup><sup>366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75</sup><sup>1076</sup><sup>1077</sup><sup>1078</sup><sup>1079</sup><sup>1080</sup><sup>1081</sup><sup>1082</sup><sup>1083</sup><sup>1084</sup><sup>1085</sup><sup>1086</sup><sup>1087</sup><sup>1088</sup><sup>1089</sup><sup>1090</sup><sup>1091</sup><sup>1092</sup><sup>1093</sup><sup>1094</sup><sup>1095</sup><sup>1096</sup><sup>1097</sup><sup>1098</sup><sup>1099</sup><sup>1100</sup><sup>1101</sup><sup>1102</sup><sup>1103</sup><sup>1104</sup><sup>1105</sup><sup>1106</sup><sup>1107</sup><sup>1108</sup><sup>1109</sup><sup>1110</sup><sup>1111</sup><sup>1112</sup><sup>1113</sup><sup>1114</sup><sup>1115</sup><sup>1116</sup><sup>1117</sup><sup>1118</sup><sup>1119</sup><sup>1120</sup><sup>1121</sup><sup>1122</sup><sup>1123</sup><sup>1124</sup><sup>1125</sup><sup>1126</sup><sup>1127</sup><sup>1128</sup><sup>1129</sup><sup>1130</sup><sup>1131</sup><sup>1132</sup><sup>1133</sup><sup>1134</sup><sup>1135</sup><sup>1136</sup><sup>1137</sup><sup>1138</sup><sup>1139</sup><sup>1140</sup><sup>1141</sup><sup>1142</sup><sup>1143</sup><sup>1144</sup><sup>1145</sup><sup>1146</sup><sup>1147</sup><sup>1148</sup><sup>1149</sup><sup>1150</sup><sup>1151</sup><sup>1152</sup><sup>1153</sup><sup>1154</sup><sup>1155</sup><sup>1156</sup><sup>1157</sup><sup>1158</sup><sup>1159</sup><sup>1160</sup><sup>1161</sup><sup>1162</sup><sup>1163</sup><sup>1164</sup><sup>1165</sup><sup>1166</sup><sup>1167</sup><sup>1168</sup><sup>1169</sup><sup>1170</sup><sup>1171</sup><sup>1172</sup><sup>1173</sup><sup>1174</sup><sup>1175</sup><sup>1176</sup><sup>1177</sup><sup>1178</sup><sup>1179</sup><sup>1180</sup><sup>1181</sup><sup>1182</sup><sup>1183</sup><sup>1184</sup><sup>1185</sup><sup>1186</sup><sup>1187</sup><sup>1188</sup><sup>1189</sup><sup>1190</sup><sup>1191</sup><sup>1192</sup><sup>1193</sup><sup>1194</sup><sup>1195</sup><sup>1196</sup><sup>1197</sup><sup>1198</sup><sup>1199</sup><sup>1200</sup><sup>1201</sup><sup>1202</sup><sup>1203</sup><sup>1204</sup><sup>1205</sup><sup>1206</sup><sup>1207</sup><sup>1208</sup><sup>1209</sup><sup>1210</sup><sup>1211</sup><sup>1212</sup><sup>1213</sup><sup>1214</sup><sup>1215</sup><sup>1216</sup><sup>1217</sup><sup>1218</sup><sup>1219</sup><sup>1220</sup><sup>1221</sup><sup>1222</sup><sup>1223</sup><sup>1224</sup><sup>1225</sup><sup>1226</sup><sup>1227</sup><sup>1228</sup><sup>1229</sup><sup>1230</sup><sup>1231</sup><sup>1232</sup><sup>1233</sup><sup>1234</sup><sup>1235</sup><sup>1236</sup><sup>1237</sup><sup>1238</sup><sup>1239</sup><sup>1240</sup><sup>1241</sup><sup>1242</sup><sup>1243</sup><sup>1244</sup><sup>1245</sup><sup>1246</sup><sup>1247</sup><sup>1248</sup><sup>1249</sup><sup>1250</sup><sup>1251</sup><sup>1252</sup><sup>1253</sup><sup>1254</sup><sup>1255</sup><sup>1256</sup><sup>1257</sup><sup>1258</sup><sup>1259</sup><sup>1260</sup><sup>1261</sup><sup>1262</sup><sup>1263</sup><sup>1264</sup><sup>1265</sup><sup>1266</sup><sup>1267</sup><sup>1268</sup><sup>1269</sup><sup>1270</sup><sup>1271</sup><sup>1272</sup><sup>1273</sup><sup>1274</sup><sup>1275</sup><sup>1276</sup><sup>1277</sup><sup>1278</sup><sup>1279</sup><sup>1280</sup><sup>1281</sup><sup>1282</sup><sup>1283</sup><sup>1284</sup><sup>1285</sup><sup>1286</sup><sup>1287</sup><sup>1288</sup><sup>1289</sup><sup>1290</sup><sup>1291</sup><sup>1292</sup><sup>1293</sup><sup>1294</sup><sup>1295</sup><sup>1296</sup><sup>1297</sup><sup>1298</sup><sup>1299</sup><sup>1300</sup><sup>1301</sup><sup>1302</sup><sup>1303</sup><sup>1304</sup><sup>1305</sup><sup>1306</sup><sup>1307</sup><sup>1308</sup><sup>1309</sup><sup>1310</sup><sup>1311</sup><sup>1312</sup><sup>1313</sup><sup>1314</sup><sup>1315</sup><sup>1316</sup><sup>1317</sup><sup>1318</sup><sup>1319</sup><sup>1320</sup><sup>1321</sup><sup>1322</sup><sup>1323</sup><sup>1324</sup><sup>1325</sup><sup>1326</sup><sup>1327</sup><sup>1328</sup><sup>1329</sup><sup>1330</sup><sup>1331</sup><sup>1332</sup><sup>1333</sup><sup>1334</sup><sup>1335</sup><sup>1336</sup><sup>1337</sup><sup>1338</sup><sup>1339</sup><sup>1340</sup><sup>1341</sup><sup>1342</sup><sup>1343</sup><sup>1344</sup><sup>1345</sup><sup>1346</sup><sup>1347</sup><sup>1348</sup><sup>1349</sup><sup>1350</sup><sup>1351</sup><sup>1352</sup><sup>1353</sup><sup>1354</sup><sup>1355</sup><sup>1356</sup><sup>1357</sup><sup>1358</sup><sup>1359</sup><sup>1360</sup><sup>1361</sup><sup>1362</sup><sup>1363</sup><sup>1364</sup><sup>1365</sup><sup>1366</sup><sup>1367</sup><sup>1368</sup><sup>1369</sup><sup>1370</sup><sup>1371</sup><sup>1372</sup><sup>1373</sup><sup>1374</sup><sup>1375</sup><sup>1376</sup><sup>1377</sup><sup>1378</sup><sup>1379</sup><sup>1380</sup><sup>1381</sup><sup>1382</sup><sup>1383</sup><sup>1384</sup><sup>1385</sup><sup>1386</sup><sup>1387</sup><sup>1388</sup><sup>1389</sup><sup>1390</sup><sup>1391</sup><sup>1392</sup><sup>1393</sup><sup>1394</sup><sup>1395</sup><sup>1396</sup><sup>1397</sup><sup>1398</sup><sup>1399</sup><sup>1400</sup><sup>1401</sup><sup>1402</sup><sup>1403</sup><sup>1404</sup><sup>1405</sup><sup>1406</sup><sup>1407</sup><sup>1408</s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pāvasvāsōma-mahāntsamūdrā[1h — this is the *nidhana* having ten syllables  
 pāvasvāsōmā[2345/ māhāntsamūdrāsāh — this is the *nidhana* having five syllables.  
 [Ūha Daśa 204] — pāvasvāsōmamahēdākṣāyā[2345 — this *nidhana* has ten  
 syllables; pāvasvāsōmā[2345/ māhēdākṣāyā[2345/ — This is the *nidhana* with five  
 syllables.

स्तावे हविष उत्तरयोः प्रथमे ॥ ११ ॥

In the Sauhaviṣasāman [Ūha Daśa 220] having *vā* as the *nidhana*, in the  
 second and third *stotṛyā* there is alternative in the *prastāva* having *prathama*  
*svara*— second *stotṛyā* - ēvā/ēāivā/; ēvā/ēāivā third *stotṛyā* - indrāh/ēāindrāh/  
 , indrāh/ēāindrāh/

विराद् पर्यु च देव्ये गीथस्तदादिः ॥ १२ ॥

In the Virātvāmadevya sāman i.e. Mahāvāmadevya in the *virāj* metre [Ūha  
 Daśa 222], and in the Mahāvāmadevya sāman [Ūha Sam 350] beginning with  
*paryūsu* the *udgītha* has alternative in *prathama svara*. [Ūha Daśa 222] — ā/  
 raṇyōrḥastacyūtāñjanayataprasāstān dūrē; ā/raṇyōrḥastacyūtāñjanayatapra-  
 śastāndūrē/ In this manner there is alternative in the second and third *stotṛyās*.  
 [Ūha Sam 350] — first *stotṛyā* - jā/sāyēparivṛtrāṇi śakṣanirdviṣāsta/rā/aū[3hō  
 hāi/; jā/sāyēparivṛtrāṇi śakṣanirdviṣāsta/rā/aū[3hō hāi. Thus in the second  
 and third *stotṛyās* also the beginning of *udgītha* has alternative in the *prathama*  
*svara*. [The beginning of *udgītha* is as long as the study of Ācārya in the *prathama*  
*svara* is there. — ā/raṇyōrḥastacyūtāñjanayataprasāstāndūrē. This much is the  
 chanting in *prathama svara*. Upto this is the beginning of *udgītha*.]

नवे निहोता ॥ १३ ॥

In the Mānavādyasāman [Ūha Sam 363] the *nihotā parvan* is alternatively  
 there - nāābhā[234rā; nāābhā[234rā/. The *nihota parvan* occurs in (GG 1.3) —  
 nihōtā[2345ā.

तिथा तु वारा ॥ १४ ॥

In the Mānavādyasāman [Ūha Sam 355] the *vārā parvan* is alternately there  
 in the case of *tīdhā* (mandrayāyā // tīdhārā[234yā/tāidhārā[234yā; The *vārā*  
*parvan* occurs in (GG 17.1) in the sāman Vāravantīya - vārāvā[234ntām.

त्वे सो दैर्घे गकारः ॥ १५ ॥

In the Dairghaśravasasāman [Ūha Eka 401] beginning with *tve soma*, in the  
*prastāva*, the syllable *ga* occurs in the alternative - tvesōmaprathamā vṛdōhāhā[3  
 ē/; tve sōmaprathā māvrghāhāhā[3ē/

शने राजन् प्लवते ॥ १६ ॥

In the Auśanasāman [Ūha Eka 414] the word *rājan* has *plava* alternatively (i.e. becomes *pluta* of 3 mātṛās) — <sup>1ra</sup>rājannaratāiḥ/<sup>1ra</sup>rājānaratāiḥ.

आसोफतृतीयायामृतेन योनिवन्मध्ये जा प्लुतं

प्रान्त्ययोर्वलोपश्चाद्य उच्चैस्तकारः ॥ १७ ॥

In the Saphasāman beginning with <sup>1ra</sup>āśōā<sup>2</sup>ṣpān<sup>5</sup> (Ūha Eka 467), in the third *stotrīyā*, in the quarter starting with *ṛtenayah*, in the middle alternative the syllable *ja* has the *svara* like that of *yonī*. Of the first and the last alternatives, the syllable *jā* is *pluta* and there is the elision of *va*. In the first alternative *ta* has high *svara* - <sup>1</sup>tājātō<sup>2</sup>ṣvā<sup>4</sup>ṣi/<sup>2</sup>vā<sup>2</sup>ṣ3234rddhāi<sup>5</sup>/. In the third alternative - <sup>1</sup>tājātō<sup>2</sup>ṣvā<sup>4</sup>ṣi/<sup>2</sup>vā<sup>2</sup>ṣ3234rddhāi<sup>5</sup>/; middle alternative <sup>1</sup>tājātōvā<sup>2</sup>ṣivā<sup>4</sup>ṣ3/<sup>2</sup>vā<sup>2</sup>ṣ3234rddhāi<sup>5</sup>/ (विवावृषे)

यजिवाह इहायां प्लवते ॥ १८ ॥

In the first Aidhmavāhasāman beginning with yājīṣṭha ... (Ūha Sat 681) the earlier syllable *u* when followed by *ihā* gets the alternative of being *pluta* <sup>1</sup>āsyayajñasyasuihā// asyayajñasyasūiḥ/

यशस्युत्तरयोरग्निदूतास्तावे ॥ १९ ॥

In the Indrasyayaśassāman [Ūha Sam 713], in the second and third *stotrīyās* in the *prastāva* there is *agnimūdūtā svara* in the alternative. Second *stotrīyā* ānūttāścā/ānuttāścā/; third *stotrīyā* - <sup>1ra</sup>rādhōbhāgām/<sup>2ra</sup>rādhōbhāgām/. The *agnimūdūtā svara* occurs in (GGG 3.1) — <sup>5</sup>agnimūdūtām. In <sup>2</sup>anuttāścā, the numeral 2 in place of 5 seen in *agnimūdūta*, is due to *udūha*.

ण्वबृहत्युदा आ इति गतिः ॥ २० ॥ [M. गीतिः]

In the Kaṇvabr̥hatsāman [Ūha Kṣu 867], *udāāgati* occurs alternately — <sup>1</sup>ūdā indrā<sup>2</sup>1ā<sup>2</sup>234/<sup>2</sup>ūdā <sup>2</sup>1indrā<sup>2</sup>234/. {Ajāta Nānā - Simon गतिः []

(The reading *gīti* is also applicable).

षभे काम्पा ॥ २१ ॥

In the Vairāja-ṛṣabhasāman [RG Kṣu 168] in the third *stotrīyā*, the *kāmpā parvan* is alternatively there in the third *stotrīyā* - <sup>2ra</sup>māreāsmāt/<sup>1ra</sup>magha/<sup>2</sup>vāñjyōkkāḥ;<sup>3ra</sup>māreā/<sup>2ra</sup>smā<sup>2</sup>ṣ3nmāgha/<sup>2</sup>vāñjyōkkāḥ/. The *kāmpā svara* occurs in the Sāman Yāma (GGG 65.1) — <sup>2</sup>kā<sup>2</sup>ṣ3mpārah.

त्वनोवारे पुनाण्वहति प्रसोण्वतरे पुनाभिसो जम्भे चोत्तरयोः ककुभोर्विकल्पः ॥ २२ ॥

[M & Śiv — ककुभो]

In the Vāravantīyasāman beginning with *tvamnāḥ* .... *tūvannāḥ* — (Ūha Eka 480), in the Kaṇvabr̥hatsāman beginning with <sup>1</sup>pūnānāḥ [Ūha Kṣu 877], in the



Kaṇvarathantara sāmān beginning with  $\text{prāsoma}^{2ra\ ra\ 1}$  .... [Ūha Kṣu 875] in the Vārkajambhasāmān beginning with  $\text{hāupunāno}^{2ra\ 1ra}$  ... [RG Kṣu 172] and that beginning with  $\text{hāvabhisōmāsa}^{2ra\ 1ra\ 1ra}$  ... [RG Sam 65], there is alternative of *kakubh* i.e. *kakubh* or *brhati* metres. In the second and third *stotrīyās* - [Nānā : In [Ūha Eka 480] — second *stotrīyā* - after *prastāva* the chant is in *Brhati* metre -  $\text{tūcāitū}^{12}\text{[234nāh/}$   
 $\text{vidāgādhantucētūno}^{1ra\ 1ra}\text{[234hāi/}$   $\text{pārṣitōkantanayampartṛbhiṣṭū}^{2}\text{[34/}$   $\text{aūhōvā}^{3ra\ 4ra\ 5}\text{;}$   
*Kakubh*chant - after *prastāva* -  $\text{tūcāitū}^{12}\text{[234nāh/}$   $\text{pārṣaito}^{1}\text{[234hā/}$   $\text{kāntanayan}$   
 $\text{partṛbhiṣṭū}^{2}\text{[34/}$   $\text{aūhōvā}^{3ra\ 4ra\ 5}\text{;}$  third *stotrīyā* - chant in *Brhati* after *prastāva*  
 $\text{prāyutvā}^{12}\text{[234bhāiḥ/}$   $\text{ādabdhaira-prayutvābho}^{1ra}\text{[234hāi/}$   $\text{agnēhēdāmsidaivya-}$   
 $\text{yuyōdhā}^{2}\text{[34/}$   $\text{aū hō vā}^{3ra\ 4ra\ 5}\text{;}$  after *prastāva*, the chant is in *Kakubh* —  $\text{prāyutvā}^{12}\text{[234bhāiḥ/}$   
 $\text{agnāihā}^{1ra}\text{[234hāi/}$   $\text{dāmsidaivya yuyōdhā}^{2}\text{[34/}$   $\text{aū hō vā}^{3ra\ 4ra\ 5}\text{.}$  Kaṇvabrhat —  
[Ūha Kṣu 877] — after *prastāva* of second *stotrīyā* the chant is in *Brhati* —  
 $\text{hirāṇyā}^{12}\text{[1yā[234h/}$   $\text{hā hōi}^{3ra}\text{/}$   $\text{utsōdevōhirāṇyayāh/}$   $\text{dūhānā}^{1}\text{[1ū[234/}$   $\text{hā hō/}$   
 $\text{dhārdīvyā}^{2}\text{m/}$   $\text{madhūprā}^{1}\text{[1yā [234m/}$   $\text{hā hōi}^{3ra}\text{.}$  After *prastāva* the chant in the  
*kakubh* —  $\text{hirāṇyā}^{12}\text{[1yā[234h/}$   $\text{hā hōi}^{3ra}\text{/}$   $\text{dūhānāu/}$   $\text{dhārdīvā}^{1}\text{[1yā[234m/}$   $\text{hā hōi}^{3ra}\text{/}$   
 $\text{madhū prā}^{1}\text{[1yā[234m/}$   $\text{hā hōi}^{3ra}\text{/}$  Third *stotrīyā* - after *prastāva* the chant in *Brhati* -  
 $\text{sthāmāsā}^{12}\text{[1dā[234t/}$   $\text{hā hōi}^{3ra}\text{/}$   $\text{prātṇamsādhasṭha māsadat/}$   $\text{āpārchā}^{1}\text{[1yā[234m/}$   $\text{hā}$   
 $\text{hōi}^{3ra}\text{/}$   $\text{jiyārśā}^{1}\text{[1sā[234i/}$   $\text{hā hōi}^{3ra}\text{/}$ ; after *prastāva* the chant in *Kakubh* —  
 $\text{sthāmāsā}^{12}\text{[1dā[234t/}$   $\text{hā hōi}^{3ra}\text{/}$   $\text{āpṛchīyā}^{2}\text{m/}$   $\text{dharuṇā}^{1}\text{[1m vā[234/}$   $\text{hā hōi}^{3ra}\text{/}$   $\text{jiyārśā}^{1}\text{[1sā}$   
 $\text{[234i/}$   $\text{hā hōi}^{3ra}\text{.}$  Kaṇvarathantarasāmān [Ūha Kṣu 875] — second *stotrīyā* - after  
*prastāva*, the chant is in *Brhati* metre —  $\text{ācchākōśām/}$   $\text{mā}^{2}\text{[3dhūscū}^{1}\text{[3tām/}$   
 $\text{āharyatōarjunōatkeavyatā}^{3}\text{[234aihi/}$ ; after *prastāva* the chant is in *Kakubh* —  
 $\text{ācchākōśām/}$   $\text{mā}^{2}\text{[3dhūscū}^{1}\text{[3tām/}$   $\text{ājāharyā}^{1}\text{[3tō/}$   $\text{arjunōatkeavyatā}^{3}\text{[234aihi/}$ ; third  
*stotrīyā* - after *prastāva*, the chant in the *Brhati* metre —  $\text{priyāssūnūh/}$   
 $\text{nā}^{2}\text{[3mārjā}^{1}\text{[3yāh/}$   $\text{tāmīmhinvantīyapaso yathārathā}^{3}\text{[234māihī/}$ ; after *prastāva* the  
chant in *kakubh* —  $\text{tā}^{2}\text{[3māim hā}^{2}\text{[3invā/}$   $\text{tiyapasoyathārathā}^{3}\text{[234māihī/}$  In the  
Vārkajambha [RG Kṣu 172] — in the second *stotrīyā* - after the *prastāva*, the chant  
in the *Brhati* is —  $\text{utsōdevōhirāṇyayāh/}$   $\text{hāu/}$   $\text{dūhānāu dhār-diviyām/}$   $\text{hāu/}$   
 $\text{mādhūprāyā}^{2}\text{[3m/}$   $\text{hāu/}$ ; after *prastāva* the chant in the *kakubh* metre is —  
 $\text{dūhānāu/}$   $\text{hāu/}$   $\text{dhārdīvyām/}$   $\text{hāu/}$   $\text{mā}^{2}\text{[3dhūprāyā}^{1}\text{[3m/}$   $\text{hāu/}$  In the third *stotrīyā*  
after *prastāva* the chant is in *Brhati* metre —  $\text{prātṇamsadhasṭhamāsādāt/}$   $\text{hāu/}$   
 $\text{āpṛcchīyām/}$   $\text{hāu/}$   $\text{dharuṇamvā/}$   $\text{hāu/}$   $\text{jā}^{1}\text{[3yārśāsā}^{1}\text{[3i/}$   $\text{hāu/}$ ; after *prastāva*, the chant  
is in the *kakubh* metre  $\text{āpṛcchīyām/}$   $\text{hāu/}$   $\text{dharuṇamvā/}$   $\text{hāu/}$   $\text{jā}^{1}\text{[3yārśāsā}^{1}\text{[3i/}$   
 $\text{hāu/}$ ; in the Vārkajambhādya sāmān beginning with  $\text{hāvabhisōmāsa}^{2ra\ 1ra}$  ... in the

second *stotrīyā*, after *prastāva*, the chant in the Br̥hatī metre is — mātsarāsōmada cyutāḥ/hāu/, tāratsamudrampavamā/hāu/, nā[3ūrmāiṇā]3/hāu/; after *prastāva* the chant in the kakubh metre is — mātsarāsōmadacyutāḥ/hāu/, tāratsamū/hāu/ drāmpavamā/hāu/, nā[3ūrmāiṇā]3/hāu/. In the third *stotrīyā* after the *prastāva* the chant in Br̥hatī metre is — rājādēvaṛtambr̥hāt [Nānā - devo]/hāu/ ārṣāmitrasyavaruṇā/hāu/, syā[3dhārmāṇā]3/hāu/; after *prastāva* the chant in Kakubh metre is — rājādēvaṛtambr̥hāt/hāu/, ārṣāmitrā/hāu/ syāvaruṇā/hāu/, syā[3dhārmāṇā]3/hāu/. Thus, the alternatives of the chants in the Kakubh and Br̥hatī metres are stated. [Nānā everywhere writes the names of *chandas* as kakup]

IX. 1 ends.

IX 2 begins —

अथ भावान् प्रवक्ष्यामः प्रगाणं यैर्विधीयते ॥  
आर्चिकं स्तौभिकं चैव पदं विक्रियते तु यैः ॥ १ ॥

Now we shall state the *bhāvas* by which the chant is established and by which the word in the *ṛc* and that of *stobha* is changed or *modified*. [Now, after stating the alternatives, the modifications of becoming *āi* etc. will be dealt with. By these, the chanting of the *ṛc* is established. By these *bhāvas* the words of the *ṛc* and *stobha* are modified. [The *bhāvas* are as follows] -

आइत्वं प्रकृतिं चैव वृद्धं चावृद्धमेव च ॥  
गतागतं च स्तोभानामुच्चनीचं तथैव च ॥ २ ॥  
संधिवत्पदवद्गानमत्वमाभाविमेव च ।  
प्रश्नेषांश्चाथ विश्लेषानूहे त्वेवं निबोधत ॥ ३ ॥  
संकृष्टं च विकृष्टं च व्यञ्जनं लुप्तमतिहृतम् ।  
आवाभांश्च विकारांश्च भावानूहेऽभिलक्षयेत् ॥ ४ ॥

These twenty *bhāvas* namely, āibhāva etc. are to be understood in the Ūhagāna only. [Out of these, 18 *bhāvas* are defined primarily leaving the state of not being *vr̥ddha* and having *karṣaṇa* [Dīpa — भावान् नामरूपादीन् names and forms.]

एतैर्भावैस्तु गायन्ति सर्वाः शाखाः पृथक् पृथक् ।  
पञ्चस्वेव तु गायन्ति भूयिष्ठानि स्वरेषु तु ॥ ५ ॥  
सामानि षट्सु चान्यानि सप्तसु द्वे तु कौथुमाः ।

By these states namely, state of becoming *āi* etc. all schools of *sāmagāna* chant differently. Many *sāmans* are chanted in five *svaras* (notes) only. *Sāmans* other than the ones having five *svaras* are chanted in six *svaras*. Only two *sāmans*

chanted by Kauthumas are in seven *svaras*. These two cases are as follows — In the *sāman* [GGG 284.2] named Ātra, at the end of the *stobha* in the middle of the third quarter, there is the *parvan* of one syllable which is chanted in the *kruṣṭa svāra*. This *svāra* is indicated by the number 11 on the syllable. It occurs twice in this *sāman*. The other *sāman* [ĀG 141.1] namely, Kaśyapavṛta daśānugānam in which the *kruṣṭa svāra* occurs twice — ū<sup>11</sup>2, ū<sup>11</sup>2.

ऊनानामन्यथा गीतिः पादानामधिकाश्च ये ॥ ६ ॥

In the quarters having the less measure of syllables of the quarters than the measure of syllables in the *yonī*, have the chant in a different way. [e.g. the Kāleya *sāman* beginning with *eṣabrahma* etc [Ūha Prā 807]. Similarly the quarters having more syllables than the measure of syllables in the *yonī* are also chanted differently. [e.g. in the Mahāvāmadevya *sāman* [Ūha Daśa 222]; in [Ūha Prā 807] the quarters have less number of syllables. [Ūha Daśa 222] has quarters having more syllables.

योनिदृष्टा समा येऽन्ये पादास्त्वक्षरशः स्मृताः ॥

The quarters other than [i.e. those having less or more number of syllables] have similar mode of chanting according to the syllables seen as per the *yonī*.

आयेभावश्च नेदानीं दीर्घं यच्चैव कृष्यते ॥ ७ ॥

In the Ūha there is no state of being *āye* (as in the case of *sāman* Śyāita and others). Similarly, the *karṣaṇa* of long syllables is not there in *arkodevānām* etc. There is *karṣaṇa* of the *ṛddha* syllable. e.g. Śyāitasāman (Ūha Daśa 45) — Hū<sup>1</sup>mmāi, The state of being *āye* is seen in the Rohitakūliyasāman (GGG 129.1) — ṣṭhām<sup>1</sup>ūtayā<sup>2</sup>31 uvāyē<sup>2</sup>3 and the long syllable does not have *karṣaṇa*. There is *karṣaṇa* of the *ṛddha* syllable e.g. Yajñāyajñīyasāman - (Ūha Daśa 14) — pā<sup>1</sup>pri<sup>2</sup>2 .... / Paurumadgasāman - (Ūha Daśa 54) — pāv<sup>2</sup>antemā<sup>2</sup>2 .... / Arkapuṣpasāman (Ūha Sat. 796) — ā<sup>2</sup>rkōdevānā<sup>2</sup>m .... / etc.

कर्षणे तु निवर्तेते त्सायिबायामुपद्रवे ॥

In the *upadrava* in the *parvan* tsā<sup>1</sup>ibā<sup>1</sup>234ā<sup>5ra</sup>ū hō vā preceded by bhyā<sup>1</sup>mū<sup>2</sup>23, the two *karṣaṇas* in the case of *dvīṣya* and *triṣya* *svāra* are not there. Hāviṣmatasāman [Ūha Daśa 45] — ghā<sup>21.1</sup>sā etc. In the Janitrādyā *sāman* [Ūha Sam 356] — bhrā<sup>1ra</sup>ū. Cf. *yonī* of Haviṣmata (GGG 138.2) — bhyā<sup>21</sup>mū<sup>1</sup>23. The *tsāibā parvan* (i.e. — tsā<sup>1</sup>ibā<sup>2</sup>234ā<sup>5ra</sup>ū hō vā/) occurs in (GGG 1.1.1) in the Parkasāman.

ओभावो दृश्यते साम्नि औभावश्च यथाक्रमम् ॥ ८ ॥

In the Yonisāman where the state of *o* and that of *au* occur, these states would be in the Ūha in that order *yoni* —  $\text{rā}^1[234\text{yō}^5[6\text{hāi}^6/$  (GGG 22.3) Ihavadvāmadevyasāman, *Uha* — (Ūha Daśa 107)  $\text{khyā}^1[234\text{tō}^5[6\text{hāi}^6$  in *upadrava*, *Chṛtaścunnidhana* — *Yoni* at the beginning of *pratihāra* —  $\text{pibātuvaū}^1[234\text{pibātuvaū}^2/$  (GGG 165.3); Ūha — [Ūha Daśa 27] at the beginning of *pratihāra*  $\text{pibātuvaū}^1[234\text{pibātuvaū}^2/$ .

अभ्युदूहेन सर्वत्र ऊहे गीती रहस्यवत् ॥

स्वादिपर्वणि तिस्रायां तथैवान्येषु सामसु ॥ ९ ॥

In the Ūha, in all sāmans the chant would be like *rahasyagana* with *udūha* [In the word *abhyudūha* of the *sūtra*, the word *abhi* is only to fill up the quarter. e.g. *Yoni* (GGG 468.6) *Samhitasāman* [Ūha Sam 329] —  $\text{svādāiṣṭhāyā}^1[234\text{svādāiṣṭhāyā}^2/$  (*prastāva*); Ūha Daśa 8 —  $\text{svādāiṣṭhāyā}^1[234\text{svādāiṣṭhāyā}^2/$  *Pāsthauhasāman* — [Ūha Daśa 60] —  $\text{ūsrovācā}^1[234\text{ūsrovācā}^2/$  (*prastāva*). Similarly in other sāmans also — [Nānā - *rahasya* = *aranyageya*]

आर्चिकं निधनं न्याये स्तौभिकं वा यदक्षरम् ।

कृष्टकृष्टं भवेत् स्वार्यमन्तोदात्तं वृधेस्वरम् ॥ १० ॥

In the Nyāya i.e. in the Yonigāna, the *nidhana* is of the syllables of the *ṛ* or the syllables of *stobha*. Of these *nidhanas* the syllable which has *karṣaṇa* becomes *svārya* i.e. beginning with *prathama svāra* and ending with *mandra svāra*. When their last syllable has no *karṣaṇa* then it becomes *svārya* i.e. beginning with *trītiya svāra* and ending with *mandra svāra*. When their last syllable has *udātta svāra*, it becomes *ṛddhe svāra* i.e. beginning with *trītiya svāra* and having *pratyutkrāma* i.e. having *prathama svāra* at the end. Illustrations in order —  $\text{pitāde}^1[234\text{pitāde}^2/$  (*prastāva*) — illustration of *karṣaṇa* — (Dharma sāman Ūha Daśa 169; illustration of having no *karṣaṇa* —  $\text{pāvasvāsōmā}^1[234\text{pāvasvāsōmā}^2/$  ..... (Dharma Saman Ūha Daśa 169); illustration of final syllable having *udātta svāra* —  $\text{māhāntsamūdrā}^1[234\text{māhāntsamūdrā}^2/$  1h. [These are the illustrations of the *nidhanas* consisting of *stobha*.] *kine* [2345 (GGG 115.13);  $\text{stātuṣe}^1[234\text{stātuṣe}^2/$  (Ūha Sam 223). *SVārya* means having *svāras*. The *svāra* is three fold in the *Mātrālakṣaṇa* beginning with *prathama svāra*, with *dviṭiya svāra* and *trītiya svāra*. One beginning with *prathama svāra* has the duration of nine *mātrās*, that with *dviṭiya svāra* has the duration of six and that with *trītiya svāra* has eight *mātrās* —  $\text{hārī}^1[3\text{hārī}^2/$  2345h (Ūha Daśa 176);  $\text{rāyā}^1[3\text{rāyā}^2/$  2345 (GGG 43.1); Cf. *Mātrā* La: (2.1.2); *prathamādyātṛtiyāt svarāntam ca* (Sāmāntara 199) e.g. *kine* [2345 (GG 115.1). The meaning of the verse is of the *nidhanas* which are comprised of the syllables of *ṛ* or *stobha* if the ending syllable has *svāra* the *svārya* begins with *prathama svāra*. If it is

*anudātta*, the *svārya* begins with *dvitīya* or *trītiya* *svara*, and if *udātta*, there is *ṛdhe-svara*. [Simon quotes - *trītiyasvarādipratyutkramam kṛtvā ṛdhesvaram bhavati* — *Ṛdhe svara* takes place after employing *pratyutkram* (in the word) starting with *trītiya svara*-e.g. (GGG 568.4) *śrīyē*<sup>3</sup>1. Wayne Howard also explains similarly.] (The illustration of *svāra* beginning with *trītiya svara* is <sup>13</sup>1<sup>1</sup>2<sup>1</sup>3<sup>1</sup>4<sup>1</sup>5 (AG. 47). Its duration according to the *Mātrālakṣaṇa* is eight *mātrās*.)

मणाजनं सददधोनामाविशासि विदेऽप्सुजित् ।  
 त्वनाद्वयुं श्रियेतिभारियं प्रियमभिद्विता ॥ ११ ॥  
 जसावसन्तमन्धर्मन्सुत उद्रयः षिभिर्धयन् ।  
 न्यायादेतान्यपेतानि श्वत एके वृधेस्वरम् ॥ १२ ॥  
 त्रीभासपौष्कलाष्टेडरयिष्ठाच्छिद्रधर्मसु ।  
 त्रैताश्वत्रतशौक्तान्धीचतुःषडिडयोस्तथा ॥ १३ ॥  
 षड्भासे पौष्कले सप्त त्रीण्यष्टेडे पृथक्तृचे ।  
 रयिशौके वृषास्तोमे द्वे द्वे न्यायविरोधिनी ॥ १४ ॥  
 अश्वान्धीगवयोः स्तोभधर्माच्छिद्रेषु पञ्चसु ॥ १५ ॥

In the twelve *sāmans*, beginning with *Gāyatrībhāsa* i.e. *Bhāsa* in the *Gāyatrī* metre, these *nidhanas* having at the end *maṇā* etc. are not according to the rule *kṛṣṭākṛṣṭam* etc. *Bhāsasāman* [Ūha Daśa 158] — in the first *stotrīyā* - *hādhārmaṇā*<sup>2</sup>1 — its ending syllable has no *udātta svara*. In the third *stotrīyā* - *vāyūñjānā*<sup>3</sup>1m (*janam*) — here also the ending syllable has no *udātta*. In the *Bhāsasāman* [Ūha Sat 694], in the second *stotrīyā* - *sthāmāsādā*<sup>2</sup>1t// (*Sadat*): the ending has no *udātta*. In the third *stotrīyā* - *māghānā*<sup>2</sup>1m. [Ūha Daśa 158] — second *stotrīyā* - *drāmāviśā*<sup>2</sup>1 (*āviśa*): no *udātta* ending [Ūha Ahī 564] — second *stotrīyā* - *śvāsāśā*<sup>2</sup>1i (*asi*) *Pauṣkala* [Ūha Daśa 10] — second *stotrīyā* - *yāthāvidē*<sup>2</sup>1345/ (the ending syllable has *udātta svara*) third *stotrīyā* - *sāmapśu*<sup>1</sup>2345t - the ending *svara* of the last syllable is *udātta*. RG Daśa 16 *Aṣṭadapadastobha* - *pāvamānamāhitvānā*<sup>2</sup>1345// Ūha Sam 284 — *Rayiṣṭham* - *pāvamānamāhitvānā*<sup>2</sup>1345, the ending has *udātta* (3rd *stotrīyā*).

*Pauṣkala* [Ūha Sat 705] — *āpadvāyū*<sup>2</sup>1345m (*Nānā* in these cases ending in 3<sup>1</sup>2345 says that the ending has *udātta svara*). [Ūha Ahī 654] — *Traitasāman*. third *stotrīyā* - *dvāyū*<sup>2</sup>1345m *Pauṣkala* [Ūha Sam 340] — *śataśrīyē*<sup>2</sup>1345 (in the 3<sup>1</sup> the last syllable *ye* has *Udātta svara* (in the first *stotrīyā*). *Aśvavṛta* [Rg Ahī 99] *sāman* - first *stotrīyā* - *jyōtirbhā*<sup>2</sup>1345h/; *Pauṣkala sāman* [Ūha Prā 814] — *vidārayi*<sup>2</sup>1345m (*rayim*); *Pauṣkala* [Ūha Sam 364] second *stotrīyā* - *ādhapriyā*<sup>2</sup>1345m (*priyam*);

Traitasāman [Ūha Daśa 162] — second *stotrīyā*-<sup>1</sup><sup>3</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup> *priyā*[2345]m (priyam) Andhīgava [Ūha Daśa 219] — 3rd *stotrīyā*-<sup>1</sup><sup>2</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup> *sāmārya* *rajēvajām* *ābhi*[2345] (abhi). Pauṣkala [Ūha Sam 364] — first *stotrīyā*-<sup>1</sup><sup>2</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup> *adhadvitā*[2345]; Traitasāman [Ūha Daśa 162] first *stotrīyā* - <sup>2</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup> *śaḍidapadastobha* [AG Ahī 109], second *stotrīyā* - <sup>2</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup> *divāḥprṣṭhām* *adhirōhantitejāsā*[1]. Śaukta [Ūha Ahī 567] *sāman* second *stotrīyā*-<sup>2</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup> *vāsā*[1]m; third *stotrīyā*-<sup>2</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup> *tāmā*[1]m. Dharmasāman [Ūha Daśa 169] — third *stotrīyā* - <sup>2</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup> *sātve* *vidharmā*[1]n (*dharman*). In Rayiṣṭhasāman [Ūha Sam 284] — first *stotrīyā* - <sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup> *pavitredhārayāsutā*[2345]h/ (*sutaḥ*). In the Acchidra [Ūha Sat 746] — <sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup> *rajādevāssamūdrīyā*[1]h (*samudriyāḥ*). [Ūha Daśa 152] second *stotrīyā* - <sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup> *rajādevā* *tām* *brhā*[1]t; third *stotrīyā*-<sup>2</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup> *prahinvānā* *tām* *brhā*[1]t. Caturīdapadastobha [RG Ahī 108] — first *stotrīyā* - <sup>2</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup> *viśanmanīṣibhā*[1]h (*ṣibhiḥ*); second *stotrīyā* - <sup>2</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup> *khiyāvavardhāyā*[1]n (*dhayan*). Aṣṭeḍapadastobha— (RG Ahī 110) — 2nd *stotrīyā* - <sup>2</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup> *manīṣibhā*[1]h; 3rd *stotrīyā* - .... <sup>2</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup> *śāsvatā*[1]h/ [In the above illustrations with the ending ... 2[1, the ending of the last syllable of the *ṛ* has no *udatta* as per Nānā].

According to some in this illustration there is the *ṛdhe svarā*, but the author of PS does not think so. In the Gāyatrī bhāsa, the six *nidhanas* ending in *maṇā* etc. are not according to the rules. In the Pauṣkalasāman, *vide*, *apsujit*, *dvamum*, *śriye*, *rayim*, *priyam* and *dvitā* these seven are not according to rule. In the Aṣṭeḍa - *tvānā*, *ṣibhiḥ* and *śvataḥ*, these three, in the Traita *dvayum*, *priyam* and *dvitā* - these three, in the Rayiṣṭha *tvānā* and *sutaḥ* these two, in the Śaukta - *vasan* and *taman* these two, in the Caturīdā-*ṣibhiḥ* and *dhayan* these two, in Aśvavṛta - *tirbhāḥ*, in the Andhīgava *abhi*, in Śaḍiḍa *jasā*, in the Dharma sāman *dharman* and in the Acchidra, *udriyāḥ* do not follow the rules.

IX 2 ends.

IX 3 begins—

तृतीयोच्चान्त्यं हिस्तोभे दीर्घाभवति ॥ १ ॥

The short syllable coming at the end of the *parvan* which has *trīya* as the high *svara* becomes long when followed by *stobha* having the syllable *ha*. e.g. *Aiḍakrauñca sāman* [Ūha Daśa 49] third *stotrīyā*-<sup>1</sup><sup>2</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup> *yāo* *ṣiṣṭhāḥ* (*oṣiṣṭhāḥ*) *hō*; *Vāmrasāman* [Ūha Daśa 87] — third *stotrīyā* - <sup>3</sup><sup>2</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup> *śomōdugdhābhira*/<sup>2</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup> *hā*[3hā]3i/ (*ra kṣāh*).

न वाग्ने स्पर्शान्तं व्यं च ॥ २ ॥

In the *Vāmrasāman* [Ūha Sam 278] the *parvan* ending in *sparsā* and the *tālaya* vowel does not become long — in the third *stotrīyā* - <sup>3</sup><sup>2</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup> *rajādevā* *tām*/<sup>2</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup><sup>1</sup> *hā*[3hā]3i. In

the word *ṛtam* having the ending in *taṃ* does not have *ṛ* as the long syllable. The *tālavya* also does not become long - Vāmrāsāman [Ūha Ahī 604] — in the third *stotrīyā* - <sup>3</sup>ādābdhassūrabhi/ <sup>2</sup>hā<sup>3</sup>3i/ <sup>2</sup>hā<sup>3</sup>3i/. The *tālavya* vowel *i* of the syllable *bhi* does not become long.

कौत्से चेकारोकारौ ॥ ३ ॥

In the Aiḍakautsasāman [Ūha Prā 819] also, the short vowel *i* becomes long when followed by the *stobha* having the syllable *ha* e.g. first *stotrīyā*-<sup>3</sup>svādī<sup>1</sup>ṣṭhā<sup>2</sup>23/ (*svādīṣṭhayā*); also in the Aiḍakautsasāman [Ūha Sat 764] the vowel *u* becomes long when followed by the *stobha* having the syllable *ha*. Second *stotrīyā* - <sup>3</sup>sāmū<sup>1</sup>hipri<sup>2</sup>3 (samupri yā)

नश्च ॥ ४ ॥

In the Aiḍakautsasāman [Ūha Kṣu 853], the syllable *na* becomes long - <sup>3</sup>sānā<sup>1</sup>hīndrā<sup>2</sup>23 (*sa na*)

अध्वयवमध्यमायाम् ॥ ५ ॥

In the Mārgīyavasāman beginning with <sup>2</sup>ādhvā<sup>1</sup>uhōvā<sup>2</sup>, [Ūha Daśa 142] in the middle *stotrīyā* - the short vowel becomes long when followed by the *stobha* having the syllable *ha* — <sup>1</sup>pā<sup>2</sup>vā<sup>3</sup>/hā (*pavamānasya*).

स न इन्द्रायाम् ॥ ६ ॥

In the Mārgīyavasāman [Ūha Sat 793], in the middle *stotrīyā* based on the *ṛc* beginning with *sanaindrā*, the short syllable becomes long when followed by the *stobha* having the syllable *ha* - <sup>1</sup>varā<sup>2</sup> ha (*varivovit*).

क्षौद्रे च ॥ ७ ॥

In the Mārgīyavasāman in the *kṣudra parvan* [Ūha Kṣu 909], the short vowel becomes long when followed by the *stobha* having the syllable *ha* - <sup>1</sup>pā<sup>2</sup>vā<sup>3</sup>/hā (*pavamānā*).

कृते चापदान्तः ॥ ८ ॥

In the Hāviṣkṛtasāman [Ūha Eka 441], the syllable *dī* which is not at the end of the word becomes long when followed by the *stobha* having the syllable *ha* <sup>2</sup>svādī<sup>1</sup>ṣṭhā<sup>2</sup> <sup>3</sup>madā<sup>1</sup> <sup>2</sup>hāuṣṭhā<sup>3</sup> (madiṣṭhayā) [M — <sup>2</sup>tvāmsuṣvā<sup>1</sup>ṇā<sup>2</sup>ā<sup>3</sup>hāudrā<sup>1</sup>ibhiḥ<sup>2</sup> (*adribhiḥ*) [Ūha Daśa 195].

विशीये च पूर्वे ॥ ९ ॥

In the Pūrvaviśoṣiṣyasāman [Ūha Daśa 170] the syllable *nva* not coming at the end of the word becomes long when followed by the *stobha* having the syllable *ha* - <sup>2</sup>hinvā<sup>1</sup> <sup>3</sup>hūm .... (*hinvanti*).

अशूष ॥ १० ॥

In the Visvaviśīyasāman [Ūha Ahī 575], in the second *stotṛīyā* in the word *śūṣa* the syllable *ṣa* not at the end of the word, does not become long when followed by the *stobha* having the syllable *ha* - <sup>2</sup>stūṣe<sup>ra</sup>śūṣa<sup>ra</sup>hūm .... /

त्रिणिधने चायास्ये ॥ ११ ॥

In the Triṇidhanaāyāsyasāman [Ūha Daśa 41] in the second *stotṛīyā* the syllable *ra* not coming at the end of the word becomes long when followed by the *stobha* having the syllable *ha* - <sup>2</sup>utsō<sup>ra</sup>devō<sup>ra</sup>hirā<sup>ra</sup> hāuhovā<sup>2</sup>/ (hiraṇyah).

सेधे षिणोदनः ॥ १२ ॥

In the Utsedhasāman [Ūha Ahī 457], the syllable *ṇaḥ* becomes long when followed by the *stobha* having the syllable *ha* - mā<sup>2</sup>ṇiṣā<sup>ra</sup>iṇā<sup>1</sup>ḥ (maṇiṣiṇaḥ). Similarly, in the Utsedhasāman [Ūha Eka 495], the syllable *ṇaḥ* becomes long when followed by the *stobha* having the syllable *ha* - vāmā<sup>ra</sup>dānā<sup>1</sup>ḥ/hā[31uvā<sup>2</sup>3 (devamādanah)

कामे च प्रथमकल्पे सर्वासु ॥ १३ ॥

In the Nidhanakāmasāman [Ūha Daśa 68] in all the *stotṛīyā* in the first instance among the three instances, the syllable becomes long when followed by the *stobha* having the syllable *ha* - mā<sup>1</sup>dā<sup>ra</sup>ḥ/hoi/ — first *stotṛīyā* - bhiyā<sup>1</sup>ḥ/hoi/ — second *stotṛīyā* - ruhā<sup>1</sup>ḥ/hoi/ — third *stotṛīyā* - (madaḥ, bhiyaḥ ... ruhaḥ)

सौमे स्तावे ॥ १४ ॥

In the Saumedhasāman [Ūha Daśa 29], the short syllable becomes long when followed by *stobha* having the syllable *ha*, in the *prastāva*—first *stotṛīyā* - ... tavā<sup>ra</sup>hāu .... (tavastaram); second *stotṛīyā* - ā<sup>2</sup>nupratnasya<sup>ra</sup>ūhāu ... (pratnasya); third *stotṛīyā* - ā<sup>2</sup>dhāgamadyadi<sup>ra</sup>hāu .... (yadi)

कार्ते च परि ॥ १५ ॥

In the Kārtayāsasāman [Ūha Sat 688], in the third *stotṛīyā* the short syllable *ri* of *pari* becomes long when followed by the *stobha* having the syllable *ha* — pā<sup>2</sup>rihā<sup>ra</sup>hāu/ (*pari*)

अश्विनोर्ब्रतोत्तरे ॥ १६ ॥

In the latter Aśvinorvratamsāman [RG Prā 140] in the *prastāva*, the short syllable becomes long when followed by the *stobha* having the syllable *ha* — first *stotṛīyā* - ā<sup>2</sup>ndhasā<sup>ra</sup> hō<sup>1</sup> hāu/ (andhasah); second *stotṛīyā* - dī<sup>2</sup>rg<sup>ra</sup>hājihvīyā<sup>ra</sup> hō<sup>1</sup> hāu/ (jīhvāyā); third *stotṛīyā* - kṛ<sup>2</sup>tvīyā<sup>ra</sup> hō<sup>1</sup> hāu/ (kṛtvāyā).



शङ्खन्येकारे ॥ १७ ॥

In the Śaṅkusāman [Ūha Daśa 43], in the *prastāva* the short syllable becomes long when followed by *e* — <sup>1ra</sup>pāvā<sup>2</sup> svamā<sup>1ra</sup>/e[2 (madhu).

ऋषभे च शाक्वरे ॥ १८ ॥

In the Śākvara-ṛṣabha sāman [RG Daśa 15] also, the short syllable becomes long when followed by *e* — <sup>2</sup>pāvae<sup>1ra</sup> ... (pavasva).

समील्ये लघुविनते ॥ १९ ॥

In the Samīliya-sāman [RG Eka 91], the short syllable becomes long when followed by *vinata* - <sup>1ra</sup>pūro[2/ji[2 etc. (puroji). [The *vinata* *svara* begins with *prathama* *svara* and ends with *dvitīya* *svara*. [Siv — स्वरितविनतप्रणतोत्स्वरिताभिगीतानामार्चिकोऽक्षरकाल इति मात्रालक्षणवाक्यात् सविनतमक्षरं आर्चिकवदेव भवति due to the statement of Mātrālakṣaṇa that in the case of *svanīta*, *vinata*, *pranāta*, *utsvanīta* and *abhiḡīta* there is the duration of the syllable as per the Ārcika; hence, the syllable having *vinata* *svara* becomes like *ārcika* only.]

अत्वे कालेये ॥ २० ॥

In the Kāleyasāman [Ūha Eka 465] the short syllable becomes long when the state of *a* follows — <sup>4</sup>visvā<sup>5ra</sup> āryāḥ<sup>5</sup> ... (*viśvaḥ* *aryaḥ*).

प्रत्ना महीयवे च ॥ २१ ॥

And in the Āmahīyavasāman [Ūha Eka 521] beginning with *pratnam*, the short syllable becomes long when followed by the state of becoming *a* — <sup>2</sup>divānāih/ (divāh/ā)

क्रौञ्चाभिनिधनसप्तहपयउत्तरधर्तोद्वित्रासदस्यवेषु वृण्यादिः ॥ २२ ॥

In the *sāmans* Krauñcādya [Ūha Ahī 590], Abhinidhanakāṇva [Ūha Sat 716], Saptaha [RG Eka 79], Payas [RG Ahī 120], Udvatbhārgava beginning with *dhartā* [Ūha Daśa 154], and Trāsadasyava [Ūha Ahī 488] the beginning of *ṛṇi* *svara* becomes long: (Ūha Eka 590); <sup>2ra</sup>rā yirbhāgāḥ; the syllable *ra* has become long (*rayih*); (Ūha Sat 716) — <sup>2ra</sup>rārōmabhāih: (mayūraromabhīḥ); [RG Eka 79] — <sup>2ra</sup>mādhārāyā: (*soma* *dhārāya*) [RG Ahī 120] — in the latter two *stotrīyās*, in the second *stotrīyā* - <sup>2ra</sup>tūvamkavāih (tvamkaviḥ/) third *stotrīyā* - <sup>2ra</sup>sājōṣasāḥ (*sajoṣasāḥ*); [Ūha Daśa 154] — <sup>2ra</sup>tvīyōrasāḥ (*ḥṛtvayāḥ*); <sup>2ra</sup>diyōṇrbhāih (*mādyahṇrbhīḥ*); [Ūha Eka 488] — <sup>2ra</sup>dāyitnavā[23i (*mādayitnave*); <sup>2ra</sup>śnā<sup>1ra</sup> thīṣṭanā[23 (*śnā* *thīṣṭana*) etc. [The *ṛṇisvara* occurs in (GGG 3.1) Br̥hatbhāradvāja sāman — <sup>2ra</sup>vīṇimahāi] [M. gives the following illustrations — Ūha Daśa 128 - <sup>2ra</sup>ktābarhiṣāḥ; [Ūha Ahī 655] — <sup>2ra</sup>dhājihviyām (*dirgha* *jihvyam*); RG Eka 91 — <sup>2ra</sup>hāvāmahāi; (*havāmahe*); [RG Ahī 120] — <sup>2ra</sup>tāmādhāsāḥ (*jātamandhasāḥ*); (Ūha Daśa 154) and (Ūha Ahī 488) <sup>2ra</sup>dāyitnavā[23i; the same as given above.]

जितोश्च पूर्वोऽसंयोगे ॥ २३ ॥

And also in the Pūrvavājait sāmān [Ūha Daśa 104], the beginning of *vr̥ṇī* *svara* becomes long when the non-conjunct syllable follows — *cāminvasāi* (*vācaminvasi*); *pūruspr̥hām*/ etc. (*puruspr̥ham*) respectively.

असप ॥ २४ ॥

In the third *stotrīyā* the short syllable of *vr̥ṇī* *svara* does not become long in *mā* *pāvamā* (*soma pavamāna*)

उत्तरे स्तोभे ॥ २५ ॥

In the latter Vājajitsāmān [Ūha Daśa 221] the syllable at the beginning of *vr̥ṇī* *svara* becomes long when followed by *stobha* - *vā* *yitnavāḥ*/ *hovā* *ṣhoi* (*drāvayitnavāḥ*).

क्रौञ्चे त्वसंयोगे ॥ २६ ॥

In the Krauñcāya sāmān [Ūha Ahī 590], the beginning of *vr̥ṇī* *svara* becomes long when followed by non-conjunct syllable — *rāyirbhayaḥ* (*ra yiḥ*) [But when the conjunct consonant follows the syllable at the beginning of *vr̥ṇī* does not become long (Ūha Ahī 614) — *dārśatāsāḥ*; In *sūrāṣonauho*/ the first syllable has become long for it is followed by non-conjunct consonant.

नात्राविनेमिः ॥ २७ ॥

In the Krauñcādyasāmān [Ūha Kṣu 891], in the 2nd *stotrīyā* beginning with *ātrāvinauho*, it is not so *mīrēṣām*, the syllable *mī* has not become long.

कौत्से च हिशब्दः ॥ २८ ॥

And in the Aidakautsāsāmān [Ūha Daśa 164] also the syllable *hi* becomes long when not followed by conjunct consonant — *ābhihino* *ṣ23*/ (*abhi/no*); [Ūha Sam 761] — *āyam* *hā* *pū* *ṣ23* (*ayam/pūṣā*/) — the syllable *hi* has become long.

प्रवद्गर्वि कृष्टादस्थाद्वकारः ॥ २९ ॥

In the Pravadbhārgavasāmān [Ūha Kṣu 912] the syllable *va* following the vowel *a* which has *karṣaṇa* becomes long — *pā* *vā* *kāḥ* (the vowel *a* in *pā* has *karṣaṇa* after which the syllable *va* comes, hence it has become long *pāvakaḥ*).

स्वारे च पर्णे हाराद्योनौ ॥ ३० ॥ १

In the Svārasauparnāśāmān in the *yonī* (GGG 125.2) the syllable following the *pratihāra* becomes long — *āstā* *ṣ3uvā* is the *pratihāra*. After that there is *rāmā* *ṣ1*/ the *ra* has become long — (*astārameṣi*)

त्वं ह्यङ्ग प्रथमायां च ॥ ३१ ॥

And also in the Svārasauparnāśāmān [Ūha Daśa 196] in the first *stotrīyā* based on the *ṛ* beginning with *tvam hyaṅga* the syllable following the *pratihāra*, becomes

long. The *pratihāra* is  $\overset{1}{a}\overset{2}{m}\overset{3}{ā}\overset{4}{[3]u}\overset{5}{v}\overset{6}{ā}/$  it is followed by *tātvā*. So the syllable *ta* has become long (*amṛtatvāya*)

द्वितीयं सन्तः ॥ ३२ ॥

In the Svārasauparṇasāman [Ūha Eka 384] in the third *stotriyā* the second syllable coming after the *pratihāra* becomes long. The *pratihāra* is —  $\overset{1}{s}\overset{2}{ā}\overset{3}{i}\overset{4}{[3]u}\overset{5}{v}\overset{6}{ā}/$  — it is followed by *santiāḥ*; so the syllable *ta* has become long — (*siśāsantaḥ*)

षं जनित्रे ॥ ३३ ॥

In the Janitrottarasāman [Ūha Eka 501] in the third *stotriyā* the syllable *ṣa* becomes long —  $\overset{1}{[1]ṣ}\overset{2}{ā}\overset{3}{m}\overset{4}{ā}\overset{5}{b}\overset{6}{h}\overset{7}{i}/$  1nārā[234h (*duroṣamabhīnarah*).

रथन्तरवृषाश्चिनोर्व्रतेष्वोस्तोमे ॥ ३४ ॥

In the sāmans Rathantara [RG Daśa 2], Vṛṣa [RG Prā 137] and Āśvinorvratam [RG Prā 139], the earlier syllable followed by *stobha* beginning with *o* becomes long. (RG Daśa 2) —  $\overset{1}{ā}\overset{2}{m}\overset{3}{ā}\overset{4}{[234]r}\overset{5}{t}\overset{6}{ā}\overset{7}{m}/\overset{8}{[6]}\overset{9}{[6]}\overset{10}{[6]}/$ . In this syllable *ta* of *amṛtam* has become long. [RG Prā 137] —  $\overset{1}{[3]}\overset{2}{b}\overset{3}{h}\overset{4}{ā}\overset{5}{[6]}\overset{6}{[6]}\overset{7}{[6]}/$  here, the syllable *bhi* of *abhi* has become long. [RG Prā 139] ...  $\overset{1}{[2]}\overset{2}{[2]}\overset{3}{[2]}\overset{4}{[2]}\overset{5}{[2]}\overset{6}{[2]}\overset{7}{[2]}\overset{8}{[2]}\overset{9}{[2]}\overset{10}{[2]}/$  here the *si* of *arṣasi* has become long etc.

दैर्घे ब्रात्योत्तरयोश्च थे ॥ ३५ ॥

In the Dairghaśravasasāman [Ūha Eka 401], in the Vratystoma, in the second and third *stotriyās*, in the *udgūtha* the earlier syllable becomes long when followed by the *stobha* beginning with *o*. Second *stotriyā* —  $\overset{1}{[1]}\overset{2}{[1]}\overset{3}{[1]}\overset{4}{[1]}\overset{5}{[1]}\overset{6}{[1]}\overset{7}{[1]}\overset{8}{[1]}\overset{9}{[1]}\overset{10}{[1]}/$  — here the syllable *ka* has become long. Third *stotriyā* —  $\overset{1}{[1]}\overset{2}{[1]}\overset{3}{[1]}\overset{4}{[1]}\overset{5}{[1]}\overset{6}{[1]}\overset{7}{[1]}\overset{8}{[1]}\overset{9}{[1]}\overset{10}{[1]}/$  — here the syllable *dha* of *dharman* has become long.

लान्दतीययौक्तेष्वौकारे ॥ ३६ ॥

In the Ilāndasāman [RG Sam 70], in the Vāravantiyā sāmān [Ūha Eka 528] and in the Yautkaśvottarasāman [Ūha Sam 244], the earlier syllable becomes long when followed by the *stobha* beginning with *au* (RG Sam 70) —  $\overset{1}{[1]}\overset{2}{[1]}\overset{3}{[1]}\overset{4}{[1]}\overset{5}{[1]}\overset{6}{[1]}\overset{7}{[1]}\overset{8}{[1]}\overset{9}{[1]}\overset{10}{[1]}/$  — here the syllable *tra* of *putra* becomes long; (Ūha Eka 528) —  $\overset{1}{[1]}\overset{2}{[1]}\overset{3}{[1]}\overset{4}{[1]}\overset{5}{[1]}\overset{6}{[1]}\overset{7}{[1]}\overset{8}{[1]}\overset{9}{[1]}\overset{10}{[1]}/$  — here the syllable *su* of *sumanmā* has become long; (Ūha Sam 244) — third *stotriyā* —  $\overset{1}{[1]}\overset{2}{[1]}\overset{3}{[1]}\overset{4}{[1]}\overset{5}{[1]}\overset{6}{[1]}\overset{7}{[1]}\overset{8}{[1]}\overset{9}{[1]}\overset{10}{[1]}/$  — here the syllable *ja* of *yujam* has become long.

स्तावाद्यं कण्वतरे ॥ ३७ ॥

In the Kaṇvarathantarasāman [Ūha Prā 736], the syllable at the beginning of *prastāva* becomes long —  $\overset{1}{[1]}\overset{2}{[1]}\overset{3}{[1]}\overset{4}{[1]}\overset{5}{[1]}\overset{6}{[1]}\overset{7}{[1]}\overset{8}{[1]}\overset{9}{[1]}\overset{10}{[1]}/$  — here the syllable *pa* of *pari* has become long.

वैघने कृष्टवृद्धयोर्मध्ये ॥ ३८ ॥ [Ūha - वैखन Vaikhana]

In the Somasāman that takes place in the *viḡhana* sacrifice, [Ūha Eka 530], the syllable which is in between a syllable having *kaṇṣa* and a *vṛddha* syllable, becomes long —  $\overset{1}{[1]}\overset{2}{[1]}\overset{3}{[1]}\overset{4}{[1]}\overset{5}{[1]}\overset{6}{[1]}\overset{7}{[1]}\overset{8}{[1]}\overset{9}{[1]}\overset{10}{[1]}/$  — *da* of *mādayitnave* has become long.

रैवते च वृण्यादिः ॥ ३९ ॥

In the Raivata-ṛṣabhasāman [RG Daśa 18], the syllable beginning with *vr̥ṇi* *svara* becomes long — *dyāvīdyavāi* - *dya* of *dyavi* has become long.

साहीये शतायास्तत्त्वा ॥ ४० ॥

In the Satrāsāhīyasāman [Ūha Sat 730] in the second *stotrīyā* the syllables *ta* of *tatvā* following the *śatā parvan* becomes long — *am̐ā*[34/*tāt*vāyaghōṣayan/ — here the syllable *ta* of *am̐tatvāya* has become long. In this illustration part of *śatā parvan* is to be understood. *śatā parvanis* - *śatākṛā*[234tūḥ. It occurs in (GGG 466) in the *sāman* Aīṣa.

त्सप्रे द्वितीयान्तः सूर्यस्य ॥ ४१ ॥

In the Vātsaprasāman [Ūha Daśa 79] the word *sūryasya* ending in *dviṭīya svara* has its ending long - *sūriyasā*/ *(the sya of sūryasya has become long).*

प्रेभिसोमाद्यायामाद्यस्यान्त्यम् ॥ ४२ ॥

In the Vāmrasāman [Ūha Sam 278] in the first *stotrīyā* beginning with *ābhisomāsā* *ā*, the syllable ending the first quarter becomes long — *vāyavovā*/*. The syllable vāh that ends the first quarter has become long.*

बोधीये मघोनामेके ॥ ४३ ॥

In the Jarābodhīya-sāman [Ūha Eka 404], in the third *stotrīyā* the syllable *ma* of *maghonām* becomes long according to the opinion of some teachers (not the authors of PS) - *mā*/*ghōnō*[345i/ (*mā*/*ghōnō*[343i/ /)

Nānā and Śiv — *pārśairā*[1dhā]23h/*mā*/ *(according to some mā/)*

देव्ये दीधि ॥ ४४ ॥

In the Mahāvāmadevyasāman [Ūha Daśa 222] the syllable *dhi* of *dīdhitibhiḥ* becomes long — *nāro*[3dā]3idhiūbhāiḥ/

न्ववा वितदेव्ययोः ॥ ४५ ॥

In the sāmans Gaurivita [Ūha Sat 784] and Mahāvāmadevya sāmans [Ūha Sam 350], the syllable *nva* becomes long - *prādhānvā*/ *(dhanva); uṣū*[3prā]3dhānvā/

त्यशब्दः स्वरयोः ॥ ४६ ॥

In the two Svarasāmans the syllable *tya* becomes long. In the *dviṭīya* Svarasāman [RG Sam 41] — *mātsiyāpā*/ *(matsya pāyi). In the tritīyā Svarasāman [RG Sam 43] — mātsiyāpā*[3/. The syllable *ya* has become long (*matsya* - *matsiyā*)

ककुभे दय ॥ ४७ ॥

In the Traikakubhasāman [Ūha Daśa 207] the syllable *da* of *daya* becomes long .... *dvidayā*[3tāi/ (... *dvidayate*)

श्येने नइ दीर्घत्वम् ॥ ४८ ॥

In the Śyenasāman [Ūha Kṣu 907], in the third *stotrīyā* the syllable *na* of *nai* becomes long — <sup>2ra3</sup>*nāiyā*<sup>2</sup>/ [The remaining illustrations of the syllable being long are stated in this khaṇḍa.]

Prapā. IX 3 ends.

IX 4 begins —

Vṛddha and *avṛddha* syllables (Vṛddha means — the short syllable becomes of 3 *mātrās*).

शाक्त्ये हीष्यन्तो वृद्धः ॥ १ ॥

In the Śāktyasāman [Ūha Daśa 19], the ending syllable of *hīṣi parvan* becomes *vṛddha* — <sup>2</sup>*yāmāda*<sup>3</sup>[234<sup>5</sup>*nām*]/. The syllable *na* has become *vṛddha* (*mādanam*) <sup>3</sup>*yā*[234<sup>5</sup>*mā*] (the syllable *ma* has become *vṛddha* - [*Hīṣi parvan* means *hī*[234<sup>5</sup>*ṣi*] (GGG 1.1)]).

अशतः ॥ २ ॥

In this Śāktyasāman [Ūha Daśa 19], in the third *stotrīyā* in the *parvan* <sup>3</sup>*śā*[234<sup>5</sup>*tā*], the ending syllable *ta* has not become *vṛddha*.

प्लवे वारान्तः ॥ ३ ॥

In the Plavasāman [Ūha Daśa 132] the ending syllable of *vārā parvan* becomes *vṛddha* — <sup>121</sup>*sākhāyā*<sup>3</sup>[234<sup>5</sup>*ā*]/, the vowel *a* is *vṛddha*; <sup>2</sup>*hīṣi*<sup>3</sup>*dā*[234<sup>5</sup>*tā*]/ — here the ending syllable *ta* has become *vṛddha* etc. [The *vārā parvan* i.e. <sup>2</sup>*vārāvā*<sup>3</sup>[234<sup>5</sup>*ntām*] occurs in (GGG 17.3)]

अषतयश च ॥ ४ ॥

In the same *sāman* [Ūha Daśa 132] in the first *stotrīyā* the syllable *ta* in the *parvan* <sup>3</sup>*śā*[234<sup>5</sup>*tā*] and in the third *stotrīyā* the syllable *śa* in the *parvan* — <sup>3</sup>*yā*[234<sup>5</sup>*śā*] do not become *vṛddha*.

दन्वते च ॥ ५ ॥

In the Caturthavaidanvatasāman [Ūha Daśa 111], the ending syllable of *vārā parvan* becomes *vṛddha* <sup>2</sup>*pārāisvā*<sup>3</sup>[234<sup>5</sup>*nō*] - here the syllable *no* becomes *vṛddha*; in <sup>2</sup>*gīrā*<sup>3</sup>[234<sup>5</sup>*iṣṭhā*] - the syllable *ṣṭhā* has remained *vṛddha*. [*Ajā* - the ending syllable of *nihotā parvan* becomes *vṛddha*. (the *nihotā parvan* is - <sup>2</sup>*nihotā*<sup>3</sup>[234<sup>5</sup>*śā*] - it occurs in (GGG 1.3) (M — निहोतान्ते वर्धते)]

अविप्रः ॥ ६ ॥

In the same *sāman* [Ūha Daśa 111] in the second *stotrīyā* the syllable *pri* in the *parvan* <sup>2</sup>*tūvarivā*<sup>3</sup>[234<sup>5</sup>*i*] - <sup>2</sup>*prāḥ* does not become *vṛddha* (त्वं विप्र)

हति स्तावात् स्वरान्तः ॥ ७ ॥

In the Bṛhatsāman [RG Daśa 5], the ending vowel of the *parvan* coming after *prastāva* becomes *ṛddha* - sāta<sup>[2]ja</sup>ū<sup>1ra</sup>vājā<sup>2ra</sup>, the syllable *ja* of *vājasya* has become *ṛddha* etc.

न गपशूधा ॥ ८ ॥

In the Bṛhatsāman [RG Sam 37] in the second *stotrīyā* the syllable *ga* does not become *ṛddha* in the *parvan*-<sup>[2]ja</sup>nā<sup>1ra</sup>stēga. In the third *stotrīyā*, the *parvan* - <sup>[2]ja</sup>vā<sup>1ra</sup>mhi<sup>2ra</sup>śū, the ending syllable *śū* does not become *ṛddha* - (tvā<sup>[2]ja</sup>mhi<sup>1ra</sup>śūrah). In the [RG Ahī 106], in the third *stotrīyā* the ending syllable *pa* in the *parvan* <sup>[2]ja</sup>mā<sup>1ra</sup>sūpa does not become *ṛddha*. In [RG Ahī 113], in the third *stotrīyā* the syllable *dhā* in the *parvan* <sup>[2]ja</sup>hā<sup>1ra</sup>sradhā does not become *ṛddha*.

अन्ते च त्वाष्ट्रीसामिनि हारादिर्योनौ ॥ ९ ॥

In the Triṇidhanatvāstrīsāman (GGG 547.1) in the *yoni* the beginning syllable of *pratihāra* becomes *ṛddha* - <sup>1</sup>dāivān<sup>2ra</sup> gācchā<sup>3</sup>ntu .... In the Ūha there is no *ṛddhī* i.e., in the second *stotrīyā* - <sup>1</sup>vi<sup>2ra</sup>śvāsyeśā [Ūha Daśa 64] — the syllable *vi* does not become *ṛddha* etc. [The illustration is from *upadrava*.]

नवपूर्वपञ्चरुणसामशोकपृश्निषु च नौ देदिरिकेशब्दाः ॥ १० ॥

In the Mānavādyasāman [Ūha Sam 363], *Yoni* (GGG 54.1); *Pajra* (Ūha Sam 235); *Yoni* (GGG 288.3); *Varuṇasāman* [Ūha Daśa 105], *Yoni* (GGG 255.3); *Traiśokasāman* [Ūha Daśa 73], *Yoni* (GGG 370.1), and *Prṣṇisāman* [Ūha Daśa 74] *Yoni* the syllables *de*, *di* *ri* and *kre* become *ṛddha* respectively (in the *yoni* only) — (GGG 54.1) — <sup>1</sup>dāi<sup>2ra</sup>/thakā<sup>3</sup>/ (*de*); but in Ūha Sam 363, the syllable *kṣā* is not *ṛddha* (GGG 288.3) - <sup>1</sup>ādāidvandā<sup>2ra</sup>śi/ (*dā* has become *ṛddha*). In the Ūha (Ūha Sam 235) the syllable *śo* has not become *ṛddha* - <sup>1</sup>ām<sup>2ra</sup>/śoh<sup>3</sup>payā<sup>4</sup>śi/ (GGG 255.3) — <sup>1</sup>dāyā<sup>2ra</sup>/śm<sup>3</sup>hāi/ - the syllable *di* is *ṛddha* in Ūha the syllable does not become *ṛddha* [Ūha Daśa 105] — <sup>1</sup>pūrū<sup>2ra</sup>/śm<sup>3</sup>hāi. In the Traiśokasāman (GGG 370.1), the syllable *ni* becomes *ṛddha* - <sup>1</sup>śājū<sup>2ra</sup>stātākṣurā<sup>3</sup> indram<sup>4</sup>jājanūh/ but in the Ūha the syllable does not become *ṛddha* [Ūha Daśa 73] — <sup>1</sup>meśām<sup>2ra</sup>viprāh<sup>3</sup> (second *stotrīyā*); (GG 37.1) — the syllable *kra* becomes *ṛddha* - <sup>1</sup>sūkrā<sup>2ra</sup>inadevasoci<sup>3ra</sup>śā. In the Ūha, the syllable does not become *ṛddha* [Ūha Daśa 74] — <sup>1</sup>yātā<sup>2ra</sup> rāthēbhī<sup>3ra</sup>radhrigūh/

अरिष्टे च येवि इत्येतौ शब्दौ ॥ ११ ॥

In the Ariṣṭasāman [RG Daśa 8], the syllables *ye* and *vi* become *ṛddha* in the *yoni* only - <sup>1</sup>ni<sup>2ra</sup>/śpā<sup>3</sup>riyāi; here the syllable *ye* has become *ṛddha*. In the *parvan* -

<sup>[1] 2^</sup>śivāisvāśa<sup>2</sup>234tāḥ: here the syllable *vi* has become *vrddha*. In the Ūha, the syllable does not become *vrddha*. Second *stotṛyā* - trā<sup>[1] 2</sup>3mṛitātām - the syllable *ta* has not become *vrddha*. In the *parvan* divāspā<sup>[1] 2</sup>234dāi the syllable *va* has not become *vrddha*.

समुद्रच्छन्दसि त्वोतायां द्वितीयस्थम् ॥ १२ ॥

In the Samudracchandās, in the Ilandasāman [RG Sam 70] the syllable having the *dviṭīya svāra* of the *ūtā parvan* becomes *vrddha* - vākā<sup>2^</sup>vārcāḥ: the syllable *va* (of *pāvaka*) having *dviṭīya svāra* has become *vrddha*; — krāvā<sup>2^</sup>rcā<sup>3</sup>ā - the syllable *kra* (of *sūkravarācā*) has become *vrddha* [Samudracchadas means the metre having very large measure.]

अर ॥ १३ ॥

The syllable *ra* does not become *vrddha* in the same sāman — rājyā<sup>2</sup>nnā<sup>3</sup>gnē<sup>5</sup> (*irajyan*)

पवि राजे स्तावाद्गेष्यादिरवृद्धः ॥ १४ ॥

In the Sāmarājasāman [Ūha Sam 263] based on the *ṛc* beginning with *pavitram*, the beginning of *geṣṇa* (i.e. *udgītha*), after *prastāva* does not become *vrddha* - trā<sup>1</sup>tēvitatambṛā/ [M — गिः इति संज्ञा प्रथमोच्चस्य । गेष्यस्य प्रथमोच्चस्य पर्वणः; Śiv — गेष्य शब्देन पर्व । M. The appellation *gi* stands for the high *svāra prathama* Geṣṇa means the *parvan* having the high *svāra prathama*. Śiv — By the word *geṣṇa*, *parvan* is to be understood.]

संक्षारवैश्वज्योतिषगोराङ्गिरसेषु नियान्तः ॥ १५ ॥

In the sāmāns Idānāmsamksārah [Ūha Daśa 179], the third Vaiśvajyotiṣam [Ūha Kṣu 917] and Gorāṅgirasam [Ūha Kṣu 922] the ending syllable of *niyā parvan* does not become *vrddha* — Ūha Daśa 179 — pāvamā<sup>1</sup>nā<sup>2</sup>3syā<sup>4</sup>3jighnā<sup>5</sup>tāḥ — here the syllable *ta* has not become *vrddha*; hā<sup>1</sup>rēscandrā<sup>2</sup>3ā<sup>4</sup>3s<sup>5</sup>ksātā — here too the syllable *ta* is not *vrddha*. [Ūha Kṣu 917] — Uttaravaiśvajyotiṣa — jānayanprajā<sup>1</sup>bhuvanā<sup>2</sup>343syā<sup>5</sup>gōpāḥ — *pa* is not *vrddha*. [Ūha Kṣu 922] — viśvāmṛdho<sup>1</sup>3vi<sup>2</sup>3cārṣā<sup>4</sup>nīḥ — here the syllable *ni* has not become *vrddha*. Likewise, in the case of Śākvarasāman and others also. The *niyā parvan* occurs in the sāman Aiśa (GGG 135.1) - niyāma<sup>[2] 1</sup>mānci<sup>2</sup>3trā<sup>4</sup>3m<sup>5</sup>njātāi.

अदेज्यवे ॥ १६ ॥

Not so in the Idānāmsamksārahsāman [Ūha Ahī 578]; in the case of *de* and *ve* of *jyave*, in the first *stotṛyā*, the syllable *de* becomes *vrddha* in the *parvan* divisadbhū<sup>1</sup>3m<sup>2</sup>3yā<sup>4</sup>dādāi; in the second *stotṛyā* the syllable *ve* of *yajyave* becomes *vrddha* in the *parvan* śānaindrā<sup>1</sup>3yā<sup>2</sup>3yā<sup>4</sup>yāvāi.

अव्येऽद्रिः ॥ १७ ॥

Similarly in the third Vaiśvajyotiṣasāman [Ūha Kṣu 917] the ending syllables *vye* and *dri* at the end of *niyā parvan* become *ṛddha* —  $\text{vī}^{\text{ra}}\text{śāpavitrē}^{\text{ra}}\text{adhisā}^{\text{ra}}[343\text{nō}^{\text{ra}}\text{ā}^{\text{ra}}\text{vā}^{\text{ra}}\text{yā}^{\text{ra}}\text{ī}^{\text{ra}}]$ ; (*vye*);  $\text{bī}^{\text{ra}}\text{hat-sōmōvā}^{\text{ra}}\text{ṛdhēsuvā}^{\text{ra}}[343\text{nō}^{\text{ra}}\text{ā}^{\text{ra}}\text{drāi}^{\text{ra}}/]$ , (*dri*); [exception to the sūtra 15]

तेऽयोनौ ॥ १८ ॥

[M — ते ॥ १८ ॥

योनौ ते शब्दो वर्धते । Śiv — ते ॥ १८ ॥]

[According to Ajāta, in the Gorāṅgirasasāman [Ūha Kṣu 922] the syllable *te* ending the *niyā parvan* does not become *ṛddha* in Ūha] In the *yoni* (GGG 34.2) the syllable *te* becomes *ṛddha* —  $\text{dhiyō}^{\text{ra}}\text{jinvā}^{\text{ra}}[3\text{sī}^{\text{ra}}][3\text{sātpātā}^{\text{ra}}\text{ī}^{\text{ra}}]$  (*satpate*). [Reading of this sūtra given by M. & Śiv appears to be correct.]

जयत्रिणिघनसाप्तमिकेषु च थे सार्वदिः ॥ १९ ॥

Also in the sāmans Yaudhājaya [Ūha Daśa 3], Triṇidhana-āyāsyā [Ūha Daśa 41] and Sāptamikāyāsyā [Ūha Daśa 126], the beginning syllable of the *sārvā parvan* in the *udgītha* does not become *ṛddha* —  $\text{vā}^{\text{ra}}\text{sā}^{\text{ra}}[2]$ ; [Ūha Daśa 41] —  $\text{vā}^{\text{ra}}\text{sā}^{\text{ra}}[2]$ ; [Ūha Daśa 126] —  $\text{vā}^{\text{ra}}\text{sā}^{\text{ra}}[2]$  (The *sārvā parvan* occurs in the *sāman* Śākala (GGG 126.1) —  $\text{sārvā}^{\text{ra}}[2\text{m.}]$ ).

अदेवः ॥ २० ॥

Not so in the case of *deva*. In these sāmans the syllable beginning the *sārvā parvan* in the *udgītha* becomes *ṛddha* — e.g. in Ūha Daśa 3 —  $\text{dāivo}^{\text{ra}}[2]$ . The same illustration is there is Ūha Daśa 4 and Ūha Daśa 126. (Exception to sūtra 19).

सिष्टे तद्विविद्धया अन्तो योनौ ॥ २१ ॥

In the Vāsiṣṭhasāman in the *yoni* (GGG 272.3) the ending syllable of *tadvivīḍhā parvan* becomes *ṛddha* —  $\text{tāsmā}^{\text{ra}}\text{uvadyasavanā}^{\text{ra}}\text{ī}^{\text{ra}}$  — (*ne*); but in the Ūha it does not become *ṛddha* e.g. (Ūha Ahī 637) —  $\text{vī}^{\text{ra}}\text{kāscadasyavāraṇa}^{\text{ra}}\text{ḥ}$ .

रुणसामि च ॥ २२ ॥

Also in the Varuṇasāman; in the *yoni* (GGG 378.1) the ending syllable of *tadvivīḍhā* becomes *ṛddha* —  $\text{dyāvā}^{\text{ra}}\text{prthivīvaruṇā}^{\text{ra}}$  — here, the syllable *na* has become *ṛddha*. In the Ūha it does not become *ṛddha* e.g. (Ūha Kṣu 911) —  $\text{dadhātiratnamsvadhayō}^{\text{ra}}\text{ḥ}$ .

रूपदोविशीयाष्टेषूर्मिणोद्भावः ॥ २३ ॥

In the sāmans Pañcanidhana vairūpa [RG Kṣu 187], Sadoviśīya [Ūha Eka 490] and Aṣṭeḍa padastobha [RG Ahi 110], the two syllables *ū* and *rmi* of the word *urmiṇā* have the high *svara*. (Elsewhere, the syllables *ūrmi* are in low *svara* as per



the *rc.* [Nānā] (RG Kṣu 187) — second *stotrīyā* - <sup>[1]</sup>tārats<sup>2</sup>āmudrāmpavamāna<sup>2ra</sup> <sup>1ra</sup>ūrmiṇā<sup>2ra</sup>;  
[Ūha Eka 490] — second *stotrīyā* - <sup>1</sup>tārats<sup>2</sup>āmudrāmpavamāna<sup>2ra</sup> <sup>1ra</sup>ūrmiṇā<sup>2ra</sup>. [RG Sam  
110] — third *stotrīyā* - <sup>[1]</sup>indrasyā<sup>2ra</sup>sōmapavamāna<sup>1</sup>ūrmiṇā<sup>2ra</sup>.

जम्भे च तृतीयो दादिः ॥ २४ ॥ ( दादिः = पादादिः )

Also in the Vārkajambhādyasāman [RG Sam 65] there is the high *svara* at the beginning of third quarter. In the *yoni* (AG 138) the beginning of the third quarter has lower *svara* (RG 65) — <sup>1</sup>sāmudrasyā<sup>2ra</sup>dhiṣṭapāi/ (AG. 138) <sup>[2]</sup>trāṃhanativṛtrahā.

नित्रे च पूर्वे ॥ २५ ॥

Also in the Pūrvajanitrasāman [Ūha Sam 356], there is the higher *svara* of the syllable beginning with the third quarter but in the *yoni* (GGG 241.1) there is the lower *svara* - (Ūha Sam 356) — <sup>1</sup>sāmudrasyā<sup>2ra</sup>dhiṣṭapāi<sup>2i</sup>; (GGG 241.1) — <sup>[2]</sup>āsmākamadyamaruta<sup>1ra</sup>2h.

दोविशीये हारादिः ॥ २६ ॥

In the Sadoviśīyasāman [Ūha Eka 490], the beginning of *pratihāra* has high *svara* - <sup>1</sup>mātsārā<sup>2</sup>1sā<sup>2h</sup>/

अस्थाः ॥ २७ ॥

In the same *sāman* the syllable *sthā* has no high *svara* [Ūha Eka 524] — <sup>2ra</sup>sthāvārā<sup>1</sup>1bhā<sup>2h</sup>.

शृङ्गे च ॥ २८ ॥

And also in the Gauśṛṅgasāman [Ūha Kṣu 919], the beginning of *pratihāra* has high *svara* — <sup>[1]</sup>ūo<sup>2ra</sup>rathirāsassovā<sup>2</sup>3o<sup>1</sup>234vā<sup>5</sup>; but in the *yoni* the beginning of *pratihāra* has lower *svara* (GGG 238.4) — <sup>2ra</sup>nēmimtaṣṭe<sup>1</sup>vasovā<sup>2</sup>3o<sup>1</sup>234vā<sup>5</sup>.

कौत्से वे सूष्वा चतुर्थमेकोना ॥ २९ ॥

In the Aīḍakautsasāman [Ūha Prā 819] the *sūṣvā* parvan deficient in one syllable in the *prastāva* has the *caturtha svara* - <sup>4ra</sup>yāmadiṣṭhāyā<sup>5</sup> — here the ending syllable *yā* has *mandra svara*. The *sūṣvā* parvan occurs in (GGG 316.1) in the Pārthasāman — <sup>4</sup>sūṣvā<sup>5</sup>āśā<sup>4</sup>ḥ (mādiṣṭhāyā<sup>5</sup>). [M. & Śiv — The order is *caturtha* - *mandra*, *caturtha* - *mandra* of *sūṣvā* is not there. e.g. *yoni* - <sup>4</sup>cāmāṣeṣyā<sup>5</sup>ā<sup>5</sup>]

मन्ते राधाया अन्त्यानि वर्धन्ते ॥ ३० ॥

In the Samantasāman [Ūha Sat 224], the final three syllables of *vasorādha* parvan become *vrddha* - <sup>[2]</sup>syā<sup>1</sup>sā<sup>1</sup>idā<sup>2ra</sup>sā<sup>2ra</sup> - last three syllables have become *vrddha*. The parvan *vasorādha* occurs in the *sāman* Gādha (GGG 41.1) — <sup>2</sup>vāśorādha<sup>2</sup>.

स्पत्योत्तरयोश्च ॥ ३१ ॥

In the Dāśaspatyasāman [Ūha Daśa 95] also the last three syllables of *vasorādhā parvan* become *vrddha* in the second and third *stotrīyā* - second *stotrīyā* - <sup>[2]</sup><sub>1</sub><sup>2</sup>pāvātāāu (pavateadri ...); third *stotrīyā* - <sup>2ra</sup><sub>1</sub><sup>2</sup>devodāivā (devo/devasya).

तिरोवत्यां योनिवत् ॥ ३२ ॥

In the above sāman in the case of *vasorādhā* having the word *tiro*, the two middle syllables become *vrddha* as in *yoni* - <sup>[2]</sup><sub>1</sub><sup>2</sup>tiroromā (*tiroroma*) Yoni — (GGG 540.3) <sup>[2]</sup><sub>1</sub><sup>2</sup>indrāisomāh.

आद्यायामन्ते सर्वासु ॥ ३३ ॥

In [Ūha Daśa 95] in the first *Vasorādhā* the two final syllables become *vrddha* in all the *stotrīyās* - first *stotrīyā* - <sup>[2]</sup><sub>1</sub><sup>2</sup>pavategōniyoghāu/; second *stotrīyā* - <sup>[2]</sup><sub>1</sub><sup>2</sup>yāmadhuvāpṛcānāu/; third *stotrīyā* - <sup>[2]</sup><sub>1</sub><sup>2</sup>nipavate pūnānāu.

घृतनिधनाद्यायां च ॥ ३४ ॥

And in the Ghṛtaścunnidhana sāman [Ūha Daśa 27] also in the first *stotrīyā*, in the first *vasorādhā* two syllables become *vrddha* - e.g. <sup>[2]</sup><sub>1</sub><sup>2</sup>sūtāmṛādhā/

शूवत्यां मन्तवत् ॥ ३५ ॥

In the above sāman in the third *vasorādhā* having the syllable *śū* in the 3rd *stotrīyā*, the last three syllables become *vrddha* like the Samantasāman, in the case of - <sup>[2]</sup><sub>1</sub><sup>2</sup>prābhū sū. Samanta sāman - (Ūha Daśa 190) — 1st *stotrīyā* - <sup>[2]</sup><sub>1</sub><sup>2</sup>naūtāyā.

दान्त्ये होपरे द्वे ॥ ३६ ॥

In the above sāman the syllable at the end of the quarter followed by the *stobha ho*, the first two syllables become *vrddha* - <sup>[2]</sup><sub>1</sub><sup>2</sup>syāgāirvāṇāu/hōvā[3hāi/ The syllables *gi* and *rua* have become *vrddha*.

शावि च ॥ ३७ ॥

The syllables *śā vi* also, though not at the end of the quarter, when followed by *śau*, the two earlier syllables become *vrddha* — <sup>[2]</sup><sub>1</sub><sup>2</sup>prābhūśāu.

ऊनायामाद्यं संकर्षात् ॥ ३८ ॥

In the above sāman, in the case of *vasorādhā*, having syllables less than four, the first syllable becomes *vrddha* when there is conjunction — e.g. *prā*<sup>1</sup>indrabrā<sup>2</sup>. (*prendra/bra* ....)

द्वितीयमन्यस्याम् ॥ ३९ ॥

In the other *vasorādhās* the second syllable becomes *vrddha* - <sup>2ra</sup><sub>1</sub>pibātuvaū.

वारे च नौ ॥ ४० ॥

In the *yoni* of the Vāraṇtīyasāman also (GGG 17.3) the second syllable of

*vasorādhā* becomes *vr̥ddha* <sup>1</sup>agnāin<sup>2</sup>namā<sup>3</sup>34. In the Ūhagāna it is not so - (Ūha Eka 491) — second *stotriyā* - <sup>1ra</sup>gāmās<sup>2ra</sup>usā<sup>3</sup>34/<sup>4ra</sup>āūhōvā<sup>5</sup>/; third *stotriyā* - <sup>1ra</sup>yādag<sup>2</sup>hā<sup>3</sup>34/<sup>4ra</sup>āūhōvā<sup>5</sup>. There is no *vr̥ddhi* of the second syllable.

राहे नौ तृतीये दे वृधन्तातस्ताम् ॥ ४१ ॥

In the Vārāhasāman [Ūha Ahī 651] in the *yoni* (GGG 524.4) in the third quarter, the *vr̥dhantā parvan* becomes *tarutā parvan* - [The *parvan vr̥dhantā* occurs in (GGG 21.2) and *śūcibā*<sup>2</sup>3 having *tarutā* occurs in (GGG 524.4). In the Ūha it does not become *tarutā*. [Ūha Ahī 651] — second *stotriyā* - <sup>1ra</sup>pāvāmā<sup>2ra</sup> [tarutā - (GGG 273.1) <sup>1</sup>tarutā<sup>2</sup>3.]

श्री वासिष्ठ उतद्विषा पतिः कवीम् ॥ ४२ ॥

In the Kratuvāsiṣṭhasāman [Ūha Daśa 187] beginning with *śrīṇanto* ... the *utadviṣā parvan* becomes *patiḥ kavī* <sup>2</sup>vāmā<sup>3</sup>dā<sup>4</sup>1nā<sup>5</sup>2h. In the *yoni* the *utadviṣā parvan* is <sup>2</sup>tayāmā<sup>3</sup>1nī<sup>4</sup>2 (GGG 259.2); *utadviṣā* (GGG 6) — <sup>2</sup>ūtadvā<sup>3</sup>1iṣāḥ; *patiḥ kavī* (GG. 30) — <sup>2</sup>pātāiḥ <sup>3</sup>kā<sup>4</sup>1vi<sup>5</sup>2h.

अयं दासोत्तरयोस्तृतीयोच्चाच्छतोत्पत्तिः ॥ ४३ ॥

In the Rātridaivodāśasāman [Ūha Daśa 23] the *śatā parvan* gets its origin from the *parvan* having *ṛṣiya* as high *vara* — second *stotriyā* - <sup>3</sup>janā<sup>4</sup>3; third *stotriyā* - <sup>1ra</sup>nāpā<sup>2</sup>3t. This is the *śatā parvan*. [Of the *śatā parvan* i.e. <sup>3</sup>śatāk<sup>4</sup>rā<sup>5</sup>234tūm, only the first two syllables i.e. *śa tā* are to be understood here.]

ष्कले जास्वर उपशिक्षायां प्राक् प्रहूयसायाः ॥ ४४ ॥

In the Pauṣkalasāman [Ūha Prā 814], there is the *jā* *svara* before the *prahūyasā parvan* in the *ṛc* beginning with *upasiṣā* — <sup>1</sup>dhāi<sup>2</sup>/hisā<sup>3</sup>trā<sup>4</sup>234vāi<sup>5</sup>/. The *jā* *svara* occurs in (GGG 31.1) — <sup>1</sup>jā. The *prahūyasā parvan* occurs in (GGG 16.1) — <sup>1</sup>prāhūyā<sup>2</sup>34sāi<sup>5</sup>.

क्रेष्वायास्ये पुनान इत्यत्र सोमँसोदे वृद्धे ॥ ४५ ॥

In the Sādyaskra sacrifices in the Aīdāyāśya sāman in the *yoni* (GGG 511.5) based on the *ṛc* beginning with *punānah soma*, the syllables *iso* and *de* become *vr̥ddha* - [Ūha Daśa 40] — <sup>1</sup>ūtso <sup>2</sup>devā<sup>3</sup>31h. [In the Ūha it is not so - third *stotriyā* - <sup>1</sup>prātnamsad<sup>2</sup>hā<sup>3</sup>31. Here the syllables *tnam* and *sa* have not become *vr̥ddha*.

धौ च ॥ ४६ ॥

In the same sāman [Ūha Daśa 40] in the third *stotriyā* the syllable *dhau* becomes *vr̥ddha* - <sup>1</sup>nībhird<sup>2</sup>dhautā<sup>3</sup>23ih, in the *pratihāra*.

इन्द्रमच्छायां द्व्यक्षरासोमादिः ॥ ४७ ॥ [Sharma, Vol. III द्व्यक्षरासोमादिः]

In the Sādyaskra-āyāśyasāman [Ūha Eka 390], the beginning syllable of *somā*

having two syllables becomes *vṛddha*. This *sāman* is based on the *ṛc* beginning with - *indramacchā* - *śrūṣṭā*<sup>[1]</sup><sup>[2]</sup>31i - this is the *somā parvan* having two syllables. The *somā parvan* occurs in (GGG 402.3) - *sōmasomā*<sup>[1]</sup><sup>[2]</sup>31 here the latter two syllables *somā* are understood.

मीढे मोच्चे नीचम् ॥ ४८ ॥ [M — मोच्चादिनीचम् ।]

In the *Paurumīḍhasāman* [Ūha Sat 718] in the *yoni* the syllable having high *vara* *prathama* has the low *vara* in the Ūha - *dē*<sup>[2]</sup><sup>[1]</sup>*vā* *śśavi* — here the syllable *de* has low *vara* in the *udgītha* — *Yoni* (GGG 49.1) — *gāthābhiṭi*<sup>[1]</sup><sup>[2]</sup><sup>[3]</sup>.

द्व्युच्चं पितापवमानामाशिवासश्च ॥ ४९ ॥

In the same *sāman* [Ūha Sam 361] in the beginning, i.e. in the first *stotrīyā*, in the case of *pitā pavamānā* and *māśivāsaḥ* the two syllables have high *vara*. In the third *stotrīyā* also two syllables in the beginning have high *vara*. Second *stotrīyā* - *pitāpūtrē*; third *stotrīyā* *mā*<sup>[1]</sup><sup>[2]</sup>*śi* *vā* *saḥ*; In [Ūha Sam 354] the two syllables at the beginning have high *vara* - *pā*<sup>[1]</sup> *vā* *mā*<sup>[2]</sup><sup>[3]</sup> *nā*.

जयसितशयैतेषु शपेव चतुर्थे ववपा मन्द्रे ॥ ५० ॥

In the *sāmans* *Sanjaya* [Ūha Daśa 96], *Gāyatrī-āsita* (Ūha Daśa 160) and *Śyaita* [Ūha Eka 464], the syllables *śa*, *pa* and *iva* have *caturtha vara* and the syllables *va*, *va*, *pa* have *mandra vara* respectively. [Ūha Daśa 96] — *ūkthēṣusāvāsā*: here the syllables *śa* has *caturtha vara* and *va* has *mandra vara*. [Ūha Daśa 160] — *āpaghnānpāvāsē*, here the syllable *pa* has *caturtha* and *va* has *mandra vara*. [Ūha Eka 464] — third *stotrīyā* - *sāmudrāivapā*<sup>[1]</sup><sup>[2]</sup><sup>[3]</sup> - here the word *iva* has *caturtha vara* and the syllable *pa* has *mandra vara*.

[Śiv ..... शपेव चतुर्थे व व पा मन्द्रे ।]

[Simon — जयसितशयैतेषु शपेव चतुर्थे ववपा मन्द्रे ॥]

Prapā IX 4 ends.

IX. 5 begins — *Pratyukrama*

आदिद्वोदा तस्या हदुक्थरूपयोर्द्वितीयं घं प्रत्युत्क्रान्तं प्राप्तं चाभिगीतम् ॥ १ ॥

Of the *Ādidvodā parvan* the second long syllable of *Bārhaduktha* [Ūha Sam 369] and *Vairūpa sāmans* [Ūha Daśa 140] has the *pratyutkrama* (i.e. assent) to *prathama vara*. The *Ādidvode*<sup>[2]</sup> *parvan* occurs in the *sāman* *Draviṇa* (GGG 55.1) (Ūha Sam 369) — *sūtē*<sup>[1]</sup><sup>[2]</sup><sup>[3]</sup> *lcāitvā*<sup>[2]</sup>: here the second syllable which is long has *pratyutkrama*. When the second syllable is short, the chant is like *yoni* having

*abhiḡita svāra* e.g. - dādhanvarṇā<sup>1</sup>2h etc; (Ūha Daśa 140) — trā<sup>1</sup>ā<sup>2</sup>1nāyā<sup>1</sup>2: here the second long syllable has *pratyutkrama*. In the third *stotṛīyā*: yāvājraīnā<sup>1</sup>2i. [Ajā- [Ūha Sat 774] Bārhaduktha sāmān — third *stotṛīyā* - ghārnā<sup>1</sup>1tāpā<sup>1</sup>2: here the second syllable is long; tā<sup>1</sup>mātāi<sup>2</sup>sū<sup>1</sup>2: here the second syllable is short. Vairūpasāman [Ūha Sam 254] — māyā<sup>1</sup>1dādā<sup>1</sup>2i: here the long syllable has *pratyutkrama* - (first *stotṛīyā*); third *stotṛīyā* - mārūdbhāyā<sup>1</sup>2h: here the second syllable which is short has *abhiḡita svāra*. [M — बार्हदुक्थे योनिवद्भावात् दीर्घस्यापि अभिगीतं प्राप्तं वैरूपे ह्रस्वस्यापि उत्क्रामः प्राप्तः । In the Bārhadukthasāman the long syllable has also *abhiḡitasvāra*, due to being similar to *yonī*; in the Vairūpasāman, the short syllable also has *utkrāma*.]

भीशवगतश्यैताजिगोत्तरनित्रस्वारयामैषिरवाम्रवार्षाहरवाचःसामहत्कप्रियेषु ॥ ३ ॥

In the *sāmāns* Ābhiśavottara [Ūha Daśa 70], Dvaigata [Ūha Daśa 150], Śyaita [Ūha Ahī 526], Ājiga [Ūha Sat 209], Janitrottara [Ūha Ahī 542], Svārayāma [Ūha Daśa 50], Aisira [Ūha Daśa 161], Vāmra [Ūha Daśa 87], Vārṣāhara [RG Eka 74], Vācassāman [Ūha Ahī 566], Br̥hatka [Ūha Daśa 76] and Vasiṣṭhapriya [Ūha Daśa 81] — the second long syllable of *ādīdvode*, *parvan* has *pratyutkrama* which is to have *abhiḡita svāra* according to *yonī* (GGG 55.1). Ūha Daśa 70 — tāimā<sup>1</sup>1mavā<sup>2</sup>-second syllable is long ... dāivē<sup>1</sup>1divāi. (... rāyāmpārāḥ<sup>1</sup>); Ūha Daśa 150 — syādhārmaṇā<sup>1</sup>2 (second syllable is short). [Ūha Ahī 526] — second *stotṛīyā* - sāndādā<sup>1</sup>1tā<sup>2</sup>234i (second syllable is long). [Ūha Sat 209] — first *stotṛīyā* - māyā<sup>1</sup>1dā<sup>2</sup>23dāi (second syllable is long). second *stotṛīyā* - mārūdbhā<sup>1</sup>23yah (second syllable is short). [Ūha Ahī 542] — second *stotṛīyā* - bhirnāvā<sup>1</sup>1māhā<sup>2</sup>234i (second syllable is long). [Ūha Daśa 50] — prāṇāsindhūnā<sup>1</sup>1mkalāśam<sup>2</sup>23 (second syllable is long). [Ūha Daśa 161] — first *stotṛīyā* - vādā<sup>1</sup>1livayu<sup>2</sup>2m (second syllable is long); second *stotṛīyā* - sūdāksācā<sup>1</sup>2 (second syllable is short). [Ūha Daśa 87] — āvā<sup>1</sup>1linā<sup>2</sup>2m (second syllable is long). [RG Ahī 74] — dāivā<sup>1</sup>1vairā<sup>2</sup>2 (second syllable is long); svāāndhāsa<sup>1</sup>2 (second syllable is short). [Ūha Ahī 566] — dāidī<sup>1</sup>1hāide<sup>2</sup>2 (second syllable is long). [Ūha Daśa 76] — second *stotṛīyā* - āpā<sup>1</sup>1mūtā<sup>2</sup>2i (second syllable is long). [Ūha Daśa 81] third *stotṛīyā* - brāvi<sup>1</sup>1tānā<sup>2</sup>2 (second syllable is long).

अगूरमिसिर्दन्वन्नपोऽक्षाश्च ॥ ३ ॥

The syllables *gr*, *ra*, *mi*, *snih*, *dan*, *nvan*, *apah* and *aksah* do not follow the above rule: Dvaigata [Ūha Sat 690] — first *stotṛīyā* - jāgī<sup>1</sup>1vī<sup>2</sup>2h - here the syllable *gr* having short vowel *r* has *pratyutkrama* instead of *abhiḡita*. Third *stotṛīyā* -

yāthārā<sup>1</sup>lthā<sup>2</sup>2m the second *ra* though short has *pratyutkrama* and no *abhigīta*. In the latter Vārṣāharasāman [RG Eka 74] — second *stotrīyā* - āmā<sup>1</sup>litrāyā<sup>2</sup>2m, the second syllable which is short *mi* has *pratyutkrama* and no *abhigīta*; sāsnā<sup>1</sup>lirvāja<sup>2</sup>2m the second syllable *sni* which is short does not have *abhigīta* but *pratyutkrama*; third *stotrīyā* - sāidā<sup>1</sup>lñchyāinā<sup>2</sup>2h, here the second syllable *dam* which is short does not have *abhigīta* but *pratyutkrama*. Aṣira [Ūha Daśa 161] — third *stotrīyā* - tāimā<sup>1</sup>lpā<sup>2</sup>2h - here the vowel *a* of *apaḥ* though short has no *abhigīta*, but *pratyutkrama*; jāinvā<sup>1</sup>lṅgāvā<sup>2</sup>23i - here, the short *nva* syllable has no *abhigīta* but has *pratyutkrama*. Vācaḥsāman [Ūha Ahī 566] — third *stotrīyā* - jāinvā<sup>1</sup>lṅgāvā<sup>2</sup>23i - here also the syllable *nva* though short has *pratyutkrama* instead of *abhigīta*. Vāmrasāman [Ūha Daśa 87] — third *stotrīyā* - bhāirā<sup>1</sup>lkṣā<sup>2</sup>2h - here the short syllable *ra* has no *abhigīta* but has *pratyutkrama*. [Vivarāṇa of Ajā — In the Aṣirasāman, syllables *nvan* and *pāḥ* have *pratyutkrama*. Ūha Daśa 161 — third *stotrīyā* - jāinvā<sup>1</sup>lṅgā<sup>2</sup>23invān — *nva* though short, has *pratyutkrama*; third *stotrīyā* - tāimā<sup>1</sup>lpā<sup>2</sup>2h - *a* of *apāḥ* has no *abhigīta*.]

बोधीये सर्वमयोनौ ॥ ४ ॥

In the Jarābodhīyasāman [Ūha Daśa 136] every second long and short syllable of the *ādīdvodā* has *pratyutkrama* in the Ūha and not in *yoni* - yēvādā<sup>1</sup>lśśā<sup>2</sup>23ryā<sup>4</sup> (vādāḥ) - here the second syllable *da* which is short has *pratyutkrama* in the first *stotrīyā*. In the third *stotrīyā* - svānādā<sup>1</sup>livā<sup>2</sup>23sāḥ - here the second syllable *ae* which is long has *pratyutkrama* (devāsaḥ). [Yoni (GGG 15.2) - stōmā<sup>1</sup>mrūdā<sup>2</sup>23yā ...).

नित्रे च पूर्वे ॥ ५ ॥

In the Janitrādyasāman also [Ūha Sam 365], the second syllables, short or long have *pratyutkrama* excepting *yoni* ..... yōyā<sup>1</sup>lthā<sup>2</sup>2 - here the syllable *ya* which is short, has *pratyutkrama* etc. (Yoni - pārāimāmsātā<sup>1</sup>234i) (GGG 241.2).

हविषे च ॥ ६ ॥

And also in the Sauhaviṣasāman [Ūha Daśa 135], in the *udgītha* long syllables have *pratyutkrama* - śāḥsradhārāstā<sup>1</sup>lirā<sup>2</sup>234h.

न प्रवाज्युत्तरयोः ॥ ७ ॥

In the same *sāman* in the second and third *stotrīyās* there is no *pratyutkrama*. Second *stotrīyā* - sāḥsrarētā<sup>1</sup>adbhā<sup>2</sup>234ih. Third *stotrīyā* - indrasyakukṣān<sup>1</sup>bhā<sup>2</sup>234ih.

त्रेयानिघनयोरभि ॥ ८ ॥

[M combines *sūtras* 8 & 9 in one *sūtra* as 8].

हितपौष्कलहव्यगारमानवन्तीयभरणयामसु ॥ ९ ॥

In the Ātreya [Ūha Ahi 623] and Ākāranidhanatvāṣṭri [Ūha Sat 792] sāmāns, there is no *pratyutkrama* of the long syllables excepting the syllable *bhi*.

Ūha Ahi 623—second *stotriyā*-<sup>[1]</sup><sup>[2]</sup><sup>[3]</sup><sup>[4]</sup><sup>[5]</sup><sup>[6]</sup><sup>[7]</sup><sup>[8]</sup><sup>[9]</sup><sup>[10]</sup><sup>[11]</sup><sup>[12]</sup><sup>[13]</sup><sup>[14]</sup><sup>[15]</sup><sup>[16]</sup><sup>[17]</sup><sup>[18]</sup><sup>[19]</sup><sup>[20]</sup><sup>[21]</sup><sup>[22]</sup><sup>[23]</sup><sup>[24]</sup><sup>[25]</sup><sup>[26]</sup><sup>[27]</sup><sup>[28]</sup><sup>[29]</sup><sup>[30]</sup><sup>[31]</sup><sup>[32]</sup><sup>[33]</sup><sup>[34]</sup><sup>[35]</sup><sup>[36]</sup><sup>[37]</sup><sup>[38]</sup><sup>[39]</sup><sup>[40]</sup><sup>[41]</sup><sup>[42]</sup><sup>[43]</sup><sup>[44]</sup><sup>[45]</sup><sup>[46]</sup><sup>[47]</sup><sup>[48]</sup><sup>[49]</sup><sup>[50]</sup><sup>[51]</sup><sup>[52]</sup><sup>[53]</sup><sup>[54]</sup><sup>[55]</sup><sup>[56]</sup><sup>[57]</sup><sup>[58]</sup><sup>[59]</sup><sup>[60]</sup><sup>[61]</sup><sup>[62]</sup><sup>[63]</sup><sup>[64]</sup><sup>[65]</sup><sup>[66]</sup><sup>[67]</sup><sup>[68]</sup><sup>[69]</sup><sup>[70]</sup><sup>[71]</sup><sup>[72]</sup><sup>[73]</sup><sup>[74]</sup><sup>[75]</sup><sup>[76]</sup><sup>[77]</sup><sup>[78]</sup><sup>[79]</sup><sup>[80]</sup><sup>[81]</sup><sup>[82]</sup><sup>[83]</sup><sup>[84]</sup><sup>[85]</sup><sup>[86]</sup><sup>[87]</sup><sup>[88]</sup><sup>[89]</sup><sup>[90]</sup><sup>[91]</sup><sup>[92]</sup><sup>[93]</sup><sup>[94]</sup><sup>[95]</sup><sup>[96]</sup><sup>[97]</sup><sup>[98]</sup><sup>[99]</sup><sup>[100]</sup><sup>[101]</sup><sup>[102]</sup><sup>[103]</sup><sup>[104]</sup><sup>[105]</sup><sup>[106]</sup><sup>[107]</sup><sup>[108]</sup><sup>[109]</sup><sup>[110]</sup><sup>[111]</sup><sup>[112]</sup><sup>[113]</sup><sup>[114]</sup><sup>[115]</sup><sup>[116]</sup><sup>[117]</sup><sup>[118]</sup><sup>[119]</sup><sup>[120]</sup><sup>[121]</sup><sup>[122]</sup><sup>[123]</sup><sup>[124]</sup><sup>[125]</sup><sup>[126]</sup><sup>[127]</sup><sup>[128]</sup><sup>[129]</sup><sup>[130]</sup><sup>[131]</sup><sup>[132]</sup><sup>[133]</sup><sup>[134]</sup><sup>[135]</sup><sup>[136]</sup><sup>[137]</sup><sup>[138]</sup><sup>[139]</sup><sup>[140]</sup><sup>[141]</sup><sup>[142]</sup><sup>[143]</sup><sup>[144]</sup><sup>[145]</sup><sup>[146]</sup><sup>[147]</sup><sup>[148]</sup><sup>[149]</sup><sup>[150]</sup><sup>[151]</sup><sup>[152]</sup><sup>[153]</sup><sup>[154]</sup><sup>[155]</sup><sup>[156]</sup><sup>[157]</sup><sup>[158]</sup><sup>[159]</sup><sup>[160]</sup><sup>[161]</sup><sup>[162]</sup><sup>[163]</sup><sup>[164]</sup><sup>[165]</sup><sup>[166]</sup><sup>[167]</sup><sup>[168]</sup><sup>[169]</sup><sup>[170]</sup><sup>[171]</sup><sup>[172]</sup><sup>[173]</sup><sup>[174]</sup><sup>[175]</sup><sup>[176]</sup><sup>[177]</sup><sup>[178]</sup><sup>[179]</sup><sup>[180]</sup><sup>[181]</sup><sup>[182]</sup><sup>[183]</sup><sup>[184]</sup><sup>[185]</sup><sup>[186]</sup><sup>[187]</sup><sup>[188]</sup><sup>[189]</sup><sup>[190]</sup><sup>[191]</sup><sup>[192]</sup><sup>[193]</sup><sup>[194]</sup><sup>[195]</sup><sup>[196]</sup><sup>[197]</sup><sup>[198]</sup><sup>[199]</sup><sup>[200]</sup><sup>[201]</sup><sup>[202]</sup><sup>[203]</sup><sup>[204]</sup><sup>[205]</sup><sup>[206]</sup><sup>[207]</sup><sup>[208]</sup><sup>[209]</sup><sup>[210]</sup><sup>[211]</sup><sup>[212]</sup><sup>[213]</sup><sup>[214]</sup><sup>[215]</sup><sup>[216]</sup><sup>[217]</sup><sup>[218]</sup><sup>[219]</sup><sup>[220]</sup><sup>[221]</sup><sup>[222]</sup><sup>[223]</sup><sup>[224]</sup><sup>[225]</sup><sup>[226]</sup><sup>[227]</sup><sup>[228]</sup><sup>[229]</sup><sup>[230]</sup><sup>[231]</sup><sup>[232]</sup><sup>[233]</sup><sup>[234]</sup><sup>[235]</sup><sup>[236]</sup><sup>[237]</sup><sup>[238]</sup><sup>[239]</sup><sup>[240]</sup><sup>[241]</sup><sup>[242]</sup><sup>[243]</sup><sup>[244]</sup><sup>[245]</sup><sup>[246]</sup><sup>[247]</sup><sup>[248]</sup><sup>[249]</sup><sup>[250]</sup><sup>[251]</sup><sup>[252]</sup><sup>[253]</sup><sup>[254]</sup><sup>[255]</sup><sup>[256]</sup><sup>[257]</sup><sup>[258]</sup><sup>[259]</sup><sup>[260]</sup><sup>[261]</sup><sup>[262]</sup><sup>[263]</sup><sup>[264]</sup><sup>[265]</sup><sup>[266]</sup><sup>[267]</sup><sup>[268]</sup><sup>[269]</sup><sup>[270]</sup><sup>[271]</sup><sup>[272]</sup><sup>[273]</sup><sup>[274]</sup><sup>[275]</sup><sup>[276]</sup><sup>[277]</sup><sup>[278]</sup><sup>[279]</sup><sup>[280]</sup><sup>[281]</sup><sup>[282]</sup><sup>[283]</sup><sup>[284]</sup><sup>[285]</sup><sup>[286]</sup><sup>[287]</sup><sup>[288]</sup><sup>[289]</sup><sup>[290]</sup><sup>[291]</sup><sup>[292]</sup><sup>[293]</sup><sup>[294]</sup><sup>[295]</sup><sup>[296]</sup><sup>[297]</sup><sup>[298]</sup><sup>[299]</sup><sup>[300]</sup><sup>[301]</sup><sup>[302]</sup><sup>[303]</sup><sup>[304]</sup><sup>[305]</sup><sup>[306]</sup><sup>[307]</sup><sup>[308]</sup><sup>[309]</sup><sup>[310]</sup><sup>[311]</sup><sup>[312]</sup><sup>[313]</sup><sup>[314]</sup><sup>[315]</sup><sup>[316]</sup><sup>[317]</sup><sup>[318]</sup><sup>[319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Vasiṣṭha [Ūha Daśa 42] —  $\text{ś}^2\text{nva}^3\text{āj}^4\text{āu}$  (*ājau*); Pūrvavasiṣṭhasāman [Ūha Sam 268] —  $\text{vā}^2\text{[3vā}^4\text{itā}^5\text{[656u}$  (*devavītau*).

यत्प्रकृत्या तस्य ग्रहणम् ॥ ३ ॥

Now what remains *prakṛti* would be stated. (The cases of *u*, *ū*, *o*, *au* being *vrddha* do not have the state of being *āu* i.e; they remain in their original form, would be given)

अपदान्तः ॥ ४ ॥

The vowels *u*, *ū*, *o*, *au* which occur in the midst of the word i.e. not at the end of the word, remain in their original form e.g. — Svahprṣṭha (Ūha Daśa 71) sāman - second *stotrīyā* -  $\text{ā}^3\text{ūhō}^4\text{[5ktamutāso}$  (*utasoma*); third *stotrīyā* -  $\text{ā}^3\text{ūhō}^4\text{[5ntamatisū/}$  (*sūrya*). Āṣabha sāman [Ūha Daśa 25] — third *stotrīyā* -  $\text{ga}^1\text{[2rā}^2\text{[234 ā}^3\text{ūhōvā}$  (*gaurah*). Aida - (*trinidhana*) āyāsyasāman [Ūha Daśa 41], third *stotrīyā* -  $\text{n}^1\text{r}^2\text{bhā}^3\text{[34/ā}^3\text{ūhōvā}^4\text{/dha}^1\text{uto}^2\text{[2}$  (*nṛbhir dhau to*). Āṣabhasāman [Ūha Daśa 25] — third *stotrīyā* -  $\text{ga}^1\text{[2rā}^2\text{[234 ā}^3\text{ūhōvā}^4\text{/}$  [M — Svahprṣṭha sāman [Ūha Daśa 71] — first *stotrīyā* -  $\text{tāvā}^1\text{[2hā}^3\text{nsō}^2\text{[34; second stotrīyā - tāvā}^1\text{[2hā}^3\text{nnā}^2\text{[341 ā}^3\text{ūhō}^4\text{[5ktamutāso.}$

समानं च ॥ ५ ॥

The similar vowel *u* which is *vrddha* whether in the midst of the word or not remains in its original form. That means the vowel *u* remains in its original form always. Brhatsāman [RG Ahī 113] —  $\text{tū}^1\text{[2vōmā}^2\text{[234/}$  (*gacchantu*). Here, the vowel *u* at the end of the word has remained in its original form. Aidaāyāsyā [Ūha Daśa 40] —  $\text{[1]tsodevā}^2\text{[31h.}$  Rathantara-sāman [RG Kṣu 192] —  $\text{dā}^1\text{ivā}^2\text{ngācchā}^1\text{[23ntū}^4\text{[3}$  (*gacchantu*). Hāviṣkr̥tasāman [Ūha Ahī 585]  $\text{mādā}^1\text{[2ho}^2\text{[1i/}$   $\text{[23sā}^2\text{/}$  (*madeṣu*). Sāmmadasāman [Ūha Eka 582]:  $\text{mādā}^1\text{iṣ}^2\text{ūsā}^2\text{[3123/}$  (*madeṣu*). Dāvasunidhanasāman [Ūha Ahī 583] —  $\text{mādā}^1\text{iṣ}^2\text{ū}^2\text{[1sā}^2\text{[23/}$  (*madeṣu*). Praticinedakasāman [Ūha Ahī 584] —  $\text{mādā}^1\text{iṣ}^2\text{ūsā}^2\text{[3dhā}^2\text{h/}$  (*madeṣu*). Vaidanvatādyasāman [Ūha Daśa 110] —  $\text{mādā}^1\text{iṣ}^2\text{ūsā}^2\text{[3}$  (*madeṣu*); Caturtha-Vaidanvatasāman [Ūha Daśa 111] —  $\text{mādā}^1\text{iṣ}^2\text{ū}^2\text{[234sā}^2\text{[3}$  (*madeṣu*).

[Ajā — The syllable *ṣu* of the word *madeṣu* remains in its original nature in the sāmans.]

न रवे विकल्पे प्रियावसु सिसीदतु भूरितेवसु न सन्तनिनि निघनत्वात् ।

सोम्यं मधु वि ॥ ६ ॥

Now the exceptions to the syllable *u* remaining in its original nature though at the end of the word when there is alternative in the case of *priyāvasu*, *sisīdatu*,



bhū ritevasu, but not in the *sāman* Santani due to being *nidhana* and in the case of *soyam madhuvi*. Now, the exception to the vowel though at the end of the word - Rauravasāman [Ūha Daśa 59] — here in the alternative *nēmintaṣṭē* *vasā*[23uhā<sup>2</sup> (sudruvam). Mahāvāmadevyaśāman [Ūha Ahī 591] — third *stotrīyā* - *dāta*[3ipri<sup>2</sup> 3yāvasāu (vasu). Pūrvayāma [Ūha Kṣu 920] — second *stotrīyā* - *sisā*[3idā<sup>4</sup> 5tā<sup>4</sup> 656u (sīdatu). Similarly, the same illustration holds good in [Ūha Kṣu 921] i.e. in the Yāmottarasāman and in Gorāṅgirasasāman [Ūha Kṣu 922]. Pārthuraśmasāman [Ūha Daśa 13], second *stotrīyā* - *tebhūritā*[2ivasāu (vasu). Brhatsāman [RG Prā 14] — (so) mā<sup>5</sup> 2yāmmā<sup>1</sup> 234/ dhāu (madhu). In the *sūtra* the syllable *vi* is there. It is the locative of *u*, that is when vowel *u* follows. In the case of the *sāman* Santani [Ūha Sat 742] the vowel *u* of *vasu* coming at the end of the word remains in its original nature in *vā*[234sū<sup>5</sup>, because of its being *nidhana*. (Cf. PS 3.1.12 — *nidhane hīṣiṣṭham sarvatra*/) (Ajāta. text ‘*soyam madhu vi*’ as separate *sūtra* — so the vowel *u* of *madhu* gets the state of *āu* when followed by *u* - dhāu, uhuvā). [In the Vārvantīyasāman [Ūha Prā 829] the vowel *u* of *dhu* has its original nature as it is not followed by *u* - dhū<sup>4</sup> / *ehiyā*[6hā<sup>5</sup>. *vi* is the locative singular of *u*. *u-i* एवं स्थिते - the vowel *u* is changed to *v*.]

ओकारः पादमध्ये ॥ ७ ॥

The vowel *o* at the end of the word remains in its original nature when it is in the midst of the quarter — Svahprṣṭhasāman [Ūha Daśa 71] — *sākhyā*[2indō<sup>3</sup> 34/ (*sakhya indo dive dive*); Marāyasāman [Ūha Kṣu 883] — *indō*<sup>2</sup>; Dvinidhanaāyāsyā i.e. Sāptamikaāyāsyā - *indō*[2 [Ūha Ahī 650]; Brhatsāman [RG Kṣu 194] — *sākhyā* in *do*; Yajñāyajñīya [Ūha Ahī 660] — *indō*[2sā<sup>1</sup>/; Bhāsasāman [Ūha Daśa 158] second *stotrīyā* - *indō*[23; Kākṣivatasāman [Ūha Daśa 159] second *stotrīyā* - *indosā*[23mū. Vāsiṣṭhaāsitasāman [Ūha Daśa 160], second *stotrīyā* - *indō*[3hōi. Śyāāvāśva [Ūha Daśa 218], second *stotrīyā* *kmānāpayogō*[3jī<sup>4</sup> 3/ (gojiraya).

But if it is at the end of the quarter, there is the state of becoming *au* e.g. Aṭṭakautsa-sāman [Ūha Daśa 164] — second *stotrīyā* - *teadhra*[23igā<sup>3</sup> 3434/ (adhriḡo).

अयेन्दो ॥ ८ ॥

Not in the case of *yendo*. This *sūtra* states the exception to the rule that vowel *o* remains unchanged at the end of the word and in the middle of the quarter — Iṣovṛdhiya sāman [Ūha Daśa 99] — *indrāyendāu* (indrāyendo marutvate). In the Vājradāvryasāman [Ūha Daśa 101] — *indrāyendāu*.

बभ्रो रे ॥ ९ ॥

The word *babhro* having the vowel *o* has the state of being *au* when followed by a vowel e.g. Mahāvairājasāman [RG Kṣu 189], third *stotrīyā*-<sup>1</sup>duhā<sup>2</sup>nā<sup>3</sup>ba/<sup>4</sup>bhrāu/<sup>5</sup>ūdhani/ (*babhro*) [रे = स्वरे]

अतरे ॥ १० ॥

Not in the *sāman* Rathantara [RG Sam 60]. The vowel *o* of *babhro* remains unchanged though followed by a vowel — <sup>1</sup>duhā<sup>2</sup>nā<sup>3</sup>ba/<sup>4</sup>23bhrō/<sup>5</sup>3// ūdhā ...../

वसो ॥ ११ ॥

In the case of *vaso* there is the state of becoming *au* of vowel *o*. Krauñcādyasāman [Ūha Daśa 166], second *stotrīyā*-<sup>1</sup>vā<sup>2</sup>sō<sup>3</sup>rvasā/<sup>4</sup>3u/ (*vaso*).

अवसोनि ॥ १२ ॥ [Nānā अवसूनि]

Not in the case of *vasoni*. In the case of *vasūni*, the syllable *sū* remains unchanged e.g. Viśoviśīyasāman [Ūha Daśa 170], second *stotrīyā*-<sup>1</sup>vā<sup>2</sup>/<sup>3</sup>234sū/<sup>5</sup>hūmmā/<sup>6</sup>ni/<sup>7</sup>3yā/<sup>8</sup>3 [वसून्याविज्ञ]. [Simon and M. वसो]. M. — Abhinidhanakāṇva [Ūha Daśa 128] — 2nd *stotrīyā*-<sup>1</sup>vā<sup>2</sup>sō<sup>3</sup>nā/<sup>4</sup>234irē/<sup>5</sup> (वसो निरेके).

दान्ते यहो ध्रिगोस्तावे मिन्दो ॥ १३ ॥

At the end of the quarter the vowel *o* in *yaho dhrigo* in the *prastāva* and *indo* remains unchanged e.g. Śrūdhyasāman [Ūha Eka 421] <sup>1</sup>hā<sup>2</sup>sō<sup>3</sup>yā<sup>4</sup>hō; Pauśkalasāman [Ūha Eka 420] — <sup>1</sup>hā<sup>2</sup>sō<sup>3</sup>yā/<sup>4</sup>234hō<sup>5</sup> — here the vowel *o* at the end of the word has remained unchanged. Yajñāyajñīyasāman [Ūha Ahī 666] — third *stotrīyā* in the *prastāva* <sup>1</sup>gō<sup>2</sup>pā<sup>3</sup> — the vowel *o* of the syllable *go* at the end of the word has not changed (*adhrigo*). Yāma [Ūha kṣu 920], third *stotrīyā*-<sup>1</sup>mā<sup>2</sup>hāmā/<sup>3</sup>234indō<sup>5</sup>/ (*indo*).

औकार उराविमौ मधौ मतौ तस्थौ ॥ १४ ॥

The vowel *au* at the end of the word remains unchanged in the case of *urau*, *imau*, *madhau*, *matou* and *tasthau* e.g. Nārmedhasāman [Ūha Daśa 17], third *stotrīyā*-<sup>1</sup>ū<sup>2</sup>ra<sup>3</sup>ū<sup>4</sup>/<sup>5</sup>3thā<sup>6</sup>, Vāravantiyasāman [Ūha Eka 528] second *stotrīyā*-<sup>1</sup>ī<sup>2</sup>ma<sup>3</sup>ūbhā/<sup>4</sup>234hā<sup>5</sup>; Gāyatrāparśva [Ūha Ahī 561], second *stotrīyā*-<sup>1</sup>mā<sup>2</sup>dhau<sup>3</sup>/<sup>4</sup>1mā<sup>5</sup>/<sup>6</sup>2. Jamadagnehabhivartah-sāman [Ūha Sat 715], second *stotrīyā*-<sup>1</sup>sū<sup>2</sup>mā<sup>3</sup>tau<sup>4</sup>vā/<sup>5</sup>2. Abhinidhanakāṇva [Ūha Kṣu 931], third *stotrīyā*-<sup>1</sup>tā<sup>2</sup>stha<sup>3</sup>ū<sup>4</sup>nā/<sup>5</sup>234kā<sup>6</sup>.

योनौ च ॥ १५ ॥

In the *Yoni* also the vowel *au* at the end of the word and in the midst of the quarter remains unchanged — e.g. Vārṣāharādyasāman [RG Eka 73], first *stotrīyā*-<sup>1</sup>si<sup>2</sup>dā<sup>3</sup>nyo/<sup>4</sup>23nāu/ Here the syllable *nau* at the end of the word remains unchanged.

अभे ॥ १६ ॥

Not when *stobha* follows. The vowel *au* at the end of the word and in the midst of the quarter has the state of *au* when *stobha* follows — e.g. Vārśasāman [Ūha Daśa 84], first *stotrīyā* - sāidanyōnā<sup>1</sup>34 (*yanau*)/<sup>1</sup>3yā<sup>2</sup>/

Prapā. IX 6 ends.

IX 7 begins —

रथन्तरे स्तावाद्यमाद्यायां वृत्सर्वत्र ॥ १ ॥

In the Rathantarasāman [RG Daśa 91] in the first *stotrīyā* the first syllable of *prastāva* becomes *ṛddha* in all *sāmans* originating in Rathantara chant - e.g. ābhitrāsūranōnu-mōvā<sup>1</sup>/ (abhitvā)

ष्वतरे तुरीयं नीचं सर्वत्र ॥ २ ॥

In the Kaṇvarathantarasāman [Ūha Daśa 124], the fourth syllable of *prastāva* has lower *svara* in all cases e.g. ūtsōdevōhirānyāyāḥ<sup>2</sup> - syllable *vo* has lower *svara*.

चमं न जातोऽदब्धः सुदेवो वः ॥ ३ ॥

In the Kaṇvarathantarasāman [Ūha Eka 473] in the third *stotrīyā*, the fifth syllable has lower *svara* in the case of *na jātaḥ*, *adabdhah* and *sudevo vaḥ* e.g. - nājātōnājāniṣyatāi<sup>1</sup> - the fifth syllable *ja* has lower *svara*. [Ūha Sat 736] — third *stotrīyā* - ādabdhāssurābhintarāḥ<sup>1</sup>: fifth syllable *ra* has lower *svara*. [Ūha Kṣu 896] — first *stotrīyā* - devō<sup>2</sup> vōdraviṇōdāḥ<sup>1</sup>/ - the fifth syllable *vi* has lower *svara*.

षेधे च तृतीयचतुर्थे दे दुरितावसते ॥ ४ ॥

In the sāman Simānāmniṣedhaḥ [Ūha Kṣu 929] in the third *stotrīyā*, in the third quarter, the fifth syllable has lower *svara* - dūritāsōmanāḥ<sup>4</sup> (apasedhanduritā). In the second *stotrīyā*, in the fourth quarter, the fifth syllable has lower *svara* - vāsātēvi<sup>4</sup> (saṁgrāvabhirvasate). Translation of the sūtra — In the Simānāmniṣedhaḥsāman, in the third and fourth quarters, the fifth syllable has lower *svara* in the case of *duritā* and *vasate* respectively.

आजा वितोत्तरयोरेन्द्रयाहिपूर्वयोः पर्युषु चोपान्त्योच्चापतिं गिरा ॥ ५ ॥

In the Gaurivitasāman beginning with ājā<sup>2</sup> [Ūha Daśa 214] in the second and third *stotrīyās*, in the Gaurivitasāman (Ūha Kṣu 895) beginning with *endral yāhā*3i, in the case of first two *stotrīyās* and in [Ūha Sat 784] beginning with *pāri*/<sup>5</sup>uṣū<sup>3</sup>/3, the penultimate syllable of *patirgīrā* has higher *svara*. [Ūha Daśa 214] — second *stotrīyā* - ūpasūrāi<sup>4</sup> - the penultimate *su* has high *svara*. Third *stotrīyā* - vārdhanāḥ<sup>4</sup> pū<sup>5</sup> - the third syllable *nāḥ* has high *svara*. [Ūha Kṣu 895] — first *stotrīyā* - hāribhāih<sup>4</sup>: the penultimate syllable *ri* has high *svara*; second *stotrīyā* - mīrēṣām<sup>4</sup>: the penultimate syllable *re* has high *svara*. [Ūha Sat 784] — prādhānvā<sup>4</sup> - the

penultimate syllable *nuā* has high *svara*. [The *parvan* <sup>4</sup>*pātingirā* <sup>5</sup>occurs in (GGG 168.3), in the Gaurīvita sāman - <sup>4</sup>*pātingirā*]

सिते च देवाद्योस्तृतीयोच्चान्त्यमग्निमी ॥ ६ ॥

In the Gāyatrī-āsitasāman [Ūha Daśa 160] beginning with <sup>3</sup>*pāvāsvādēvā*, in the first and second *stotriyās* the three syllables having the *trītiya svara* as the highest *svara* become having *agnimī svara* - first *stotriyā* - <sup>5</sup>*dēvā* <sup>4</sup>*ā*; second *stotriyā* - <sup>3</sup>*pāvāmānaniṭo*. The *agnimī-parvan* occurs in the sāman Paurumīḍha (GGG 49.1)—*agnimī*.

सेधे चाभिसोमाद्ययोः ॥ ७ ॥

In the Ūtsedhasāman beginning with <sup>4</sup>*ābhisomāsā*.... [Ūha Eka 457], in the first and second *stotriyā* the three syllables having the highest *svara* as *trītiya* have *agnimī svara*. First *stotriyā* - <sup>4</sup>*ābhisomāsāyāvāḥ*; second *stotriyā* - <sup>3</sup>*mātsarāsomādacyūtāḥ*. [Nānā.... <sup>4</sup>*madācyūtāḥ*]

पिबासु चाद्यायाम् ॥ ८ ॥

In the Ūtsedhasāman beginning with <sup>4</sup>*pibāsūtāsārāsinaḥ* [Ūha Eka 510], in the first *stotriyā* the final three syllables of the *parvan* having *trītiya svara* as the highest *svara* have *agnimī svara*.

नदे च स्वास्वाद्ययोः ॥ ९ ॥

In the Nānadasāman [Ūha Eka 375] based on its own *ras*, in the first and second *stotriyās*, the final three syllables of the *parvan* having *trītiya* as the highest *svara*, have *agnimī svara* - first *stotriyā* - <sup>3</sup>*prātyāsmāipipi*/ second *stotriyā* - <sup>5</sup>*ermenāmprātye*.

डिने चतुर्थोच्चानि यथा योनावाद्यं द्वितीयायां प्रथमे

निघातान्मन्त्रे तृतीयायां च प्रतृतीययोः ॥ १० ॥

In the Śaikhandinasāman [Ūha Kṣu 906], the *parvans* having *caturtha* as the high *svara* become similar to the *yonī* having the first syllable with the high *svara* *caturthain* the Ūha. The *parvan* <sup>4</sup>*nāpāvāmānādhe* in the *yonī*, i.e. first *stotriyā* has the first syllable with the *caturtha* as the high *svara*. In the second *stotriyā* in the first quarter, the first syllable of the *parvan* having *caturtha* as the high *svara* has the remaining five syllables having *mandra svara* after the high *svara* of the first e.g. <sup>4</sup>*pāvāmānasyara* - the syllable *pa* has the high *svara* *caturtha*. (the second quarter of the second *stotriyā* is - *ubhayataḥ pāvāmānasya raśmayah*); third *stotriyā* - in the first and third quarters the beginning syllable of the *parvan* has *caturtha* as the high *svara*. The syllables after the high *svara*, have the *mandra svara* — e.g. 1st

quarter - <sup>[4]</sup>nī<sup>5</sup>śvacakṣar; third quarter - <sup>[4]</sup>pāvāsē<sup>5</sup>sōmadha. [*nighāta* is the term used possibly for the *mandra svara* in the Nārādīya Śikṣā 1.7.19. The commentary explains: प्रचये परतः स्थिते स्वरितस्याहननान्निघातः स्वरित एव प्रचयाभावे शुद्ध एव स्वरितो भवति । i.e. Nighāta is (so called) due to the striking as *svarita*, when followed by *pracaya* .... In the Sāmāntara-8.777 - *nighāta* is explained as *nīcatva* (state of being lowered). (It is the lowering of *udātta*).

कौत्स इष्टा सिकृणुषाम् ॥ ११ ॥

In the Kaulmalabarhiṣasāman [Ūha Daśa 182], the *iṣṭāhotrā parvan* becomes *sikṛṇuṣā parvan* - <sup>1</sup>dā<sup>2</sup>hanvā<sup>3</sup>nyō<sup>4</sup>naryōā<sup>5</sup>/. The *parvan iṣṭāhotrā* occurs in the *yonī* of this sāman (GGG 240.1) in the *parvan* - <sup>5</sup>ud<sup>1</sup>vā<sup>2</sup>vṛ<sup>3</sup>ṣasvamaghā<sup>4</sup>vā<sup>5</sup>n. The *sikṛṇuṣā parvan* occurs in the *sāman* Dāsa (vātsa) - śiras (GGG 558.2) — <sup>1</sup>sikṛ<sup>2</sup>ṇuṣā<sup>3</sup>. The *iṣṭā* i.e. <sup>5</sup>iṣṭā<sup>1</sup>hō<sup>2</sup>tṛā<sup>3</sup>h *parvan* occurs in the *sāman* Iṣṭāhotriya (GGG 151.1). (Udūha).

आशुभार्गवे त्र्यक्षरोद्धा ॥ १२ ॥

In the Āsubhārgavasāman [Ūha Daśa 141], there is the *udghā parvan* with three syllables — <sup>2</sup>bhissū<sup>3</sup>tām (*adribhissutam*). In the *yonī* (GGG 459.3) this *parvan* is with four syllables — <sup>5</sup>svā<sup>1</sup>dhārā<sup>2</sup>ṣyā<sup>3</sup>. This *parvan* first occurs in the Svārasauparnāsāman (GGG 125.2) — <sup>5</sup>udghē<sup>1</sup>dabhisrutāmā<sup>2</sup>ṣghām<sup>3</sup>.

पञ्चाक्षरोच्चाद्ययोः ॥ १३ ॥

In the first two *stotriyās* of this Āsubhārgavasāman beginning with <sup>1</sup>uccā<sup>2</sup>tē [Ūha Sat 729] there is *udghā parvan* with five syllables. First *stotriyā* - <sup>1</sup>ātamandhā<sup>2</sup>ṣsāh/<sup>3</sup>bhī<sup>4</sup>rutāmā<sup>5</sup>ṣghām - *udghā* with five syllables; second *stotriyā* - <sup>1</sup>drāyaya<sup>2</sup>jyā<sup>3</sup>vāi (इन्द्राय यज्यते); *Udghā* in Vilambasauparnāsāman (GGG 125.3).

योनिवदस्य ध्यमायाम् ॥ १४ ॥ [M — मध्यमायाम्]

In the middle *stotriyā* in this sāman beginning with <sup>1</sup>āyā<sup>2</sup>prāt<sup>3</sup>nāma [Ūha Ahī 551] the *udghā parvan* has four syllables as in *yonī* - <sup>1</sup>ivōpā<sup>2</sup>ṣdī<sup>3</sup>k. [In the *yonī* it appears as - <sup>5</sup>svā<sup>1</sup>dhārā<sup>2</sup>ṣyā<sup>3</sup>].

आतूनाकूपारे चाद्यायाम् ॥ १५ ॥

In the Ākupārasāman beginning with <sup>1</sup>ātūhāi, [Ūha Daśa 24] *udghā parvan* has four syllables in the first *stotriyā* - <sup>1</sup>drāk<sup>2</sup>ṣumā<sup>3</sup>ntām.

द्व्यक्षरोत्तरयोः ॥ १६ ॥

In this sāman [Ūha Daśa 24] in the second and third *stotriyās* the *udghā parvan* is with two syllables — second *stotriyā* - <sup>1</sup>kū<sup>2</sup>ṣmīm/; third *stotriyā* - <sup>1</sup>dā<sup>2</sup>ṣivāh/

अच्छिद्रैकर्वे षो नीचःसे तःशब्दश्चावृद्धो विचे प्रत्यये ॥ १७ ॥

In the Acchidrasāman based on one *rc* [Ūha Sat 746] in the *yonī* the syllable

no has lower *vara* in the case of repetition, and the syllable *tāh* does not have *vrddhi* when followed by *vice* - <sup>[2]</sup>*nō* <sup>1ra</sup>*hārya* (earlier <sup>1ra</sup>*nō*..); *tah* is not *vrddha* followed by <sup>2</sup>*vicā*[3 *Iuvā*]23 (से=अभ्यासे) - *tah/vicā* ...../

वृद्धः सिते वृण्यन्तः ॥ १८ ॥

In the Āsitādyasāman [Ūha Eka 454] the final syllable of *vr̥ṇīmahā parvan* becomes *vrddha*-<sup>[2]</sup>*syā* <sup>1ra</sup>*bhūmanāh*. In the *yoni* (GGG 93.1) the final syllable is short in the case of <sup>[2]</sup>*vr̥ṇī* <sup>1ra</sup>*māhevr̥ṣan* [GGG 3 — <sup>2</sup>*Vr̥ṇīmahāi* is *vr̥ṇīmahā* or *vr̥ṇī parvan*]. [The following *sūtra* in the Madras edition is not there in the text given by Nānā and Śiva after *sūtra* 18 — Simon puts it in rectangular brackets. [सर्वमार्चिकं अवृद्धं उत्तरे पुष्पे — In the Uttarapūṣpasūtra all the *ārcika* is not *vrddha*. In the commentary it is stated that because of being like *yoni* the *vrddhi* secured by *karṣaṇa* would be there. To bypass that, it is said - in the Uttarapūṣpa all the chant of *ārcika* does not become *vrddha*.]

क्षीवते द्वितीयपादान्त्यमद्वितीयस्वरम् ॥ १९ ॥

In the Kakṣivatasāman [Ūha Daśa 159], the final syllable of second quarter गच्छतु ते मदः has no *dvitīya vara*, i.e. it has *atikrama* — <sup>2</sup>*tūtēmā* <sup>1ra</sup>*dā*[3h] [Nānābhāi has quoted the four types of *atikrama* from Mātrālakṣaṇa [1.27 to 31]. In the *yoni* (GGG 139.1) there is no *atikrama* — *hmānas* <sup>2</sup>*pātā* <sup>2</sup>*ē*[3].

विशीये मोच्चादिर्नीचो नौ ॥ २० ॥

In the Viśoṣiṣyasāman in the *yoni* (GGG 87.1) the first syllable of the *parvan* having *prathama* as the high *vara* gets low *vara* — <sup>[2]</sup>*āgnim* <sup>1ra</sup>*vō*[2/. But in the Ūha it is not so — Ūha Ahī 575 — second *stotrīyā* - <sup>1</sup>*mītrā*[2nnā; third *stotrīyā* - <sup>1</sup>*yōde*[2vā.

अहिन्वन्ति सर्वासु ॥ २१ ॥

In the Viśoṣiṣyasāman based on the *ṛc* beginning with *hinnavanti* [Ūha Daśa 170] the first syllable of the *parvan* having *prathama* as the high *vara* does not have lower *vara* — first *stotrīyā* - <sup>1</sup>*svāsārah*; second *stotrīyā* - <sup>1</sup>*dēvādē*; third *stotrīyā* - <sup>1</sup>*vṛṣundē*. In the *yoni* the starting syllable of the *parvan* in the third quarter having *prathama* as the high *vara* has no low *vara*. In the second and third *stotrīyās* there is high *vara* [Ūha Daśa 496] — first *stotrīyā* - <sup>1</sup>*tūhara*; second *stotrīyā* - <sup>1</sup>*vātēsu*; third *stotrīyā* - <sup>1</sup>*tisāna*]

ज्ञीयश्चाद्यायां ज्ञीयवत् ॥ २२ ॥

In the Viśoṣiṣyasāman [Ūha Eka 479] based on the *ṛc* of Yajñāyajñīyasāman, there is the high *vara* in the first *stotrīyā*, like Yajñāyajñīyasāman first *stotrīyā* - <sup>1</sup>*pāpri*[2mvayamamṛtam [second *stotrīyā* - <sup>1</sup>*tāmsahi*; third *stotrīyā* - <sup>1</sup>*ṣvāvi*].

अन्यदुच्चम् ॥ २३ ॥

In the *sāman* [Ūha Eka 496] the remaining cases have high *svara* - *tūhara* in the first *stotrīyā*.

सकृत्कृष्टं च तृतीयं नौ ॥ २४ ॥

In the *yonī* of Viśoṣiṣīyasāman (GGG 87.1) the third syllable of the *parvan* having *prathama* as the high *svara* has *karṣaṇa* once - <sup>[2]</sup>āgnimvo[2

द्वितीयमुत्तरयोः ॥ २५ ॥

In the same *sāman* [Ūha Ahī 575] in the second and third *stotrīyās* the second syllable of the *parvan* having *prathama* as the high *svara* has *karṣaṇa* once - second *stotrīyā* - <sup>1</sup>mitrā[2nnā; third *stotrīyā* - <sup>1</sup>yōde[2vd.

एकाक्षरणिघने च जये शताद्वितीयम् ॥ २६ ॥

In the Yaudhājayasāman having one syllabled *nidhana* [Ūha Ahī 547], the *śatā parvan* gets *dvitīya svara* - first *stotrīyā* - <sup>[2]</sup>pyearṇā[345; <sup>[2]</sup>nājagr[345 etc. The *śatā parvan* - <sup>2</sup>śātā [krā[234tūḥ] etc.

Prapā IX 7 ends.

IX 8 begins —

गूर्द उत्तरयोर्होता यक्षाम् ॥ १ ॥ [M होतारं वी]

In the Gūrdasāman [Ūha Daśa 119] in the second and the third *stotrīyās* *hotā parvan* gets *yakṣā saṃghāta*. Second *stotrīyā* - <sup>1</sup>ā/gnāirvā[23sū/; third *stotrīyā* - <sup>1</sup>śō/cāiṣṭhā[23dī. The *hotā parvan* occurs in the Bṛhadbhāradvajasāman (GGG 3.1) — <sup>[1]</sup>hotārā[23mvi. The *yakṣā parvan* occurs in the Sāmantasāman (GGG 61.1) — <sup>1</sup>yā/kṣāiyā[23sī[3. [Uha first *stotrīyā* - <sup>1</sup>tvanno[23ā].

ऋतुष्ठाज्ञीयवत्तैरे प्रस्तावो योनौ ॥ २ ॥

In the Tauraśravasa sāman, in the *yonī* the *prastāva* is like that of Ṛtuṣṭhāyajñāyajñīya (AG 126.1) i.e. the fourth syllable has *ṛddhi*.

[There are two Tauraśravasa chants in the AG. Among these two, the *prastāva* in the second sāman, is like that of Ṛtuṣṭhāyajñāyajñīya sāman based on the *ṛc* beginning with — *vasantainnu* (Āraṇyagāna - *vṛata parvan* 128.1). *Prastāva* of Ṛtuṣṭhā is - <sup>3</sup>vā[5santah/ <sup>4</sup>ī[3nnū[3rāntāyāḥ/ The first syllable of the second *parvan* which is the fourth syllable of *prastāva* becomes *ṛddha*. In the second Tauraśravasa [AG 68.2] in the *prastāva* we have <sup>3</sup>yā[5dindra/ <sup>4</sup>śā[3sō[3āvratām — the fourth syllable *śā* is *ṛddha*. <sup>3</sup>prā[5mam/ <sup>4</sup>sadhā[3thā .... here the syllable *sa* is not *ṛddha* because in the *sūtra* the *ṛddhi* of the fourth syllable in the *prastāva* is there only

in the *yoni*. [The *sāman* having the names of seasons like Vasanta, Grīṣma, etc. get the name Ṛtuṣṭhāyajñāyājñīya. It is to be noted that the illustration of the sūtra occurs in the *prakṛtigāna*.]

प्रलं सधस्थायां यजिसंघातवत् ॥ ३ ॥

In the second Tauraśravasa called Tauraśravasottarasāman based on the *ṛc* beginning with pratnaṁsadhastham (RG Prā 151), the *prastāvais* like *yajisaṅghāta* - *prā*<sup>5</sup>*5*nam/*ṣad*<sup>4</sup>*hā*<sup>3</sup>*ṣthā*<sup>2</sup>*3*māśādāt. [Yajisaṅghāta (GGG 112.1) is — *yā*<sup>5</sup>*5*ji/*ṣ*<sup>4</sup>*tham**tvā*<sup>3</sup>*3*vā<sup>2</sup>*3*vī<sup>1</sup>mahāi/]

पूर्वार्कपुष्परयिष्ठयोः स्तौभिकं पर्वाणुपादम् ॥ ४ ॥

In the Pūrva-arkapuṣpa [Ūha Daśa 183] and in the Raiṣṭha sāman [Ūha Daśa 167] the parvan consisting of *stobha* is there in every quarter. [Ūha Daśa 183] — *pā*<sup>2</sup>*rī*<sup>1</sup>*tō*<sup>1</sup>*ṣi*<sup>1</sup>*ncātāsutām*/*hū*<sup>1</sup>*ve*<sup>2</sup>*2*3/. This *stobha* - *hū*<sup>1</sup>*ve*<sup>2</sup>*2*3/ occurs in every quarter. [Ūha Daśa 167] — *ā*<sup>1</sup>*b*<sup>1</sup>*hī*<sup>1</sup>*nī*<sup>1</sup>*ōvā*/*ṣ*<sup>1</sup>*atā*<sup>2</sup>*3*mām/*ā*<sup>1</sup>*ṣ*<sup>2</sup>*hō*<sup>2</sup>*3*vā. This *stobha parvan* - *ā*<sup>1</sup>*ṣ*<sup>2</sup>*hō*<sup>2</sup>*3*vā occurs in every quarter.

सामान्ते सर्वाणि ॥ ५ ॥

At the end of these two *sāmans*, all the *parvans* consist of *stobha* [Ūha Daśa 183] — *hū*<sup>1</sup>*ve*<sup>2</sup>*2*3/ (twice) *hō*<sup>2</sup>*vā*<sup>2</sup>*3*hā<sup>2</sup>*3*/hā<sup>2</sup>*3*4/*ā*<sup>5</sup>*hō*<sup>1</sup>*vā*// (Ūha Daśa 167) — *ā*<sup>1</sup>*ṣ*<sup>2</sup>*hō*<sup>2</sup>*3*vā/ (twice) *ā*<sup>1</sup>*ṣ*<sup>2</sup>*yā*<sup>2</sup>*3*4/*hā*<sup>2</sup>*3*/hā<sup>2</sup>*3*uvā<sup>2</sup>*3*//

आर्चिकमकृष्टं सर्वत्रायोनौ ॥ ६ ॥

The syllables of the *ṛc* in these two *sāmans* have no *karṣaṇa* in the *ayoni* i.e. in the Ūha everywhere. [Ūha Daśa 183] — *pā*<sup>2</sup>*rī*<sup>1</sup>*tō*<sup>1</sup>*ṣi*<sup>1</sup>*ncātāsutām*/ There is no *karṣaṇa* of the syllable *ta*; *sō*<sup>1</sup>*mō*<sup>2</sup>*yā*<sup>2</sup>*uttāmām* *hā*<sup>2</sup>*vī*<sup>1</sup>h — there is no *karṣaṇa* of the syllable *vi*. (In the *yoni* there is *karṣaṇa* (GGG 565.1) — *pā*<sup>2</sup>*vitran*<sup>2</sup>*te* *vitātām* *brā*<sup>2</sup>*hmanā*<sup>2</sup>*spate*<sup>2</sup>*3*/ - there is *karṣaṇa* of the syllable *te*, (Ūha Daśa 167) — *rā*<sup>2</sup>*yī*<sup>1</sup>*marṣā*<sup>2</sup>*satasp*<sup>2</sup>*hā*<sup>2</sup>*2*345m/ - here, the syllable *vi* though eligible for *karṣaṇa* does not have it because the *svarita* being at the end of the *nidhana* becomes *svāra* - *ī*<sup>1</sup>*ndō*<sup>2</sup>*sā*<sup>2</sup>*hā*<sup>2</sup>*sra*<sup>2</sup>*bhā*<sup>2</sup>*ṛpa*<sup>2</sup>*sā*<sup>2</sup>*2*345m/ - here the syllable *do* does not have *karṣaṇa*, but in the *yoni* there is *karṣaṇa* (GGG 512.1) - *sō*<sup>1</sup>*mō*<sup>2</sup>*yā*<sup>2</sup>*uttāmām* *hā*<sup>2</sup>*vī*<sup>1</sup>h/: the syllable *mo* of the *ṛc* has *karṣaṇa* etc.

वैधृते द्वे नौ धे रे च द्वितीयम् ॥ ७ ॥

In the Vaidhṛtavāsiṣṭhasāman in the *yoni* (GGG 556.1) the second syllable in the *udgītha* and *pratihāra* becomes *ṽddha*. *Udgītha* - *ī*<sup>1</sup>*ndrā*<sup>1</sup>*sya*<sup>1</sup>*āvājra*<sup>2</sup>*2*h here the syllable *dra* has become *ṽddha*; *pratihāra* - *ā*<sup>2</sup>*bhā*<sup>1</sup>*ṛ*<sup>1</sup>*tāsyā*<sup>2</sup>*2*/ here the syllable *bhi* has become *ṽddha*. In the Ūha it is not so (Ūha Sat 732) — *Udgītha* - *nā*<sup>2</sup>*mā*<sup>1</sup>*nī*<sup>1</sup>*yā*<sup>2</sup>*hvo*<sup>2</sup>*2*/



- the second syllable *mā* is not *ṛddha*. *Pratihāra*-<sup>2ra1ra 2 1</sup>*āsūriyāsyā*2 - the second syllable *sū* has not become *ṛddha*. [*Nānā*-<sup>2ra1ra 2</sup>*āsūriyāsyā*2]

वाग्ने चायोनौ ॥ ८ ॥

In the *Vāmrasāman* [Ūha Daśa 87], the second syllable of the *udgītha* becomes *ṛddha* in the *ūha*: *ādhāho*2i - here the second syllable *dhi* has become *ṛddha*. [But in the *yoni* it is not so. (GGG 268.1) — *īsamho*2i — here the second syllable of *udgītha* has not become *ṛddha*.

छिद्रेऽभिसोमाद्यायां नीचं ध्यभ्यासे ॥ ९ ॥

In the *Acchidrasāman* [Ūha Daśa 152] beginning with *ābhisōma*, in the first *stotrīyā*, the syllable *dhi* has lower *svara* in repetition — *sāmudrasyā*/dhiḥ: the syllable *dhi* in the repetition has lower *svara*.

त्रीयर्क्षु विशीयान्त्यायां स्यामान्माभयोरेकत्वान्माभा संपूर्यते ॥ १० ॥

In the *Viśoṣīṣyasāman* based on the *ṛc* of *Yajñāyajñīyasāman* [Ūha Eka 479], in the third *stotrīyā*, the *nmābhā parvan* is completed (by *karṣaṇa*) due to the union of the two *parvans* — *tā*3nū31234nām/ the two *parvans* are *nmā*2234bhāi and *syā*23mā23/. The *parvan syāmā* occurs in (GGG 87), the *nmābhā parvan* also occurs in (GGG 87).

दिस्वरे विराममेके ॥ ११ ॥ [M — थे स्वरे ..... ॥ Śiv — डिस्वरे ....]

Some teachers think that there is pause on the *caturtha svara* of *nmā bhā* i.e. on the *di svara* — *dā*1234yō56h hāi — it occurs in (GGG 5.1) — *tā*23nū31234nām: thus there is pause on the *caturtha svara*. [According to Śiv who gives *di svare* as the reading in the *sūtra* explains *di* as *trīṣya svara*. *Nānābhāi* who gives the reading *disvare* explains *di* as *caturtha svara*. *M.* gives the reading the *svare* and explains the as *caturthe*. Śiv — e.g. *tā*23nū31/ - In this *trīṣya svara* is there. But this explanation does not appear to be correct.]

एवमुहति च शतान्माभयोः ॥ १२ ॥

In the *Kaṇvabṛhatsāman* based on the *ṛc* of *Yajñāyajñīyasāman* [Ūha Kṣu 897] in the third *stotrīyā*, the *nmābhā parvan* is completed by the union of *śatā* and *nmābhā parvans* - *tānū*31234nām. [The *śatā parvan* occurs in (GGG 466).

[*Nānābhāi* takes the continuation of the earlier *sūtra* in this *sūtra*].

[M — अत्रापि विरामं मन्यन्ते एके चतुर्थस्वरे । — here also some consider pause after *caturtha svara*. Śiv — शतान्माभयोर्मध्ये चकारत् एके विरामं मन्यन्ते तैर्नूऽ३१ इत्यत्र । — due to the syllable *ca* in the midst of the *sūtra* some consider pause in - *tānū*31/.]

अञ्जोरूपध्यमायामुस्थमाउवायां विरामम् ॥ १३ ॥

In the Añjovairūpasāman [RG Sam 31] in the second *stotrīyā* the syllable *ustha* gets pause when followed by *āuvā-nāū* [3/āuvā]23/ (*u = u, ū, o, au*)

डिनतृतीयायां स्तावेऽभ्यासार्भावमेके ॥ १४ ॥ [M — अभ्यास आर्भावम्]

In the Śaikhaṇḍinasāman [Ūha Kṣu 906] in the third *stotrīyā*, in the *prastāva* some teachers think, the state of *ār* when followed by repetition: *bhvasār*<sup>4</sup>*bhvasāḥ*<sup>5</sup>; here there is *ār bhāva* of *sa* (*r bhvasāḥ*).

रंघोषे वा विसर्जनीय आम्नायसिद्धत्वात् ॥ १५ ॥

In the Śaikhaṇḍinasāman [Ūha Kṣu 906] there is the alternative of *r* to *visarga* when followed by *ghoṣa* syllable. In the study of *śāstra* there is the elision of *visarga*. Accordingly it is so stated in the Ūhagāna — *nāvānāvāḥ* / (*divyā* ...) / *dhāsādhāsāḥ* / (*dhāsā*) *śmāyā* *śmāyāḥ* (*dhrūvā*...), there is the elision of *visarga* in the else. The alternative of *repha* in place of *visarga* — *bhvasār*<sup>4</sup>*bhvasāḥ*<sup>5</sup> / (ऋभ्वसः).

बृहतीक्रौञ्चे तृतीये पादे तृतीयोच्चमभीवर्तवत् ॥ १६ ॥

In the Vāṇidhana krauñcasāman employed in the Bṛhatī metre [Ūha kṣu 863, 864] in the third quarter the *parvan* having *trītiya* as the high *svara* is like the Abhivartasāman [Ūha Kṣu 863] — third quarter — *nā*<sup>3</sup>*svasāreṣudhē*<sup>4ra 5ra</sup>. [In the *yonī* in the third quarter the *parvan* *srābhā* has *caturtha* as the high *svara* (in GGG 549.4)] Ūha Kṣu 864 — *bhyo*<sup>3ra</sup>*maghāvāpurū*<sup>4 5ra</sup> — this *parvan* has *trītiya* *svara* as the high *svara* (Abhivartasāman [Ūha Daśa 216] — third quarter — *dhāna*<sup>3</sup>*sā*<sup>4ra 5</sup>). This *parvan* also has *trītiya* as the high *svara*.

दद्राण तृतीयायां च रक्षा शतासूच्ये ॥ १७ ॥

In the Vaṣatkāraṇidhanasāman beginning with *vidhūṁdadraṇām* ... [Ūha Prā 844] in the third *stotrīyā*, the *raṁṣā* *parvan* gets two *parvans* namely, *śatā* and *sūṣvā*. The *raṁṣā* *parvan* is in — *yānā*<sup>5ra</sup> [3iṣṇyāpaūṁsiyānāi<sup>4ra 5 4ra 5</sup> in the 3rd *stotrīyā*. In this *parvan* first there is *śatā* *parvan* and then there is — *ūṣvānāsāḥ*. The *sūṣvā* *parvan* i.e. *sūṣvānāsāḥ* occurs in (GGG 316.1). The *raṁṣā* *parvan* occurs in (GGG 24). [In the *yonī* the *parvan* is (GGG 256.1) — *ābhitvā*<sup>3</sup> [3pūrvāpitayāi<sup>4ra 5 4ra 5</sup>. [M. takes this *sūtra* as part of *sūtra* 16. It states that according to others again in this *sūtra* also the same qualification applies. According to their view (which is to be understood by the syllable *ca*) — *raṁṣā* *parvan* becomes *śatā* beginning with *trītiya* *svara* — *raṁṣā* *parvan* (GGG 24.1) is *āgnerā*<sup>3</sup> [3kṣāṇōāmhasāḥ<sup>4ra 5ra 4</sup>. [*Śatā* (krā234tūḥ)]

पतिः कवीषु चान्त्यस्याक्षरस्याभ्यासः सर्वास्वतृतीये दे ॥ १८ ॥

In [Ūha Prā 844] there is the repetition of the last syllable of the *parvan* *pāṭiṁkā* [1v]29 in all the *stotrīyās* excepting the third quarter. First *stotrīyā* —

<sup>2</sup>yūvānām-santampalitōja<sup>1</sup>3gārā<sup>2</sup>/rā<sup>1</sup>23. In the third quarter it is not so —  
<sup>[2]</sup>viyammāhā<sup>1</sup>litvā<sup>2</sup>23 second *stotriyā*-<sup>2</sup>āyōmahāśśūrasanāda<sup>1</sup>3nāidā<sup>2</sup>h/ā<sup>1</sup>23h —  
 here there is repetition of the last syllable; in the third quarter it is not so;  
<sup>[2]</sup>ittannāmo<sup>1</sup>lghā<sup>2</sup>23m; third *stotriyā*-<sup>2</sup>yēbhirā<sup>1</sup>ūksadvṛtrahatyāya<sup>2</sup>3vājirā<sup>1</sup>2i/jrā<sup>2</sup>23i-  
 here there is the repetition of the last syllable but in the third quarter it is not so  
 -<sup>[2]</sup>mānasyāmā<sup>1</sup>lhnā<sup>2</sup>23.

कृष्टवृद्धयोर्मध्ये गीतं लुप्यते ॥ १९ ॥ [M — वृद्धकृष्ट ...]

In the same *sāman* the *abhigīta svāra* is elided in the midst of the *kṛṣṭa* and *vṛddha* syllables (there is *abhigīta svāra* in the *yoni* (GGG 256.1) ... rāyāvā<sup>2</sup>2h; (Ūha Prā 844) ... jā<sup>1</sup>3gārā<sup>2</sup>/rā<sup>1</sup>23/. There is no *abhigīta*.

कीर्त्ययशःसशर्षेषु वान्ते यतिःशब्दो नीचौ ॥ २० ॥

In the *sāman* Mahādivākīrtiya [RG Sam 52], Yaśas [RG Sat 88] and Saṁsarpa [RG Sat 132] the syllables *ya* and *ti* have lower *svāra*. (RG Sam 52) — in the third *stotriyā* at the end of *prastāva* the syllable *ya* has lower *svāra* - bhādrā<sup>1</sup>indrasyārātāyā<sup>2</sup>h/ . (RG Sat 88) — in the second *stotriyā*, the syllable *ti* at the end of *prastāva* has lower *svāra* - <sup>1</sup>ānuttā<sup>2</sup>ścarṣaṇīdh<sup>1</sup>2. [RG Sat 132] — <sup>1</sup>utsō<sup>2</sup>devōhirāṇyāyā<sup>2</sup>h.

अरोचयत्सर्वत्र ॥ २१ ॥

In the Mahādivākīrtiya *sāman* [RG Sam 51], the word *arocayāt* has lower *svāra* everywhere - i.e. in *prastāva udgītha* and *upadrava* - <sup>1</sup>indrā<sup>2</sup>śśūryamārō<sup>2</sup>cayat.

असूर्यम् ॥ २२ ॥

Not in the case of the word *sūrya*. In [RG Sam 52], there is no lower *svāra* in the case of *sūryam* - <sup>1</sup>śrāyāntā<sup>2</sup>iva <sup>1</sup>sūryam.

श्येते हुम्मा ज्ञीयवत् ॥ २३ ॥

In the Śyaitasāman [Ūha Daśa 43], the word *hum mā* has high *svāra* like Yajñāyajñīya - hūmmāi. [This *sūtra* is meant to state the absence of *karṣaṇa*. Beginning with this *sūtra* all the words of *stobha* have absence *karṣaṇa* e.g. Yajñāyajñīya [Ūha Daśa 14] etc.

जारादिश्च गौशृङ्गे ॥ २४ ॥

In the Gauśṛṅgasāman [Ūha Kṣu 919] also the beginning of the *jārā parvan* at the end of *prastāva* is like Yajñāyajñīya - <sup>4</sup>pūnā<sup>5</sup> [Ūha Daśa 14] — <sup>4</sup>gnāyāi Cf. in the *yoni* of Gauśṛṅga (GGG 238.3) — <sup>5</sup>yūjā, *yu* is short.

संजयाभीशववैयश्वसाध्रादिषु लक्षणसिद्धत्वाद् द्रव्यान्तर एकं पर्व भवति ॥ २५ ॥

In the *sāmans* sañjaya [Ūha Daśa 96], Ābhiśava [Ūha Daśa 186], Vaiyaśva [Ūha Daśa 156] and Sādhra [Ūha Daśa 202] etc. when there are two separate

*parvans* (*dravyāntara*) in the *yoni*, there is one *parvan* in the Ūhagāna as per the accomplishment of the indication given in the Śāstra. [Ūha Daśa 96] — second *stotriyā* - <sup>1ra</sup>sū<sup>2ra</sup>cā<sup>3ra</sup>ndradā<sup>4ra</sup>sma<sup>5ra</sup>vi<sup>6ra</sup>śpātē<sup>7ra</sup>havyā<sup>8ra</sup>vāt<sup>9ra</sup> tū<sup>10ra</sup>bhyā<sup>11ra</sup>mhū<sup>12ra</sup>/; third *stotriyā* - <sup>1ra</sup>ū<sup>2ra</sup>tonā<sup>3ra</sup>ū<sup>4ra</sup>tpū<sup>5ra</sup>pū<sup>6ra</sup>ryā<sup>7ra</sup>ukthē<sup>8ra</sup>ṣu-śā<sup>9ra</sup>vasā<sup>10ra</sup>; [Ūha Daśa 186] — second *stotriyā* - <sup>1ra</sup>sū<sup>2ra</sup>śā<sup>3ra</sup>vasō<sup>4ra</sup>mamadri<sup>5ra</sup>bhire/; third *stotriyā* - <sup>1ra</sup>ādabdhassurabhintarae/. [Ūha Daśa 156] — second *stotriyā* - <sup>1ra</sup>tāmhisvārājā<sup>2ra</sup> [2mvr<sup>3ra</sup>ṣabhām, third *stotriyā* - <sup>1ra</sup>ūtōpāmānā<sup>2ra</sup> [2m<sup>3ra</sup>prathamō, [Ūha Daśa 202] — first *stotriyā* - <sup>1ra</sup>yōdevānviśvāmī<sup>2ra</sup>tpārā<sup>3ra</sup> [2345i/, second *stotriyā* - <sup>1ra</sup>priyāmindrā<sup>2ra</sup>syakāmīyā<sup>3ra</sup> [2345m/, third *stotriyā* - <sup>1ra</sup>nārēcā<sup>2ra</sup>dā<sup>3ra</sup>kṣi<sup>4ra</sup>nāvātā<sup>5ra</sup> [2345i/ (M & Śiv Ajāt) द्रव्यान्तरे = ऊहगीतो i.e. in the Ūhagāna.]

[In the *yoni* of Sādhraśāman (GGG 248.2) there are two *parans* — <sup>1ra</sup>tvām<sup>2ra</sup> vṛ<sup>3ra</sup>trāṇi<sup>4ra</sup>hāmsya<sup>5ra</sup> pratin<sup>6ra</sup>ye<sup>7ra</sup>kāitpū<sup>8ra</sup>/rū. [Nānā — In the *sūtra*, the word *ādī* i.e. etc. is there. So another example Viśo<sup>1ra</sup>viśīya [Ūha Eka 479], third *stotriyā* - <sup>1ra</sup>tā<sup>2ra</sup>3nū<sup>3ra</sup> [31234nām/]. In all the above illustrations in the *yoni* there are two *parvans* while in the Ūha, these two *parvans* are united in one e.g. [Ūha Daśa 96] (GGG 419.1) — <sup>1ra</sup>dyū<sup>2ra</sup>mantam<sup>3ra</sup>dē<sup>4ra</sup>va [3/ā<sup>5ra</sup>23/; [Ūha Daśa 186] (GGG 411.3) — <sup>1ra</sup>tā<sup>2ra</sup>min<sup>3ra</sup>maha/<sup>4ra</sup>tsū<sup>5ra</sup>vā [2jī<sup>6ra</sup>ṣū<sup>7ra</sup>/; [Ūha Daśa 156] (GGG 290.1) — <sup>1ra</sup>śā<sup>2ra</sup>trāciyā<sup>3ra</sup>maghā<sup>4ra</sup>vā [2n/<sup>5ra</sup>sō; [Ūha Daśa 202] (GGG 248.2) as above given illustration. [Nānā — when in *yoni* in the *dravyāntara* i.e. separate *parvan* is there in the Ūhagīti one *parvan* is there of both.]

नमसा लेयवच्छायन्तीये ॥ २६ ॥

In the Śrāyanūyasāman [Ūha Kṣu 936], the word *namasā* has the high and low *svara* as in the case of Kāleya sāman [Ūha Ahi 417] — [Ūha Kṣu 936] — <sup>1ra</sup>acchāyājñāsō<sup>2ra</sup>namasā. [Ūha Eka 417] — <sup>1ra</sup>namasā<sup>2ra</sup> purū/

मराये हाउवान्तः कृष्टः ॥ २७ ॥

In the Marāyasāman [Ūha Kṣu 890] in the third *stotriyā*, the ending syllable of *hāuvā* has *karṣaṇa* — <sup>1ra</sup>hāu (thrice) / <sup>2ra</sup>vā<sup>3ra</sup>3/. [In the *yoni* it is not so (GGG 72.1) — <sup>1ra</sup>hāu (thrice) / <sup>2ra</sup>vā/

वैराजे चायोनौ विनतप्रतिषेधः ॥ २८ ॥

In the Mahāvairājasāman [RG Daśa 10] there is denial of *vinata svara* in the *ūhagāna* - second *stotriyā* - <sup>1ra</sup>svā<sup>2ra</sup>ham<sup>3ra</sup>si; third *stotriyā* - <sup>1ra</sup>jū<sup>2ra</sup>ṣa<sup>3ra</sup>svā. In the *yoni* it is not so in the (AG 54.1) e.g. first *stotriyā* - <sup>1ra</sup>svādri<sup>2ra</sup>2h.

वैरूपे तु देवता पदं देवता पदं निघने ॥ २९ ॥

In the Pañcanidhanavairupasāman [RG Daśa 7] in the *nīdhana* there is the alternate order in the *ūhagāna* with the word denoting deity. The deity in this

sāman is — <sup>(1)</sup>disamviśam has; and the pada (i.e. quarter) is natvāvājinsahasraṁ sūryānū/; <sup>1ra 2ra</sup>āśvāśiśumātī/ denoting deity. The pada is <sup>1ra</sup>nājatamaṣṭārōdasi/ Thus, the deity denoted by the syllables and the pada in the *ṛcare* in the alternate order in the *nidhana*.

Prapā. IX. 8 ends.

IX. 9 begins —

अग्रेस्त्रिणिधन उष्वायां द्वितीयपादद्वितीयं वृत् प्र ॥ १ ॥

In the Agnestrinidhanasāman [Ūha Daśa 88] beginning with *somaṣvā*, in the second quarter, the second syllable becomes *ṛddha* in the first *stotriyā* - <sup>1</sup>ādhāiṣṇubhirā[31uvā]23/ - here the second syllable *dhi* has become *ṛddha*.

मानोवत्यां चानीकयायामद्यम् ॥ २ ॥

In the same *sāman*, in the *parvan ānikayā* having the syllables *māngo* in <sup>1</sup>māngōbhi<sup>2</sup> ....., the first syllable becomes *ṛddha*. Here the first syllable *mā* has become *ṛddha*. [The *ānikayā parvan* occurs in (GGG 89) — <sup>(1)</sup>ānikayā[31uvāyē]3. This *sāman* is Śrautarvaṇa which begins with <sup>5</sup>aganmavī.

नुषि च शोके प्रस्वरे ॥ ३ ॥

And in the Traisokasāman [Ūha Daśa 73] the syllables *nuḥ* and *pi* having *prathama svarā* become *ṛddha* 1st *stotriyā* - <sup>1ra</sup>sājūstataḥsurāindranjājumūh/ (*jajanuḥ*); 2nd *stotriyā* - <sup>2</sup>āpāika[234rṇē: syllable *pi* has become *ṛddha* (*api karṇe*). 3rd *stotriyā* here the syllable *ma* has not become *ṛddha* <sup>(1)</sup>indrāmśoma [प्रस्वरे = प्रथमस्वरे]

[M — has 2 *sūtras* before the *sūtra* या उत्तरे दंष्ट्रे ॥]

जये च स्तावान्त्यं अयोनी ॥

In the Sañjayasāman also (Ūha Daśa 96) the final syllable of *prastāva* is *ṛddha* in Ūha — 2nd *stotriyā* - <sup>4ra 5</sup>jyōtiśāspatāi.

षमे चाकारानां क्रान्तमयोनी ॥

In the Śākvara-ṛṣabhasāman (RG Daśa 15) the *parvan* ending in *ā* has *pratutkrama* in Ūhya — <sup>(1)</sup>trāēdhā[1/ (*yoni* - AG 28.1) — <sup>(2)</sup>ēvatāā, <sup>(1)</sup>ēriyāā etc.)]

था उत्तरे दंष्ट्रे ॥ ४ ॥

In the Āṣṭadamṣṭrottarasāman [Ūha Sam 253] in the first *stotriyā* the syllable *thi* becomes *ṛddha* — 1st *stotriyā* - <sup>(2)</sup>rāthāitāmāra. It is not *ṛddha* in — <sup>(2)</sup>yādiavajasyāgō - the syllable *da* is not *ṛddha* (in the 3rd *stotriyā*).

शोशब्दो दासे ॥ ५ ॥

In the Rātridaivodāsasāman [Ūha Daśa 22] i.e. Ihavaddaivodāsa, in the first *stotriyā* the syllable *so* is *ṛddha* - <sup>4</sup>āyāntā<sup>4</sup>indra<sup>3</sup>sā<sup>4</sup>māh. In the Ūha, it is not so - 2nd *stotriyā* - <sup>3ra 4</sup>sācigōśācipū - the second *ci* syllable is not *ṛddha*.

द्वयेऽभिगीतक्रमयोः ॥ ६ ॥

In the Bārhadukthasāman [Ūha Daśa 153] the syllable *ye* after *abhiḡita* becomes *ṛddha* - *n̄bhīryemā*[<sup>2</sup>]. [Ūha Sam 369] — 2nd *stotṛyā* - *n̄nāmpūnā*[<sup>2</sup>]; (*punānah*), the syllable *pu* is *ṛddha*; 3rd *stotṛyā* - *āpsūmādā*[<sup>2</sup>] (*madāmah*); 1st *stotṛyā* - *nāriyoā*[<sup>2</sup>], first *stotṛyā* - *dādhanvamyā*[<sup>2</sup>]h - (the recension given by Nānābhāi is *dādha*<sup>(1)</sup> *nvāmuvā*[<sup>2</sup>]h - he gives *nvā* after *abhiḡita* in *dādhanvāyaḥ* as the illustration of *ṛddha*). In the third *stotṛyā*, the syllable after *pratyutkrama* has become *ṛddha* *sūtē*[<sup>2</sup>] *lcāitvā*[<sup>2</sup>]: here the syllable *ci* coming after the *pratyutkrama*, has become *ṛddha* (*ci*). [Incidentally, Nānābhāi quotes the eight kinds of *pratyutkramas* as per Mātrālakṣaṇa (1.18 to 26)]

अहर्य ॥ ७ ॥

Not in the case of *harya* - there is no *ṛddhi* [Ūha Daśa 153] — *nōhāryato*[<sup>2</sup>].

मेधे हाइस्तोभात् तृतीयमयोनौ ॥ ८ ॥

In the Nārmedhasāman [Ūha Daśa 17], the third syllable after the *stobha* *hāi* becomes *ṛddha* except in *yoni* i.e. in the Ūha. Second *stotṛyā* - *cā*[<sup>2</sup>] *234idāhāi*/ *drivōdaivā*[<sup>2</sup>]/: here the syllable *di* which is the third syllable after *hāi* has become *ṛddha*. In the *yoni* (GGG 36.2) the third syllable does not become *ṛddha* ... *hāi*/ *cātāsrbhā*[<sup>2</sup>]/

कावे गीतषष्ठं सर्वत्र ॥ ९ ॥

In the Kāvasāman [Ūha Daśa 13], the sixth syllable of *udgītha* becomes *ṛddha* everywhere i.e. in the *yoni* and Ūha (GGG 554.2) - 1st *stotṛyā* - *priyāṇipavatāi* (*priyaṇi pavate*); 2nd *stotṛyā* - *syājihvāpavatāi* - (*pavate*).

अञ्ज प्र पञ्चमम् ॥ १० ॥

In the Kāvasāman [Ūha Daśa 471] beginning with *āñjōvā*, the fifth syllable of *udgītha* becomes *ṛddha* in the first *stotṛyā* - *īaiṇiāñjotāi*.

प्रो अयास्यां सप्तमम् ॥ ११ ॥

In the Kāvasāman based on the *rc* beginning with *pro ayāsūt* the seventh syllable of *udgītha* [Ūha Sam 232] becomes *ṛddha* - *āyāsīdindurindrā* in the first *stotṛyā*.

त्वां दूतोदपप्तयोश्च ॥ १२ ॥

In the Kāvasāman based on the *trca* beginning with *sāmōvā* [Ūha Eka 426] and *stovā* [Ūha Sat 734] the seventh syllable of *udgītha* becomes *ṛddha*. [Ūha Eka 426] — second *stotṛyā* - based on the *rc* beginning with *tvāmdūtām* - *dūtāmagnēamṛtām* (*amṛtam*); [Ūha Sat 734] — second *stotṛyā* based on the *rc* beginning with *udapāpian* has the seventh syllable of *udgītha* *ṛddha* - *apaptannarunābhā*.

वैराजे प्रसशब्दाववृद्धैराजे प्रसशब्दाववृत् ॥ १३ ॥

In the Mahāvairājasāman [RG Daśa 10] the syllables *pra* and *sado* not become *ṛddha* - second *stotrīyā* - *prābhū<sup>1</sup>vasā<sup>2</sup>u*/; (but in the *yoni* it is *ṛddha* — first *stotrīyā* - *bhyā<sup>2</sup>msū<sup>1</sup>yato<sup>2</sup>*/); third *stotrīyā* - *sādhāmā<sup>1</sup>dāi<sup>2</sup>*/ - syllable *sa* is not *ṛddha*.

IX. 9 ends.

## X. 1 begins —

नकारश्च भवति संध्यगीतः कुवित्सुनायां बोधीये ॥ १ ॥

In the Jarābodhīyasāman [Ūha Ahī 629] in the *upadrava*, the syllable *na* becomes *sandhyagita* (i.e. chanted with *sandhi*). In the second *stotrīyā* based on the *rc* beginning with *kuvitsuno* - <sup>[1]</sup>ūrū<sup>2</sup>k<sup>3</sup>ī<sup>4</sup>1dū<sup>5</sup>23rū<sup>6</sup>/ṇāḥ - here, after the pause, the syllable *na* has become *ṇa* (*ru/ṇaḥ*). [After pause, the syllable becomes separated and it ought to have been chanted like a different word. But it is chanted as having the effect of the *sandhi* with the earlier word.

इहवदैवोदासे चोत्तमायामप्रथमः ॥ २ ॥

In the sāmān lhavaddaivodāsa [Ūha Daśa 22] in the last *stotrīyā* though there are two *na* syllables the second *na* syllable only becomes *sandhyagita* - <sup>3</sup>nā<sup>2</sup>pā<sup>1</sup>3t/ <sup>1</sup>prā<sup>2</sup>234/<sup>5ra</sup>ṇa <sup>ra</sup>pā<sup>4</sup>kūṇ<sup>5</sup>ḍapāyiyāḥ/

स्वासु साहीये चोत्तमायाम् ॥ ३ ॥

In the Satrāsāhīyasāman based on its own *trca* [Ūha Ahī 518] in the third *stotrīyā* in the *prastāva*, the syllable *na* is chanted like being in a *sandhi* - <sup>3</sup>śikṣā<sup>2</sup>34/<sup>1a</sup>nai <sup>ra</sup>ndrarāyāā/ (*śikṣāṇaḥ*).

अभिसोमाध्यास्यायां सर्वत्र ॥ ४ ॥

In the Adhyāsyā of the *trca* beginning with *abhi somā saḥ* i.e. the *stotrīyā* based on the *rc* beginning with *prahinvānaḥ* the syllable *na* becomes *sandhyagita* — e.g. Bārhadukthasāman [Ūha Daśa 153] — <sup>2</sup>ṇō<sup>1</sup>hā<sup>3</sup>ryato<sup>4</sup>2 (*yemānaḥ*); Āṣkāraṇidhana-kāṇva [Ūha Daśa 56] — <sup>[2]</sup>nī<sup>1</sup>bhiryemā<sup>2ra</sup>/ṇō<sup>1</sup>hā<sup>2ra</sup>ryāto<sup>3</sup> etc.

योनौ द्वीडे घर्ता द्वयक्षरं पर्व दीचोद्धातपरत्वादेकाक्षरमूनमधिकपर्वत्वाच्च

प्रथमस्वरे प्रत्यये कृष्यते ॥ ५ ॥ [M. द्विरिडे]

In the Aranyagāna (32.4) i.e. the Dvirīḍapadastobhasāman there is the *parvan dhartā*<sup>[2]</sup><sup>1ra</sup> which is deficient in one syllable having two syllables; *dā* is the *parvan* with one syllable which is there to complete the deficiency of the *parvan*, because it comes after *udghāta*. There is absence after words. In the *yonī* there is the *parvan* with additional syllables. In the quarter there is *parvan* with six words. The syllable *dā* has *karṣaṇa* when followed by a syllable having *prathama svāra* — <sup>[2]</sup>dhartā<sup>1ra</sup>/dā<sup>2</sup>2/<sup>1</sup>vāḥpa (*udghāta parvan* means having *dvitīyasvāra* followed by *prathama svāra* (Cf RG Ahī 107 & 108).

अभिप्रित्यक्षराणि सर्वासु ॥ ६ ॥

In the Dvirīḍapadastobhasāman [RG Ahī 107] beginning with <sup>1</sup>ābhipri<sup>2</sup>, there



are *parvans* with three syllables in all *stotrīyās*: first *stotrīyā* - <sup>1</sup>ābhipri/<sup>2</sup>yānipā<sup>2</sup>/<sup>1ra</sup>vāteca/<sup>2ra</sup>nōhitaḥ - there is *antarnidhana* - <sup>1ra</sup>āsuri/<sup>2</sup>yāsyabṛ/<sup>1</sup>hātōbṛ/<sup>2ra</sup>hānnabhi - there is *antarnidhana*. Similarly, in the second and third *stotrīyās*.

न द्वितीयचतुर्थे पादे ॥ ७ ॥

Not in the second and fourth quarters. There are no *parvans* with three syllables in the second quarter — <sup>1ra</sup>nāmāniyahvōadhi<sup>2</sup>yeṣū vārdhatē/ and fourth quarter - <sup>1</sup>rathāmviṣvañcāmaruhadvicakṣāñā<sup>2</sup>lḥ/ etc.

मरायेऽभ्यास एकाक्षरस्त्रिरुक्तः पादान्ते सर्वत्र ॥ ८ ॥

In the Marāyasāman [Ūha Kṣu 900] there is repetition thrice of one syllable at the end of the quarter — first quarter - <sup>1ra</sup>nyō/<sup>2ra</sup>nyō/<sup>3ra</sup>nyōḥ; second quarter - <sup>1</sup>stām/<sup>2</sup>stām; third quarter — <sup>1</sup>vyūm/<sup>2</sup>vyūm/<sup>3</sup>vyūm/ etc.

अपुरो नः ॥ ९ ॥

There is no such repetition in this *sāman*, of the syllable at the end of the quarter in the case of *puronaḥ* - (third *stotrīyā*) — <sup>1</sup>pūrō/<sup>2</sup>nōajāsra ....)

पादमध्ये च हिशब्दस्याभ्यासः प्रेद्धायामग्रे दीदिहि ॥ १० ॥

In the third *stotrīyā* beginning with *preddhō*, there is the repetition of the syllable *hi* in *agnedidihi* which comes in the middle of the quarter — <sup>1</sup>dīdihi/<sup>2</sup>hi/<sup>3</sup>hi/

Prapā. X. 1 Khaṇḍa ends.

X. 2 begins —

गुर्दे वृद्ध ओ भवत्यकारोऽग्निप्रत्यये वादौ ॥ १ ॥

In the Gūrdasāman [Ūha Daśa 119] at the beginning of *prastāva*, the syllable *a* becomes *vrddha* *o* followed by *gni*-*ōgnāi* (*agne*) — *a* becomes *o* and *gne* becomes *gnāi*.

हिशब्दः सौभरामहीयवकौल्मलानां ॥ २ ॥

[Simon & M. कौल्मानां]

In the *sāmans* Saubhara [Ūha Prā 821], Āmahiyava [Ūha Daśa 51] and Kaulmalabarhiṣa [Ūha Eka 433], the syllable *hi* gets 'o' *kāra* i.e. (becomes *ho*) - Ūha Prā 821 - in the first *stotrīyā*, in the *prastāva* - <sup>5ra</sup>evā<sup>3</sup>[3hō]<sup>3</sup> .../ (*eva*/*hī*); Ūha Daśa 51 - <sup>5ra</sup>evāhō<sup>3</sup>[3] ...../ (*eva*/*hī*); Ūha Eka 433 — <sup>5ra</sup>tīvā<sup>3</sup>[3mhō]<sup>3</sup> .../ (*tvam*/*hī*)

दासे च ॥ ३ ॥

And in the Ihavaddaivodāśasāman [Ūha Daśa 22] also the syllable *hi* becomes *ho* — <sup>1ra</sup>āihōimā<sup>3</sup>[23syā]<sup>3</sup> / (*āihī*)

कावर्णकुलीयानामो भवति ॥ ४ ॥

In the *sāmans* Kāva [Ūha Daśa 13], Aīḍasauparṇa [Ūha Eka 512] and Rohitakūliya [Ūha Daśa 123], the former vowel becomes *o* when followed by *vā*. (as per the *sūtra* 10.2.9) — (Ūha Daśa 13) — in the *prastāva* - <sup>2</sup>ābhyōvā (*abhi* the vowel *i* of *abhi*); [Ūha Daśa 512] — in the *prastāva* - <sup>2</sup>uccātējōvā (the vowel *ā* in *jā* becomes *o*). [Ūha Daśa 123] — in *upadrava*, in the second *stotrīyā* - <sup>2</sup>śūvō[234vā (vājeṣu vājinam).

साहीये च भिशब्दः ॥ ५ ॥

In the *Satrāsāhīyasāman* [Ūha Eka 523] the syllable *bhi* becomes *bho* when followed by *vā* - <sup>2</sup>bhō[6vā (*bhi*).

अनुत्कावे ॥ ६ ॥

Not in the case of *Kāvasāman* [Ūha Sat 734] in the case of *ut* [Ūha Sat 734] — second *stotrīyā* - *ut* does not become *o* - *udovā* (*utapaptan*)

नाध्वतवत्य पर्णे ॥ ७ ॥

Not in the *Aīḍasauparṇasāman* [Ūha Ahī 645] in the case of *advaryo* and *tavatyā* — <sup>2</sup>advaryaōvā (*advaryo adribhiḥ*) — the vowel *o* in *yo* has become *ya* (Cf. *Rktaṇtra* - 4.2.10 and 3.6.1 - *o* becomes *ava* and *va* gets elided). Second *stotrīyā* - <sup>2</sup>tāvatyāōvā: here the vowel *e* in *tye* does not become *o* (*e* becomes *ay* and then *ya* is elided (*tavatyē*).

बोधीये च ॥ ८ ॥

And in the *Jarābodhīyasāman* [Ūha Daśa 136] also. [Ūha Daśa 136] — <sup>2</sup>māsōvā - here the vowel *a* in *sa* has become *o* (<sup>2</sup>yeśomāsōvā) [*somāsah*].

वाचि सर्वमो भवति ॥ ९ ॥

When followed by *vā* the earlier *svara* becomes *o* everywhere as in the case of *sāmans* Śrautakakṣa [Ūha Daśa 21] Ārṣabha [Ūha Daśa 25], Gaurivita [Ūha Daśa 63], Abhivarta [Ūha Daśa 216], Vātsa [Ūha Daśa 137] and Gūrda [Ūha Daśa 119] etc. [Ūha Daśa 21] — <sup>2</sup>indrāyamōvā; [Ūha Daśa 25] — <sup>2</sup>śrjōvā; [Ūha Daśa 63] — <sup>2</sup>tūvōvā; [Ūha Daśa 216] — <sup>4</sup>mādhumāttamōvā; [Ūha Daśa 137] — <sup>4</sup>māyovā; [Ūha Daśa 119] — <sup>4</sup>vārovā.

अनुस्थम् ॥ १० ॥

Not in the case of *ustha* i.e. vowel — *u*, *ū*, *o* and *au*. In the case of *ustha*, there is no becoming *a*. *Svārasauparṇasāman* [Ūha Ahī 548] — <sup>2</sup>śitū[234vā (*eṣisūrya*): here because being followed by *vā* the vowel *ū* has not become *o*.

ओवापरायान्तो भवति ॥ ११ ॥

But when followed by *ovā*, the *ustha* vowel becomes *o*. Gauṣṛṅgasāman [Ūha Kṣu 919] — <sup>(1)ra</sup>vōrathirāsassovā<sup>2</sup>[3ō]<sup>5</sup>234vā (*su* hastāḥ). [Ajāta — Hārāyaṇa - (Ūha Sat 692) — <sup>ra</sup>acchākōśammadhovā<sup>2</sup>[3.... (*madhu*); Kaulmalabarhiṣa [Ūha Daśa 182] — <sup>(1)ra</sup>śrīnantōgōbhirovā<sup>2</sup>[3ō]<sup>1</sup>234vā (uttaram)]

अनातृतीयं कृष्टम् ॥ १२ ॥

The vowel in *ustha* having *karṣaṇa* upto *trītiya* *svara* does not become *o* though followed by *vā*. Svārasauparnasāman [Ūha Ahī 548] — third *stotrīyā*, in the *pratihāra* - <sup>2</sup>ūrā<sup>2</sup>[3uvā<sup>2</sup>] (the *ū* of *ru* in *uru* has not become *o*) [Ajata - Āndhīgava sāmān [Ūha Daśa 12], in the *pratihāra* - <sup>1</sup>sākḥā<sup>2</sup>[3uvā<sup>2</sup>]; Bṛhadāgneya [Ūha Sam 319] — <sup>1</sup>sākḥā<sup>2</sup>[3uvā<sup>2</sup>].

अप्रत्युत्क्रान्तम् ॥ १३ ॥

Also not in the case of the vowel having *pratyutkrama* — e.g. Añjovairūpa [RG Sam 31] — <sup>(2)</sup>sāā[31uvā]<sup>23</sup> - the vowel *ā* having *pratyutkrama* has not become *o*. [Ajāta: Santani [Ūha Daśa 90] — <sup>2</sup>śūrmā[31uvā]<sup>23</sup>/ [M. Śiv and Ajāta — अच्छिद्र अञ्जोवैरूप-संतनिषु] Acchidra (Ūha Daśa 152) — <sup>2</sup>sāā[31uvā<sup>2</sup>]/

आचतुर्थकृष्टं तु पादान्ते ॥ १४ ॥

But the vowel having *karṣaṇa* upto *caturtha* *svara* at the end of the quarter, becomes *o* - Vāravantīya sāmān [Ūha Eka 509] — <sup>(2)</sup>sāparyāto[234hāi<sup>5</sup>] (*saparyati*).  
मन्द्रकृष्टं चामन्द्रकृष्टं च ॥ १५ ॥

The vowel having *karṣaṇa* of *mandra* *svara* at the end of the quarter becomes *o* and the vowel having *karṣaṇa* till the *mandra* *svara* also becomes *o*. In the Auśanasāman based on the Gāyatrī metre [Ūha Daśa 171] — <sup>1</sup>dā[234yo]<sup>5</sup>6hāi - here the syllable *ya* having *karṣaṇa* from *mandra* *svara* has become *yo* (*vedyam* - *vediyam*). In the Vāmadevyasāman [Ūha Daśa 5] — <sup>1</sup>vā[2rto]<sup>5</sup>35hāi: here the syllable *ta* has *karṣaṇa* from *divītiya* *svara* (*vr̥tā*)

[Nānā — Mandrakṛṣṭa = kṛṣṭa from *mandra*; amandrakṛṣṭam = not kṛṣṭa in the *mandra*. मन्द्रात् कृष्टमन्द्रकृष्टं अमन्द्रात् कृष्टं = न मन्द्रस्वरे कृष्टम् ।] (M — आमन्द्रकृष्टम् - <sup>1</sup>dā[345yo]<sup>5</sup>6hāi)  
वृष्टे न्यं जनानां स नित्य इत्येभ्यः परोऽप्यासश्च देव्ये ॥ १६ ॥

In the Vāmadevyasāman [Ūha Ahī 598] the latter repetition of *a* in the word *vr̥dhenyam* becomes *o* in the third *stotrīyā* - <sup>1</sup>nyā[2mo]<sup>5</sup>35hāi (*vr̥dhenyam*). In [Ūha Prā 830], third *stotrīyā* - after the word *janānām* the latter repetition of *ā* becomes *o* - <sup>1</sup>nā[2mo]<sup>5</sup>35hāi. In [Ūha Daśa 222] — in the second *stotrīyā* the latter repetition of *ya* after the word *samītiya* becomes *o* - <sup>1</sup>tyā[2yo]<sup>5</sup>35hāi. (*āsa*/nityaḥ). [Nānā — This *sūtra* is repetition because by PS XIII. 5 and 24, this is accomplished.]

और्णायवयोरो भवति यकारे ॥ १७ ॥

In the Aurnāyavādyasāman [Ūha Sam 270], the syllable *dhā* has *o kāra* when followed by *ya* —  $\overset{3}{r}\overset{4}{t}\overset{5}{ā}\overset{6}{v}\overset{7}{d}\overset{8}{h}\overset{9}{o}/\overset{10}{y}\overset{11}{ā}$  [234 (*rtāvṛdhā*); Aurnāyavottara [Ūha Daśa 75], second *stotriyā* -  $\overset{3}{r}\overset{4}{t}\overset{5}{ā}\overset{6}{v}\overset{7}{d}\overset{8}{h}\overset{9}{o}/\overset{10}{y}\overset{11}{ā}$  [234  $\overset{12}{ā}\overset{13}{h}\overset{14}{ō}\overset{15}{v}\overset{16}{ā}$ .

सानौ शब्दश्च सर्वत्राकारे ॥ १८ ॥

In the Pūrvārcika [Sā 529] and the Uttarārcika (1253) in the *ṛcakraṇtsamudraḥ* etc. there is the word *sāna* in all the sāmans, based on this *ṛc*; the word *sānauhas* *o kāra* when followed by *a* - Vāsiṣṭhasāman [Ūha Ahī 673] in the first *stotriyā* -  $\overset{1}{s}\overset{2}{ā}\overset{3}{n}\overset{4}{o}\overset{5}{ā}\overset{6}{v}\overset{7}{y}\overset{8}{ā}$  - (The syllable *nau* in *sānau* gets its *au* as *o* when followed by *a*. Hence the form *sāno*) [This *sūtra* also according to Ajāta is repetition. The syllable *nau* when followed by *a* becomes *o* is quite established.]

बोधीयनिधने च घोषे ॥ १९ ॥

In the *nidhana* of Jarābodhiyasāman [Ūha Daśa 136] when the syllable is followed by *ghoṣa* syllable, the earlier *suara* becomes *o* -  $\overset{1}{v}\overset{2}{ā}\overset{3}{t}\overset{4}{o}$  [345i//dā// (*vati*);  $\overset{5}{c}\overset{6}{ā}\overset{7}{s}\overset{8}{o}$  [345i//dā// (*pañca su*);  $\overset{9}{d}\overset{10}{ē}\overset{11}{v}\overset{12}{o}$  [345i//dā// (*inda vah*) [Cf. Rktaṇtra (1.3.10) vowels are *ghoṣa* syllables.]

Prapā. X. 2 ends.

X. 3 begins —

त्रीक्रौञ्चप्रमशाक्त्यसंजयभरक्रन्दाभिकार्णश्रवश्यैताकूपविशोविभीशक-  
कुभस्वापर्णरश्चादिषु ।

आयास्यद्विनिकाण्वकार्तययवश्यावाश्वयश्वेषु च ज्ञेया मध्यसमन्विता न  
निघनं हीष्येषु या सामसु ॥ १ ॥

In these *sāmans* having *hiṣi* namely, Krauñca based on the Gāyatrī metre [Ūha Daśa 100], Pramamhiṣṭhiya [Ūha Daśa 65], Śāktya [Ūha Daśa 19], Sañjaya [Ūha Daśa 96], Saubhara [Ūha Daśa 16], Vāyorabhikrandaḥ [Ūha Kṣu 928], Abhinidhanakāṇva [Ūha Daśa 128], Kāraṇaśravasa [Ūha Daśa 113] Śyaita [Ūha Daśa 43], Ākūpāra [Ūha Daśa 24], Viśoviṣiṣya [Ūha Daśa 170], Ābhiśavādyā [Ūha Daśa 186], Ābhiśavottara [Ūha Daśa 70], Traikakubha [Ūha Daśa 207], Svārasauparṇa [Ūha Daśa 196], Tairaścyā [Ūha Daśa 67], Dvinidhanaāyāsyā (Sāptamikaāyāsyā) [Ūha Daśa 126], Kāṇva [Ūha Daśa 20], Kārtayaśa [Ūha Daśa 134], Mārgiyava [Ūha Daśa 142], Śyavāśva [Ūha Daśa 11] and Vaiyaśva [Ūha Daśa 156] the *hiṣi parvan* occurring in the midst of the *sāman* should be understood as

not being *nidhana* - (Ūha Daśa 100) — <sup>3</sup>tā[234māḥ; [Ūha Daśa 65] — <sup>18</sup>ā[234iṣāi; (Ūha Daśa 19) — <sup>3</sup>yā[234mā; [Ūha Daśa 96] — <sup>3</sup>dyā[234vi; (Ūha Daśa 16) — <sup>3</sup>syā[234vāḥ; [Ūha Kṣu 928] — <sup>3</sup>vā[234rthā and <sup>3</sup>pā[234jā; (Ūha Daśa 128) — <sup>3</sup>ghā[234tvā; (Ūha Daśa 113) — <sup>3</sup>sā[234khā; (Ūha Daśa 43) — <sup>3</sup>vā[234sūḥ; [Ūha Daśa 24] — <sup>3</sup>bhā[234yā; (Ūha Daśa 170) — <sup>3</sup>ī[234ndūm; [Ūha Daśa 186] — <sup>3</sup>dā[234dhā and <sup>3</sup>sū[234śā; [Ūha Daśa 70] — <sup>3</sup>pū[234rū and <sup>3</sup>pā[234rī; [Ūha Daśa 207] — <sup>3</sup>śū[234śāi and <sup>3</sup>ṣkū[234tāḥ; (Ūha Daśa 196) — <sup>3</sup>tā[234māḥ; (Ūha Daśa 67) — <sup>3</sup>syā[234gō; (Ūha Daśa 126) — <sup>3</sup>dā[234si; (Ūha Daśa 20) — <sup>3</sup>kā[234ṇvāḥ; (Ūha Daśa 134) — <sup>3</sup>jā[234itū; (Ūha Daśa 142) — <sup>3</sup>hī[234ndrā; (Ūha Daśa 11) — <sup>3</sup>ṣā[234nā and (Ūha Daśa 156) — <sup>3</sup>tā[234yāi.

[By PS III. 1.12, in the *nidhana* the *hī* *svara* becomes the *prakṛti* every-where. This sūtra gives exceptions to it. The state of *āi* is there according to PS III. 1.1 and there is the turning away of *nidhana*.]

Prapā. X 3 ends.

X. 4 begins —

श्यैते तृतीयादिन्या औहोवायाः परं तृतीयं नीचम् ॥ १ ॥

In the Śyaitasāman [Ūha Daśa 43] *auhovā* beginning with *tṛtīya svara* has the following third syllable in the lower *svara* - <sup>3</sup>āuhovā// <sup>1</sup>āindramarcā (indramarca).

न तदिप्रान्त्ययोः ॥ २ ॥

In the Śyaitasāman beginning with <sup>3</sup>tādīdāsābhuvā/ [Ūha Eka 526] — not so in the first and the last *stotṛīyās* - i.e. excepting the second *stotṛīyā*, there is no lower *svara* for the third syllable after *auhovā* but the second syllable. In (Ūha Eka 526) there is the lower *svara* of the second syllable after *auhovā* in the first and third *stotṛīyās* and not in the second *stotṛīyā* - First *stotṛīyā* - <sup>1</sup>jyāiṣṭhāmyatōjajñaugrah, (*jeṣṭha*); third *stotṛīyā* - <sup>1</sup>vāiṣṭvā dviryadētētrirbha (*viṣṭvā*); second *stotṛīyā* - <sup>1</sup>raōjāśśatrurdāsāyabhiya (bhuri/ojāḥ) (भूर्योजाः)

बृहति च द्रासाद् द्वितीये कं सर्वत्र ॥ ३ ॥

Also in the Bṛhatsāman [RG Daśa 5], there is one syllable in the *dvitīya svara* after the *parvan* <sup>1</sup>drāsā[31t, in all *sāmans* - <sup>1</sup>drāsā[31t/ <sup>2</sup>patinnā[234rāḥ.

अदर्शम्यम च ॥ ४ ॥

Not in the case of *darśa* and *bhyama*. In the Bṛhatsāman [RG Kṣu 197] in the second and third *stotṛīyā*, the second syllable does not have lower *svara*. The fifth syllable has lower *svara* - second *stotṛīyā* - <sup>1</sup>sāirā[31h/ <sup>2</sup>surāsōnadārsātā[234śāḥ

(sūrāsonadarśa/; third *stotrīyā* - tvācā<sup>[1]</sup>3li<sup>[2]</sup>/iṣamasmabhyā<sup>[1]</sup>mabhā<sup>[3]</sup>234itā<sup>[5]</sup>h  
(iṣamasmabhyamabhitāh)

प्रथमात् तृतीय इदययंयीसूच ॥ ५ ॥

In the *parvans* after *drāsāt parvans*, in place of the *prathama svāra* there is the *tṛtīya svāra*. These *parvans* have the syllables *i, da, ya, yam, yī* and *su*. (The *parvans* similar to *drāsāt* 31h are the *drāsāt parvans*). Bṛhatsāman (RG Sam 37), first *stotrīyā* - ṣṇāā<sup>[1]</sup>234indūh (vṛṣṇe-āi). Bṛhatsāman [RG Eka 85] — first *stotrīyā* - etadyadā<sup>[1]</sup>234nyā (etadyadā), second *stotrīyā* - tavyāṅkṣayā<sup>[1]</sup>234ntām (kṣa ya), third *stotrīyā* - girōmeyūyā<sup>[1]</sup>234mpā (yūyam); [RG Eka 113] — third *stotrīyā* - pātīrayā<sup>[1]</sup>234inām (rayīnām). Bṛhatsāman [RG Prā 145] — third *stotrīyā* - vāsu<sup>[1]</sup>234nām. [The *parvans* similar to *drāsāt*, are there in each case e.g. RG Sam 37 — evā<sup>[1]</sup>31.

आकूस्तावतृतीयं नीचमाद्यायाम् ॥ ६ ॥

In the Ākūpārasāman [Ūha Daśa 24] in the first *stotrīyā* in the *prastāva*, in third syllable has lower *svāra* - ātūnāi.

आद्यं ध्यायाम् ॥ ७ ॥

In the middle *stotrīyā* the first syllable of *prastāva* has lower *svāra* - vīdmāhitvātuvi.

तमसे चान्धाद्वितीयेऽनेकं सर्वत्रायोनौ प्रथमे दे ॥ ८ ॥

In the Sahodairghatamasasāman [Ūha Kṣu 871] in the *parvan* having *dvitīya svāra* after the *āndhā parvan* there are many syllables having lower *svāra* in the first quarter in all *sāmans* in the *ūha*. (Ūha Kṣu 871) — hāuśrudhāi<sup>[1]</sup>/hāvam vīpīpā<sup>[2]</sup>/ But in the *yoni* there are not many syllables in the *dvitīya svāra* after *āndhā parvan* - Āndhā parvan: āndhā<sup>[1]</sup>. (GGG 398.2) — svādri<sup>[1]</sup>2h/sātū

स्तोभे चोत्तरे वकार ओ भवत्यत्वे ॥ ९ ॥

In the latter Samstobhasāman [RG Eka 78], the vowel *a* in *va* becomes *o* when there is *atva* - nādamvōadatīnām. Here *va* has become *vo*.

हिष्टीयगवसितेषु सचप वृत्सर्वत्रान्त्यमयोनौ ॥ १० ॥

In the *ūha* in the *sāmans* Yadvāhiṣṭhiya [Ūha Daśa 200], Pūrva-aupagava [Ūha Eka 395] and Āsita in the Anuṣṭubh *chandas* i.e. Āsitādyā sāman [Ūha Eka 454] the final syllable in the *parvans* 7th, 4th and 5th become *vṛddha* (Ūha Daśa 200) — 7th *parvan* - śvāmitparāi (pari). In the *yoni* it is not *vṛddha* - *yoni* - (GGG 86.2) — tvādrayih; (Ūha Eka 395) — 4th *parvan* - tūharayaśruṣṭejātā. *yoni* - (GGG 145.2) ... prāhōṣināh.

(Ūha Eka 454) — Āsitādyasāman - 5th parvan -  $\text{syābhūma} \text{ nāḥ}$  - in the *yoni* it is not *vrddha* (GGG 93.1) —  $\text{māheṣṛṣan}$ , (GGG 145.1) ....  $\text{prāhāṣiṇah}$ .

वसु च द्वितीयात् ॥ ११ ॥

And in the case of *Vasu* the syllable *va* after the *dviṭīya svāra* becomes *vrddha*.  
Traikakubhasāman [Ūha Daśa 207] —  $\text{tāi} / \text{vāsumartayā} \text{ 3dā} \text{ (vasu)}$

असु ॥ १२ ॥

The syllable *su* is not *vrddha* -  $\text{vāsu martayā} \text{ 3dā} \text{ (vasu)}$

तिथे च तृतीये प्रथमं योनौ ॥ १३ ॥

And in the *Daivātithasāman* in the *yoni*, the first syllable in the third quarter becomes *vrddha* (GGG 164.1) —  $\text{sākhāyastōma} / \text{vā} \text{ (sakhā)}$ . In the Ūha it is not so - [Ūha Daśa 28], second *stotrīyā* -  $\text{indrāmasōmēsa} /$  - first syllable is not *vrddha*. Third *stotrīyā* -  $\text{gāmādvājebhi}$  - first syllable is not *vrddha*.

जये च स्तावान्त्यमयोनौ ॥ १४ ॥

In the *Sanjayasāman* [Ūha Daśa 96], the final syllable of *prastāva* becomes *vrddha* in the Ūha - Second *stotrīyā* -  $\text{āteāgnarçā} /$  .... /  $\text{śukrasyā} \text{ 3jyōuspātāi} \text{ (pate)}$ . Third *stotrīyā* ....  $\text{dārviṣrā} \text{ 3iṇiṣāsanāi} \text{ (āsani)}$ . It is not so in the *yoni* - (GG 419.2) —  $\text{dyūmantā} \text{ 3n devājarām}$ .

Prapā. X. 4 ends.

X. 5 begins —

क्रौञ्चे दे चमात्प्रथमोच्चम् ॥ १ ॥

In the *Krauñcādyasāman* [Ūha Daśa 166] in the first and third quarters the first syllable after the fifth syllable has high *svāra* - first quarter -  $\text{jāsātāmām}$  (*abhīnovājasātāmam*) third quarter:  $\text{sṛābhāraṇasām}$  (*indosaha sra bha raṇa* ....)

असूरासः ॥ २ ॥ [M: असुरासः]

Not in the case of *Sūrasah*. In the *Krauñcādyasāman* [Ūha Ahi 614], in the second *stotrīyā*, in the third quarter, the syllable after the 6th syllable, has high *svāra* - (*sūrāsonadārśatāsaḥ*) [The syllable after the 5th syllable has no high *svāra*]

ये च तृतीयाद्देष्णात् तृतीयम् ॥ ३ ॥

And in the *Jarābodhiyasāman* [Ūha Kṣu 930], the third syllable after the third *parvan* has high *svāra*. The third *parvan* in *udgītha* —  $\text{dhārastāiraḥ} / \text{ (tirah)}$ . [Nānā gives this as the illustration. Ajāta and M. understand that after the third *parvan* i.e. in the 4th *parvan*.]

न प्रसो ॥ ४ ॥

In the same *sāman* [Ūha Daśa 930] in the third *stotrīyā* based on the *rc* beginning with *prasoma*, the third syllable after the third *parvan* does not have high *vara* - kṣāṇī<sup>2m</sup>bhāih/ (second syllable has high *vara*).

श्रवस आइन्द्रान्ताज्जनिलोपः ॥ ५ ॥

In the Taurasravasasāman (A.G. 68.1) in the *yoni* there is the elision of *jani parvan* after the end of the *parvan āindrā*. In the *yoni* in the third quarter there are four *parvans* - ā<sup>1</sup>23smā<sup>2</sup>/kāma/śummāghā<sup>2</sup>l<sup>1</sup>vā<sup>2</sup>23n/pūrū<sup>1</sup>2sp<sup>2</sup>234hām/. Now, in the Ūhagāna, there is the elision of the two syllabled *jani parvan* after the *āindrā parvan*. Thus, there remain only three *parvans*: [RG Prā 152] — pā<sup>1</sup>23rāi<sup>2</sup>/prāsyā<sup>2</sup>l<sup>1</sup>ndā<sup>2</sup>23/tā<sup>1</sup>2isū<sup>2</sup>234tā<sup>2</sup>h/. Thus there is the elision of the *jani parvan kāma*. The *parvan* ā<sup>1</sup>23indrām occurs in the Naudhasasāman (GGG 236.5). The *jani parvan* occurs in the *sāman* (GGG 152.1) [jani].

उतद्विषायाश्चाद्यम् ॥ ६ ॥

In the Taurasravasādyasāman [RG Prā 152] the first syllable of *utaddviṣā parvan* is elided - i.e. this *parvan* becomes of three syllables - prāsyā<sup>1</sup>l<sup>1</sup>ndā<sup>2</sup>23 - here the first syllable is elided. [The *parvan* *utā dvā* *līṣā* *2h* occurs in (GGG 6.1).

श्रवायाश्च ॥ ७ ॥

And in the case of *śravā parvan* also. (In this Taurasravasasāman the first syllable of *śravā parvan* is elided) — tā<sup>1</sup>2isū<sup>2</sup>234tā<sup>2</sup>h [The *śravā parvan* - srāvā<sup>1</sup>2sā<sup>2</sup>234inā<sup>2</sup>h occurs in (GGG 477.1)] [Śiv — अत्र छन्दसः कनीयस्त्वात् पर्वलोपोऽक्षरलोपश्च — due to deficiency in metre, there is the elision of *parvan* & syllable].

सेधे तु प्रलं पीयूषाद्यायां सत्राद्यस्य लोपः ॥ ८ ॥

In the Utsedhasāman [Ūha Eka 525] in the first *stotrīyā* beginning with *prānām* *piyūṣampūrvyāmyādū* there is the elision of *satrā parvan* of the first *sāman* in the first *stotrīyā*. The *satrā saṁghāta* occurs in the *yoni* (GGG 514.4) as — prā<sup>3</sup>śomadevāvitayē<sup>4ra</sup>/sindhuh. The *satrā parvan* occurs in (GGG 335.1) — sā<sup>5</sup>trā<sup>2ra</sup>/hāṇā<sup>3</sup>34au hō vā. [Ūha Eka 525] — kthiyā<sup>2</sup>34au hō vā (*satrā* is dropped)

कृतिनि तृतीये दे सर्वत्र रम्यते ॥ ९ ॥

In the Saṁkṛtisāman chanted in Bṛhat chandas [RG Daśa 24], in the third quarter there is pause everywhere — dādhan<sup>1ra</sup>vāmyōnaryōā<sup>2ra</sup>/psūvāntārā<sup>2ra</sup>/

अनुष्टुप् द्वितीये च ॥ १० ॥

In the Saṁkṛtisāman [RG Sat 129] chanted in *anuşṭubh* metre, there is pause in the second quarter - bābhrūmpunā<sup>1</sup>/tīvāreṇā<sup>2ra</sup>/



षभे च ॥ ११ ॥

And in the Śākvara-ṛṣabhasāman [RG Daśa 15] chanted in *anuṣṭubh* metre there is pause in the second quarter -  $\text{pā}^{\text{1}}\text{ē}^{\text{2}}\text{vā}^{\text{3}}\text{ē}^{\text{4}}\text{trā}^{\text{5}}\text{ē}^{\text{6}}\text{dhā}^{\text{7}}\text{1}/\text{rā}^{\text{8}}\text{ē}^{\text{9}}\text{yā}^{\text{10}}\text{ē}^{\text{11}}\text{sū}^{\text{12}}\text{etā}^{\text{13}}\text{ā}^{\text{14}}/$  (Cf. Lāṭyāyana - 7.9.11) — “The second quarter should be divided in two (in the groups of eight & four syllables).

प्राक् चतुर्णेष्वयोनोमिति नीचः ॥ १२ ॥

[It is stated earlier (that there is pause in the second quarter). This pause occurs] before four syllables in the *ūha*. In [RG Daśa 15] after four syllables, in the second quarter, there is lower *svara*. (After the four syllables, in the sacrifice there is a syllable *ōm*.) When followed by *vā* the syllable *o* has lower *svara* (Ag 28.1) Ṛṣabhaśākvara: or Śākvaraṛṣabha -  $\text{ō}^{\text{1}}\text{3}^{\text{2}}\text{1}^{\text{3}}\text{m}$  (twice)  $\text{ō}^{\text{4}}\text{3}^{\text{5}}\text{1}^{\text{6}}\text{2}^{\text{7}}\text{3}^{\text{8}}\text{4}^{\text{9}}/\text{vā}^{\text{10}}/$ .

श्वे तृतीये प तृ षट्परे ॥ १३ ॥

In the Vaiyaśvasāman [Ūha Daśa 156] excepting in *yoni* the third syllable of the third quarter has lower *svara*. Second *stotrīyā* -  $\text{tā}^{\text{1}}\text{m}^{\text{2}}\text{h}^{\text{3}}\text{i}^{\text{4}}\text{s}^{\text{5}}\text{vā}^{\text{6}}\text{rājā}^{\text{7}}\text{ā}^{\text{8}}\text{2m}$  *urṣa bhām*/

Third *stotrīyā* -  $\text{utō}^{\text{1}}\text{pāmā}^{\text{2}}\text{nā}^{\text{3}}\text{2m}$  *pratha mō*/. And 6th and the 7th syllable have lower *svara*.

एकर्चे द्वे ॥ १४ ॥

In the Vaiyaśvasāman based on one *ṛc* [Ūha Eka 529], two syllables have lower *svara* in the third quarter. These two syllables are the third and the sixth ones —  $\text{ārāt}^{\text{1}}\text{nā}^{\text{2}}\text{dhāyō}^{\text{3}}\text{nīm}^{\text{4}}\text{tā}^{\text{5}}\text{2}$ .

दसे ज्ञीये हाराद्योनिवत् ॥ १५ ॥

In the Yajñāyajñīyasāman, based not on its own metre of the *yoni* (Ūha Eka 425) the *parvan* after *pratihāra* is like *yoni* (i.e. having eight syllables) —  $\text{āimā}^{\text{1}}\text{hējātavā}^{\text{2}}\text{2idāsāu}^{\text{3}}/$  - (imahejātavedasam)

अविशोत्तमायाम् ॥ १६ ॥

In the Yajñāyajñīyasāman beginning with  $\text{vi}^{\text{1}}\text{śō}^{\text{2}}\text{5vi}^{\text{3}}/$  [Ūha Eka 424], in the third *stotrīyā* the *parvan* after *pratihāra* is not like *yoni* —  $\text{hāvya}^{\text{1}}\text{nāyairayā}^{\text{2}}\text{2ddivāu}^{\text{3}}/$  — it has seven syllables (*hāvyanayairayaddivi*).

सोमाद्ययोश्च ॥ १७ ॥

In the Yajñāyajñīyasāman based on the *trca* beginning with *somah pavate* [Ūha Kṣu 899] in the first two *stotrīyās* the *parvan* after *pratihāra* is not like *yoni* - first *stotrīyā* -  $\text{jān}^{\text{1}}\text{itē}^{\text{2}}\text{ndrasya}^{\text{3}}\text{janitōtā}^{\text{4}}\text{2viṣṇāu}^{\text{5}}/$  - it has eleven syllables (*janitendrasya janitotaviṣṇoh*). Second *stotrīyā* -  $\text{vā}^{\text{1}}\text{itramatye}^{\text{2}}\text{tā}^{\text{3}}\text{2iṛc}^{\text{4}}\text{bhāu}^{\text{5}}/$  [pa] *vitramatyeti rebhan* - it has seven syllables.

आग्नेये जास्वरं वृत् ॥ १८ ॥

In the Bṛhadāgneyasāman in the *yoni* the *jā* *svara* becomes *vrddha* — [GGG 84.1]  $\text{tr}^1\text{ō}^1$  ( $\text{jā}$  *svara* occurs in (GGG 31.1)

न विच्छन्दस्सु ॥ १९ ॥

Not in the Bṛhadāgneyasāman based on the metre other than that of the *yoni* (Ūha Ahī 642) —  $\text{hā}^1/$

प्रहूयसायाश्च द्व्यक्षरमवृत् ॥ २० ॥

In the same *sāman* the two syllables of *prahūyasā parvan* are not *vrddha* [Ūha Ahī 642] —  $\text{stācyūtā}^1\text{ā}^1\text{234}^1\text{n}^1\text{jā}^1$ . The *prahūyasā parvan* i.e.  $\text{prāhūyā}^1\text{ā}^1\text{234}^1\text{sā}^1$  occurs in (GGG 16.1).

दादिस्तनिपार्श्वयोर्यथर्चस्सर्वत्र ॥ २१ ॥

In the *sāmans* Santani (Ūha Daśa 90) and Gāyatrāpārśva [Ūha Daśa 148], the beginning of the quarter is like that in the *rc* in all the *rcs*. [Ūha Daśa 90] —  $\text{āpsūdakso}^1\text{....}/$ ;  $\text{śūbhramandhō}^1\text{....}/$ ;  $\text{ādīmāśvām}^1/$ . [Ūha Daśa 148] —  $\text{pāvantēmādi}^1\text{....}/$ ;  $\text{mātsarāso}^1\text{....}/$ ;  $\text{rājādēva}^1\text{....}/$

अस्तावहारयोरवश्येहिस्तोमसुमराप्रमरजी च ॥ २२ ॥

[And in the *sāmans* Santani [Ūha Ahī 559], Gāyatrīpārśva [Ūha Daśa 148], Santani [Ūha Sat 742], Santani [Ūha Daśa 745], Santani [Ūha Daśa 90], Santani [Ūha Daśa 121], Santani [Ūha Ahī 562], Santani [Ūha Ahī 559], Santani [Ūha Sat 745], Gāyatrāpārśva [Ūha Ahī 561], and Santani [Ūha Sat 684], in the *prastāva* and *pratihāra* it is not so in the case of *a*, *va*, *śye*, *hi*, *sto*, *ma*, *su*, *ma*, *rā*, *pra*, *ma*, *ra* and *ji* respectively. [Ūha Ahī 559] — *prastāva* - the beginning of the quarter is not like that of *rc* -  $\text{ābhī}^1\text{hāu}^1$ ; (Ūha Daśa 148) —  $\text{ābhī}^1$ , (Ūha Sat 743) — third *stotriyā* - *pratihāra* -  $\text{āsmānhāu}^1$ ; (Ūha Sat 745) — *prastāva* -  $\text{vāyāmhāu}^1$ ; [Ūha Daśa 90] — *pratihāra* -  $\text{śyenohāu}^1$ ; [Ūha Daśa 121] — *pratihāra* -  $\text{hinvehāu}^1$ ; [Ūha Ahī 562] — first *stotriyā* - *pratihāra* -  $\text{stōtūrhāu}^1$ ; (Ūha Ahī 559) — *pratihāra* -  $\text{mātsāhāu}^1$ ; (Ūha Sat 743) — second *stotriyā* - *pratihāra* -  $\text{sūnvāhāu}^1$ ; (Ūha Daśa 148) — *pratihāra* -  $\text{rājādā}^1\text{livā}^1\text{2h}^1$ , third *stotriyā* - *pratihāra* -  $\text{prā}^1\text{hāsainvā}^1\text{1nā}^1\text{2h}^1$ ; (Ūha Ahī 561) — second *stotriyā* - *pratihāra* -  $\text{mādhāunā}^1\text{1mā}^1\text{2}$ , third *stotriyā* - *pratihāra* -  $\text{rāthāinā}^1\text{1pā}^1\text{2}$ ; (Ūha Sat 684) first *stotriyā*, *pratihāra* -  $\text{jirāhāu}^1$ .

भे चाकारान्तक्रान्तमयोनौ ॥ २३ ॥

In the Śākvara-ṛṣabhasāman [RG Daśa 15], the *parvan* ending in *ā* has *pratyutkrama* excepting *yoni* (i.e. in Ūha) —  $\text{pā}^1\text{vā}^1\text{et}^1\text{rā}^1\text{edhā}^1\text{1}$ ;  $\text{pā}^1\text{erthā}^1\text{ēvā}^1\text{ncā}^1\text{h}$ ;  $\text{pā}^1\text{vā}^1\text{et}^1\text{mānā}^1\text{mahā}^1\text{et}^1\text{vānā}^1\text{1}$ ; (*yoni* - there is no *pratyutkrama* after *ā* -  $\text{svādōreitthā}^1\text{ēvi}^1\text{suevātā}^1\text{ā}^1/$ .

उदूहः सर्वत्र ॥ २४ ॥

The *udūha* takes place everywhere (i.e. in the *sāmans* where *ūdūha* is to take place). [As per the definition of *udūha*, the notes *caturtha*, *mandra* and *atisvārya* have notes with two intervals in their place. That is, *caturtha* has *prathamāsvara*, *mandra* has *dvitīya* and *atisvārya*, *tṛtīya svara*.] (Saṁhitopaniṣad Brāhmaṇa III.2).

अमीढे ॥ २५ ॥

In the Paurumīḍhasāman [Ūha Sat 718] there is no *udūha*. In this sāman, the author of PS has given *prastāva* ending in *vā*. Then there would be no *udūha*. The author of Pañcavidhasūtra (1.1.4) has given the *prastāva* of three syllables; in that case *udūha* would take place. To avoid that, this *sūtra* is there. In the case of Gaurīvita and other *sāmans* it is like this. There is a peculiarity in the SaṁU. Br (3.23) that the statement by the similar chanters should not have *udūha*. That is, in the same *bhakti* if among the *tṛtīya svara* etc., the highest *svara* should have *udūha* e.g. Dharman [Ūha Daśa 169] and Vidharman [Ūha Daśa 204]. In the case of *sāmans* Paurumīḍha [Ūha Sam 354], Gaurīvita [Ūha Daśa 37] and Sākamaśva [Ūha Daśa 15] etc. having *tṛtīya*, *dvitīya* and *prathama svara*, there is no *svara* which is *udāttatama*. [The *prastāva* of Dharmasāman in yoni (GG. 429.1) is  $\text{pā}^1\text{vā}^2\text{śva}^3\text{sō}^4\text{mā}^4$  = in Ūha, due to *udūha* it would be —  $\text{pā}^1\text{vā}^2\text{śva}^3\text{soma}$  etc. In the Paurumīḍhasāman if the *prastāva* is of 3 syllables i.e.  $\text{indrā}^1\text{krā}^2$  // Then the *udūha* would take place. In the definition of *udātta* given in SaṁU. Bra the, *caturthodāttatama* means, in which *caturtha* is the highest *svara*.]

गतेश्च कनीयस्यत्वम् ॥ २६ ॥

And in the case of Gāyatrikrauñcasāman [Ūha Daśa 100] we have ...<sup>[2]ra</sup>indā<sup>1</sup>lauhō. By the *sūtra* PS. IX. 6.2 there is the state of becoming *au* of the syllable which is *ṛddha*. Thus we have ... <sup>[2]</sup>dā<sup>1</sup>lauahōi. Then *u* becomes *a* when followed by *au*. (Nānābhāi: followed by *a*) Cf. Rktantra 2.3.10. The *kanīyas* syllable is *au*. [Ajāta — कनीयसि वर्णे प्रत्ययभूते । औकारे प्रत्ययभूते ।] <sup>1</sup>indrāyēndā<sup>1</sup>lauhō/ *o* in *indo* is *ṛddha* and hence becomes *āu*.]

ओकारस्य कृतलेयोरत्वम् ॥ २७ ॥

In the Hāviṣkṛtasāman [Ūha Daśa 195] and in the Kāleyasāman [Ūha Eka 465] the vowel *o* becomes *a* [Ūha Daśa 195] third *stotṛiyā* -  $\text{tvāmsu}^1\text{śvā}^2\text{nā}^3\text{āhā}^4\text{udrā}^1\text{bhā}^1$  (*śuśvāno*). [Ūha Eka 465] — second *stotṛiyā* -  $\text{viprā}^1\text{sā}^2$  (*viprāso*), third *stotṛiyā* -  $\text{sā}^1\text{śvā}^2$  (*śavośme*).

पदगीतस्त्वसिद्धत्वात् ॥ २८ ॥

But the *padagīta* is not to be accomplished. The particle *tu* is meant to exclude what is stated in the above *sūtra*. It is not accomplished because it is not included in the cases where becoming of *a* is there. Hence, the vowel *o* is chanted as in the case of a word. There is no becoming of *a* in the *Hāviṣkṛtasāman* [Ūha Daśa 195] in the third *stotrīyā* - the vowel *o* in the syllable *no* is chanted as a *pada* i.e. a word. In [Ūha Eka 465], the vowel *o* in the syllable *so* is chanted like *pada* — (Ūha Daśa 195 — <sup>1</sup>tvāmsu<sup>2</sup>ṣvā<sup>3</sup>nā<sup>4</sup>hā ... Ūha Eka. 465 — <sup>1</sup>tubhyetsā<sup>2</sup>au.)

Prapā. X 5 ends.

X. 6 begins —

श्रुध्ये स्तावे तुरीये ष्यते सर्वत्र ॥ १ ॥

In the *Śrudhyasāman* [Ūha Daśa 205] in the *prastāva* the fourth syllable has *karṣaṇa* everywhere - i.e. in all the *ṛcs* - <sup>1</sup>upō<sup>2</sup>ṣujā<sup>3</sup>śtam. Here *jā* is the fourth syllable, which has *karṣaṇa*.

संवत्सायां तु तृतीये ॥ २ ॥

In the *Śrudhyasāman* [Ūha Sat 680] in the second *stotrīyā* based on the *ṛc* beginning with *samvatsah*, the third syllable of the *prastāva* has *karṣaṇa* - *samvatsā*śiva - the third syllable *sa* has *karṣaṇa*.

गोमन्त्रश्च ॥ ३ ॥

In the *Śrudhyasāman* [Ūha Eka 468] in the *ṛc* beginning with *gomanna*, the third syllable of *prastāva* has *karṣaṇa* — <sup>1</sup>gōmannā<sup>2</sup>śindo.

मरुतामिन्द्रो स्वासूतमायाम् ॥ ४ ॥

In the *sāman* *Marutāmdhenu* [Ūha Sam 295] based on its own *ṛca*, in the *prastāva* of the third *stotrīyā* there is the occurrence of *indrā* - <sup>1</sup>tē<sup>2</sup>234/<sup>3</sup>asyasanturētāvoamāul; in this *parvan* *asyasantu* becomes the *parvan* *indrā*. The *indrā* *parvan* is <sup>1</sup>indrāyasōmasu<sup>2</sup>ṣūta<sup>3</sup>ḥ pāryāu (GGG 561.2). [In the second *stotrīyā* - <sup>1</sup>bhāk<sup>2</sup>sāmā<sup>3</sup>ñō amṛtasyācāu - this *parvan* has the *svara* of the *ṛc*]. [M: In the middle *stotrīyā* there is no one syllable having the *caturtha* *svara*.]

षसे चतुर्थोच्चाद्यं योनिवत् ॥ ५ ॥

[Śiv — षसे चतुर्थाद्यं योनिवत् ॥] - (in the explanation he says चतुर्थोच्चस्य).

In the *Naudhasasāman* [Ūha Sat 704] beginning with <sup>1</sup>ā<sup>2</sup>234i in the *parvan* *mautvāpūrī* having *caturtha* as the high *svara*, the first syllable becomes like *yonī* i.e. not like the *svara* of the *ṛc* [Ajāta - quotes [Ūha Daśa 9] and gives illustration <sup>1</sup>tā<sup>2</sup>234m which is the *prastāva* of the first *ṛc* of the *ṛca*. Alternatively, he reads this *sūtra* as 'dhase caturthādyam yonivat' and states that other *parvan* than the *parvan*

having *caturtha* as the high *svara* is like *ṛci*. i.e. in the *parvan* having *prathama* as the high *svara* has the first syllable like the *ṛc-vātsannāsvasārāi* - this has *prathama* as the high *svara*. But this is also meaningless because there is no violation.]. [Ajāta and M. have the same explanation].

ध्यमायां स्तावे द्वितीयं घातं रुणसाम्नि ॥ ६ ॥

In the Varuṇasāman [Ūha Kṣu 911] in the Jagatī metre, in the second *stotrīyā*, in the *prastāva* the second *parvan* has at the end *nighāta*. i.e. low *svara*, that means *mandra svara*. Second *stotrīyā* - <sup>4</sup>ābhikrā/<sup>3</sup>dā/<sup>3</sup>ṛṇkā/<sup>3</sup>śā/<sup>5ra</sup>mivā: the syllable *vā* has got *mandra svara*.

आद्यान्त्ययोस्तु विकारः ॥ ७ ॥

In the above *sāman* [Ūha Kṣu 911] in the first and the third *stotrīyās* there is change i.e. there are more than one syllable having *caturtha svara* - first *stotrīyā* - <sup>4</sup>jñā/<sup>3</sup>śyā/<sup>2</sup>pāvātē; third *stotrīyā* - <sup>4</sup>dhū/<sup>3</sup>ṇām/<sup>3</sup>pāvāmāṇah - the three syllables *va*, *ma*, *nah* have *caturtha svara*.

नार्मेधेऽधाह्याद्ययोः पाह्यपामापद्यते ॥ ८ ॥

In the Nārmedhasāman [Ūha Daśa 17] beginning with <sup>2</sup>ādhā<sup>1ra</sup>hi... in the first and second *stotrīyā* the *pāhi saṁghāta* becomes *upāsaṁghāta* - first *stotrīyā* - the *parvan* <sup>2ra</sup>pā/<sup>1</sup>hōi/<sup>1</sup>ūtā/ becomes *upā* i.e. <sup>2</sup>ūpā<sup>1</sup>tā/<sup>3</sup>kā. In the *yoni* (GGG 36.2) there is the *pāhi saṁghāta* - <sup>2ra</sup>pā/<sup>1</sup>hōi/<sup>1</sup>ūtā/; second *stotrīyā* - <sup>2</sup>vārdhānti/<sup>3</sup>śū 3rd *stotrīyā* - <sup>2</sup>syā/<sup>1</sup>gā/<sup>1</sup>thā/<sup>1</sup>yā.

थमोच्चं षभइविम् ॥ ९ ॥

In the Vairāja-ṛṣabhasaman [RG Kṣu 168], the syllables *i*, *vi* and *ma* have the high *svara prathama*. [RG Kṣu 167] — <sup>111</sup>indra; [RG Kṣu 168] — <sup>111</sup>vīpi (in first *stotrīyā*) <sup>111</sup>māgha, (first *stotrīyā*).

जने च भु ॥ १० ॥

And in the Rājanasāman [RG Sam 67] also two syllables have *prathama svara* as the high one - <sup>111</sup>bhūva.

लंविस्मिन्ति च वरुपृश्निश्यैतमद्रेषु ॥ ११ ॥

In the Varuṇasāman [Ūha Daśa 105], *Prīni* [Ūha Sam 265], *Śyaita* [Ūha Sam 341] and *Paurumadga* [Ūha Ahī 662], the syllables *lam*, *vi*, *smi* and *tsi* have high *svara* namely *prathama* - [Ūha Daśa 105] — <sup>1</sup>gāmbah<sup>1</sup>ūlām; [Ūha Sam 265] — <sup>1ra</sup>sōmōyā<sup>2ra</sup>uttāmā<sup>1</sup>mhāvih; [Ūha Sam 341] — <sup>1ra</sup>śikṣā<sup>2ra</sup>ṇōāsmin; [Ūha Ahī 662] — <sup>13</sup>apōvasā/<sup>2</sup>ṇoarṣasi. [Else where in these *sāmans* these *parvans* have their final syllable in the lower *svara*, because of being similar to *yoni*.]

## ष्टम्भे चाशसूपे ॥ १२ ॥

In the Mahāvaiṣṭambhasāman [Ūha Daśa 58], Ūha Sam 339, [Ūha Kṣu 868 and Ūha Kṣu 879], the syllables *o*, *śa*, *sū* and *pe* have respectively high *svara* - (Ūha Daśa 58) second *stotṛīyā*-<sup>(2)</sup><sup>1ra</sup><sup>2</sup><sup>1</sup><sup>2ra</sup><sup>1ra</sup> *kādāsūtāṇṣāṇā*; (Ūha Sam 339) — third *stotṛīyā* - <sup>1ra</sup><sup>2</sup><sup>1</sup><sup>2ra</sup><sup>1ra</sup> *tvāyāvāyāmprāvātāśā*; (Ūha Kṣu 868) - first *stotṛīyā* - <sup>1ra</sup><sup>2</sup><sup>1</sup><sup>2ra</sup><sup>1ra</sup> *nātāvāṇṣajrintsahāsraṁsū*; (Ūha Kṣu 879) — first *stotṛīyā*-<sup>(1)</sup><sup>1ra</sup><sup>2</sup><sup>1</sup><sup>2ra</sup><sup>1ra</sup> *śāmudrāsyādhiṣṭāpē*.

## शीये च नकृद्दहत् ॥ १३ ॥

In the Sadoviṣṭīyasāman [Ūha Eka 524], (Ūha Eka 474) and (Ūha Eka 490), the syllables *na*, *kṛt*, *dam* and *hat* have respectively high *svara* (Ūha Eka 524) — <sup>(2ra)</sup><sup>1ra</sup><sup>2</sup><sup>1</sup><sup>2ra</sup><sup>1ra</sup> *śvābhūyanābhīmājma* <sup>1ra</sup><sup>2</sup><sup>1</sup><sup>2ra</sup><sup>1ra</sup> *nā* <sup>1ra</sup><sup>2</sup><sup>1</sup><sup>2ra</sup><sup>1ra</sup> *yūthēnanāi*; (Ūha Eka 474) — third *stotṛīyā* - <sup>1ra</sup><sup>2</sup><sup>1</sup><sup>2ra</sup><sup>1ra</sup> *śisātyaśānakṛt*; (Ūha Eka 490) — first *stotṛīyā*-<sup>1ra</sup><sup>2</sup><sup>1</sup><sup>2ra</sup><sup>1ra</sup> *pāvanṭemādīyāmadam* - third *stotṛīyā*-<sup>1ra</sup><sup>2</sup><sup>1</sup><sup>2ra</sup><sup>1ra</sup> *rajādevāṭāmbhāt*,

## यशसि कृष्टदेकम् ॥ १४ ॥

In the sāman Indrasyayaśas [Ūha Sat 713] one syllable after *karṣaṇa* has the high *svara* *dvitīya*-first *stotṛīyā*-<sup>1ra</sup><sup>2</sup><sup>1</sup><sup>2ra</sup><sup>1ra</sup> *tvāmvṛtrāṇi* <sup>1ra</sup><sup>2</sup><sup>1</sup><sup>2ra</sup><sup>1ra</sup> *3hāmsiyā* - here the syllable *ham* has the high *svara* *dvitīya*. In the third *stotṛīyā*-<sup>1ra</sup><sup>2</sup><sup>1</sup><sup>2ra</sup><sup>1ra</sup> *māhivakā* <sup>1ra</sup><sup>2</sup><sup>1</sup><sup>2ra</sup><sup>1ra</sup> *3rūśārō* - here, the syllable *nī* has *dvitīya* as high *svara*.

## ध्यमायाम्मकारो द्वितीयम् ॥ १५ ॥

In the second *stotṛīyā* of [Ūha Sat 713], the *dvitīya* *svara* is there in the case of *na* and *ma* both - <sup>1ra</sup><sup>2</sup><sup>1</sup><sup>2ra</sup><sup>1ra</sup> *āmuvānu* <sup>1ra</sup><sup>2</sup><sup>1</sup><sup>2ra</sup><sup>1ra</sup> *3nāmasūrā*.

## संमिश्रः सुरूपे पदगीत ओष्ठ्ये ॥ १६ ॥

In the Surūpottarasāman [Ūha Eka 451] in the third *stotṛīyā* the word *sammiślah* is chanted as *pada* when followed by labial vowel i.e. *au* - <sup>1ra</sup><sup>2</sup><sup>1</sup><sup>2ra</sup><sup>1ra</sup> *sāmmiślāu*-<sup>1ra</sup><sup>2</sup><sup>1</sup><sup>2ra</sup><sup>1ra</sup> *ho* <sup>1ra</sup><sup>2</sup><sup>1</sup><sup>2ra</sup><sup>1ra</sup> *2/*.

## हकारे च ककारश्चौ भवति मराये द्विमात्रः ॥ १७ ॥ [M — ककार औ]

In the Marāyasāman [Ūha Kṣu 873] in the third *stotṛīyā* the syllable *ka* becomes *ho* and has the duration of *two mātrās* when followed by *ha*-<sup>1ra</sup><sup>2</sup><sup>1</sup><sup>2ra</sup><sup>1ra</sup> *kō*/<sup>1ra</sup><sup>2</sup><sup>1</sup><sup>2ra</sup><sup>1ra</sup> *hāu* <sup>1ra</sup><sup>2</sup><sup>1</sup><sup>2ra</sup><sup>1ra</sup> *hāu*.

## ष्टेष्वःकारः ॥ १८ ॥

In the sāman Goṣṭhas, the syllable *aḥ* becomes *o* - *paritoṣi* ... (*paritah*). [M वस्यामृचि गोष्ठः उत्पन्नं तस्यामृचि अःकार ओ भवति । In the *ṛ* from which the Goṣṭha sāman is originated the syllable *aḥ* becomes *o*. (The plural in the word *goṣṭha* is to be understood in accordance with the maxim of *chatrī*. This maxim relates to men with umbrellas. In the crowd of men when many of them have umbrellas up all

seem to have them). [M. गोष्ठेषु इति बहुवचनं छत्रिन्यायेन ।] (तथा च सामतन्त्रे विभाष्यं गोष्ठेषु प्रतिसामविधिरिति— And thus in the Sāmātāntra (it is stated that) in the Goṣṭha there is the alternative according to the mode of each *sāman*.) [Siv — by the word Goṣṭha, it is to be understood as the *sāman* which is based on the *ṛc* beginning with *paritoṣim* — गोष्ठशब्देन परीतोषिमित्युक्तम् । यस्यां तत्साम ।]

तरायेषु प्यते ॥ १९ ॥

[Nānābhāi takes the two *sūtras* 18 and 19 together and explains—In the Goṣṭha *sāmans* the syllable *aḥ* gets its *visarga* elided when it is combined with *ta*, *rā* and *ya* [Ūha Ahī 644] — mātsvānaindragōmatā[23hōiyā - (gomataḥ) — here the *visarga* of *taḥ* is elided; [Ūha Daśa 181] — third *stotrīyā*-ādadbhassurabhintarā[23hōiya (surabhintarah), [Ūha Sat 698] — second *stotrīyā*-ūtsōdēvōhiranyayā[23hōiya/ (hiranyayah).

- 1 [ Ajāta — असंबद्धमिदं सूत्रम् । एकाक्षराण्युदाहरणानि । तशब्दः । जातं रिहन्ति मातरः । राशद्वौ राजने । येराद्वः । उन्नये । राजनोन्नयेषु अःकारो लुप्यते ।

कथं तरोतर इत्यत्र तरस्तर इति प्राप्नोति . 'ऊष्मा च परसस्थानमापद्यते । (ऋक्तन्त्र - ४.४.७) इति लक्षणात्तस्य अःकारस्य लोपः । ततो वाचनान्तरेण ओत्वं भवति । तादेस्तु तदा राजने । काशीडासूक्तोद्बृहन्ना ५ २१४५.५ । इति अःकार एव प्राप्नोति प्रकृतित्वात् । अत्राप्योभावो वाचनिकः । 'राजने च स्वशब्द ओ भवति ।' (ऋक्तन्त्र - ३.७.२) इति । उन्नये च अहोरात्राण्यरित्राणि इत्यत्र अहोरात्राणीति प्राप्नोति । 'रेफश्च तुल्यस्थाने लुप्यते' (ऋक्तन्त्र - ४.३.१०) । अत्रापि वाचनिक एव ओभावः । उन्नये समासत्वादिति । एतेषु उदाहरणेषु अःकारो लक्षणप्राप्तो लुप्यते । अथवा अपरा व्याख्या । योगान्तरेणैव एतेषु ओभाव प्राप्यत इति वर्णीयितव्यम् ॥

[M. Similar to Ajāta].

(Rktantra - 4.3.10 — ॥ 'रः'

Repha followed by *ṛ* is elided; the preceding vowel becomes long. e.g. *barhiḥ rāśanābhūh*. Rk 3.7.2 — ॥ हो-रा-रचो-रु ॥

*ahah rātrih* = *aho rātrih*, *svah*, *ruhānah* = *sva ruhānah* 4.4.7 - ॥ ऊष्मा स्थानम् ॥

*uśasaḥ citram* = *uśasacitram*.

In these illustrations *aḥ* is elided.)]

कथं तरोतर इत्यत्र तरस्तर इति प्राप्नोति । ..... (ऋक्तन्त्र - ४.४.७) इति लक्षणात् तस्य अःकारस्य लोपः । .... । राजने च स्वशब्द ओ भवति । (ऋक्तन्त्र - ३.७.२) इति । उन्नये च अहोरात्राण्यरित्राणि इत्यत्र अहोरात्राणीति प्राप्नोति । (ऋक्तन्त्र - ४.३.१०) ..... । एतेषु उदाहरणेषु अःकारो लक्षणप्राप्तो लुप्यते । (M. similar to Ajāta)

This *sūtra* is unconnected. The illustrations are of one syllable. *Ta* indicates 'jātaṁ rihanti mātaraḥ/' *Rā* indicates in the *sāman* Rājana (R.G. 67); *ye* indicates 'in the *sāman* Unnaya'. In these *aḥ* is elided. In *tarotaraḥ*, *tarastaraḥ* is obtained by Rktaṇtra 4.4.7, in which there is the elision of *aḥ*. In the *sāman* Rājana, in the word *sva*, there is the change in *a*. In the case of *nidhana vāgīdā sūvo* etc., *svaḥ* is changed to *sūvo*. In the Unnayanasāman (i.e. the *sāman* Ādityasya ātman, (A.G. 290), which begins with 'unnayāmi'), in the compound *ahorātrāṇi*, *aḥ* is changed to *o*, that is obtained in *aḥ*, Rktaṇtra — 4.3.10 ॥ रः ॥ — Repha followed by *r* is elided. The preceding vowel becomes long — e.g. 'barhī raśanābhi:' Rktaṇtra — 3.7.2 //

नौ च रुणसाम्नि ॥ २० ॥

In the Varuṇasāman in the *yonī* (GGG 255.3) the syllable *aḥ* becomes *o* - vacō[3ā - here the syllable *caḥ* has become *co*.

द्वितीये लान्दे थमोच्चमरुति ॥ २१ ॥

In the Ilāndasāman in the *dvitīya anugāna* [RG Sam 70] in all the *stotriyā*s there is high *svara prathama* in the case of *a*, *u* and *ti* — first *stotriyā* - <sup>1</sup>agnē<sup>2</sup>tā<sup>1</sup>vā<sup>1</sup>sā<sup>1</sup>; <sup>1</sup>urjōnā<sup>2</sup>pājā<sup>2</sup>; <sup>1</sup>bhirmandasvā<sup>2</sup>.

चतुर्थे तु वृणी जास्वरं सर्वत्र ॥ २२ ॥

In the Ilāndasāman [RG Sam 70], in the fourth *anugāna* the *vṛṇī* - *parvan* gets *jā svara* in the *yonī* (AG. 126.1) the *vṛṇī mahā parvan* is <sup>1</sup>indrā<sup>1</sup>nnaro/<sup>2</sup>yāt<sup>1</sup>pā<sup>1</sup>riyā<sup>1</sup>h/<sup>2</sup>śūrōn<sup>1</sup>rśā/<sup>2</sup>āgōmatāi. In the Rahasyagāna, we get the *parvans* having *jā svara* - <sup>1</sup>pā/<sup>2</sup>vākā<sup>1</sup>vārcā<sup>1</sup>/ similarly in the case of <sup>1</sup>nū/ and <sup>1</sup>i/.

काम्पा च प्यते ॥ २३ ॥

In this same fourth *anugāna* also in the *yonī* (AG. 126.1) there are *kāmpā parvans* - <sup>1</sup>nē<sup>1</sup>[3mā<sup>1</sup>dhi/; <sup>1</sup>vūnā<sup>1</sup>ja/; <sup>1</sup>tā<sup>1</sup>[3śrā<sup>1</sup>va/ In the Rahasyagāna (RG. 70) the *kāmpā parvan* is elided - <sup>1</sup>pā/<sup>2</sup>vākā<sup>1</sup>vārcā<sup>1</sup>; <sup>1</sup>śū/<sup>2</sup>krā<sup>1</sup>vārcā<sup>1</sup> ā; <sup>1</sup>nū/<sup>2</sup>nā<sup>1</sup>vārcā<sup>1</sup>ū/ <sup>1</sup>i

न यताविग्निरे च ॥ २४ ॥

In the case of *ya*, *tā*, *vi*, *gni*, *re* (and *i*) *Kāmpā* is not elided — <sup>1</sup>isyā<sup>2</sup>[3; <sup>1</sup>ā/<sup>2</sup>tā<sup>2</sup>[3; <sup>1</sup>śām/<sup>2</sup>vā<sup>2</sup>[3i (*vi*), <sup>1</sup>ā/<sup>2</sup>gnī<sup>2</sup>[3m; <sup>1</sup>dhāi/<sup>2</sup>rē<sup>2</sup>[3;



दे दे चा विष्ठाः सर्वत्र ॥ २५ ॥

In each quarter, there is the mode of five syllables—<sup>1</sup>agn<sup>2ra</sup>ē<sup>1</sup>tāvā<sup>2</sup>śrā; b<sup>1</sup>ṛhadb<sup>1ra</sup>hānośā etc.

अयोनौ ॥ २६ ॥

Not in the case of *yoni*. In the *yoni* the mode of the quarter itself is there excepting the final *anugāna* - (AG 124.1) — <sup>1</sup>agnirāsmijānmanājātavedāh/; (AG 125.1) — <sup>12ra</sup>pātyagnirvipō agrampādam vēh - not in the last *anugāna* (i.e. AG 125.1)—<sup>1</sup>indrānnaro/ nē<sup>2</sup>3mādhitāhaventai etc.

जास्वरं श्वमनषे च द्विषः ॥ २७ ॥

In the Vaiśvamanasasāman [Ūha Daśa 197], the *Jāsvara* in the *yoni* becomes *dviṣaḥsvara*, (1st *stotriyā*) - māna<sup>1</sup>2:/ [*Jāsvara* - GGG. 387.1 (in *yoni*) - ā/; *dviṣaḥsvara* - GGG 194.1 - *dviṣā*<sup>1</sup>2h]. Prapā. X. 6 ends.

X. 7 begins —

पुषडन्ते रक्षाष्कारणिधनवत् ॥ १ ॥

In the Vaṣatkāraṇidhanasāman based on the *ṛṣṭubh* metre, the *raḥṣā-parvan* becomes like Āṣkāraṇidhana (Ūha Prā 844). The *raḥṣā parvan* occurs in (GGG. 24.1) as — <sup>na</sup>āgn<sup>2ra</sup>ērā<sup>4ra</sup>32kṣāñōāmhasāh. In the *yoni* (GGG 256.1) this *parvan* is as — <sup>5</sup>ābhitvā<sup>2</sup>3pūrvāpitayāi/ (Ūha Prā 844) — first *stotriyā* - bāhūnā<sup>5</sup>3mmānēbāhūnām; second *stotriyā* - śūparnā<sup>5</sup>3rūnassūpārnāh; In the Āṣkāraṇidhanasāman (GGG 261.1) this *parvan* is — <sup>4ra</sup>vāyamghā<sup>5</sup>3tvā<sup>4ra</sup> sutāvāntāh/.

उपान्त्ये भिरायवा ॥ २ ॥

In the same *sāman* [Ūha Prā 844] in the penultimate quarter in every *stotriyā*, there is the *parvan* *bhirāyavā* in the case of repetition. The *parvan* *bhirāyavā* - <sup>12</sup>bhirāyā<sup>1</sup>1lvā<sup>2</sup>23h/ occurs in (GGG 256.1). In the first *stotriyā* - <sup>12</sup>viyammāhā<sup>1</sup>litvā<sup>2</sup>23; Second *stotriyā* - <sup>12</sup>ittannāmō<sup>1</sup>1ghā<sup>2</sup>23m/; third *stotriyā* - māṇasyāmā<sup>1</sup>1hnā<sup>2</sup>23.

अन्यत्र सुताद्यलुप्ता ॥ ३ ॥

In the same *sāman* in the other quarters there is *sutā parvan* with the first syllable elided — first *stotriyā* - <sup>1</sup>rā<sup>1</sup>23; second *stotriyā* - <sup>1</sup>dā<sup>1</sup>23h; third *stotriyā* - <sup>1</sup>jā<sup>1</sup>23i. In this way, there is the *sutā parvan* with the first syllable dropped. The *sutā parvan* occurs in (GGG 228.2) as - <sup>1</sup>sūtā<sup>1</sup>23m.

पञ्चाक्षरश्चाभ्यासः ॥ ४ ॥

In the third quarter there is the repetition of five syllables — first *stotriyā* - <sup>12</sup>viyammāhā<sup>1</sup>litvā<sup>2</sup>23 (*kāvyammahitvā*); second *stotriyā* - <sup>12</sup>ittannāmō<sup>1</sup>1ghā<sup>2</sup>23m. Third *stotriyā* - māṇasyāmā<sup>1</sup>1hnā<sup>2</sup>23.

क्रायां राजे ध्यमायां पाष्टे वृत् ॥ ५ ॥

In the Sāmarājasāman beginning with *akrān* [Ūha Kṣu 914] in the second *stotrīyā*, the 5th and the 8th syllables are *vr̥ddha* in every quarter — second *stotrīyā* 1st quarter -  $\overset{1}{m}\overset{2}{a}\overset{3}{t}\overset{4}{s}\overset{5}{i}\overset{6}{v}\overset{7}{ā}\overset{8}{y}\overset{9}{u}\overset{10}{|}\overset{11}{3}\overset{12}{m}\overset{13}{ā}\overset{14}{|}\overset{15}{ṣ}\overset{16}{ṭ}\overset{17}{ā}\overset{18}{y}\overset{19}{ē}\overset{20}{r}\overset{21}{ā}\overset{22}{|}\overset{23}{3}\overset{24}{d}\overset{25}{h}\overset{26}{ā}\overset{27}{|}\overset{28}{3}\overset{29}{.}$  (*matsivāyumiṣṭayerādhasē*); second quarter —  $\overset{1}{m}\overset{2}{ā}\overset{3}{t}\overset{4}{s}\overset{5}{i}\overset{6}{m}\overset{7}{i}\overset{8}{t}\overset{9}{r}\overset{10}{ā}\overset{11}{|}\overset{12}{3}\overset{13}{v}\overset{14}{ā}\overset{15}{|}\overset{16}{r}\overset{17}{u}\overset{18}{ṇ}\overset{19}{ā}\overset{20}{p}\overset{21}{ū}\overset{22}{|}\overset{23}{3}\overset{24}{y}\overset{25}{ā}\overset{26}{|}\overset{27}{3}\overset{28}{.}$  (*matsimi trāvarunāpūya-mānaḥ*); third quarter —  $\overset{1}{m}\overset{2}{ā}\overset{3}{t}\overset{4}{s}\overset{5}{i}\overset{6}{s}\overset{7}{a}\overset{8}{r}\overset{9}{d}\overset{10}{d}\overset{11}{h}\overset{12}{ō}\overset{13}{|}\overset{14}{3}\overset{15}{m}\overset{16}{ā}\overset{17}{|}\overset{18}{r}\overset{19}{u}\overset{20}{t}\overset{21}{a}\overset{22}{m}\overset{23}{m}\overset{24}{ā}\overset{25}{|}\overset{26}{3}\overset{27}{t}\overset{28}{s}\overset{29}{i}\overset{30}{|}\overset{31}{3}\overset{32}{.}$  (*matsisarddho mārutammātsi*); fourth quarter —  $\overset{1}{m}\overset{2}{ā}\overset{3}{t}\overset{4}{s}\overset{5}{i}\overset{6}{d}\overset{7}{y}\overset{8}{ā}\overset{9}{v}\overset{10}{ā}\overset{11}{|}\overset{12}{3}\overset{13}{p}\overset{14}{ā}\overset{15}{|}\overset{16}{t}\overset{17}{h}\overset{18}{i}\overset{19}{v}\overset{20}{i}\overset{21}{d}\overset{22}{e}\overset{23}{|}\overset{24}{3}\overset{25}{v}\overset{26}{ā}\overset{27}{|}\overset{28}{3}\overset{29}{.}$  (*matsidyāvapṛthividevasoma*). [In the *yoni* (GGG 555.3) the 6th syllable *dha* and the 8th syllable *va* are *vr̥ddha* —  $\overset{1}{ā}\overset{2}{c}\overset{3}{ō}\overset{4}{d}\overset{5}{a}\overset{6}{s}\overset{7}{ō}\overset{8}{n}\overset{9}{ō}\overset{10}{|}\overset{11}{3}\overset{12}{d}\overset{13}{h}\overset{14}{ā}\overset{15}{|}\overset{16}{n}\overset{17}{ū}\overset{18}{v}\overset{19}{ā}\overset{20}{|}\overset{21}{3}\overset{22}{n}\overset{23}{t}\overset{24}{ū}\overset{25}{|}\overset{26}{3}\overset{27}{.}$

आद्यायां चान्त्यस्य ॥ ६ ॥

In the same *sāman* in the first *stotrīyā* the 5th and 8th syllables of the final quarter are *vr̥ddha* -  $\overset{1}{b}\overset{2}{ṛ}\overset{3}{h}\overset{4}{a}\overset{5}{t}\overset{6}{s}\overset{7}{ō}\overset{8}{m}\overset{9}{ō}\overset{10}{|}\overset{11}{3}\overset{12}{v}\overset{13}{ā}\overset{14}{|}\overset{15}{v}\overset{16}{i}\overset{17}{d}\overset{18}{h}\overset{19}{ē}\overset{20}{s}\overset{21}{ū}\overset{22}{|}\overset{23}{3}\overset{24}{v}\overset{25}{ā}\overset{26}{|}\overset{27}{3}\overset{28}{.}$  [*bṛhatsomovāvṛdhesvāno*].

तमसे स्वासूत्रयोः वृणीतरुते चतुरक्षरे ॥ ७ ॥

In the Sahodairghatamasasāman based on its own *tṛca* [Ūha Kṣu 870], in the second and third *stotrīyās* the *vr̥ṇi parvan* and *tarutā parvan* become of 4 syllables second *stotrīyā* -  $\overset{1}{s}\overset{2}{ā}\overset{3}{t}\overset{4}{v}\overset{5}{ā}\overset{6}{m}\overset{7}{i}\overset{8}{n}\overset{9}{d}\overset{10}{r}\overset{11}{ā}\overset{12}{|}\overset{13}{p}\overset{14}{r}\overset{15}{a}\overset{16}{b}\overset{17}{h}\overset{18}{ū}\overset{19}{v}\overset{20}{a}\overset{21}{s}\overset{22}{ā}\overset{23}{|}\overset{24}{3}\overset{25}{4}\overset{26}{|}\overset{27}{b}\overset{28}{h}\overset{29}{ū}\overset{30}{v}\overset{31}{a}\overset{32}{s}\overset{33}{ā}\overset{34}{|}\overset{35}{3}\overset{36}{4}\overset{37}{.}$ ; third *stotrīyā* -  $\overset{1}{i}\overset{2}{m}\overset{3}{ā}\overset{4}{b}\overset{5}{r}\overset{6}{a}\overset{7}{h}\overset{8}{m}\overset{9}{ā}\overset{10}{|}\overset{11}{s}\overset{12}{a}\overset{13}{d}\overset{14}{h}\overset{15}{a}\overset{16}{m}\overset{17}{ā}\overset{18}{d}\overset{19}{ā}\overset{20}{|}\overset{21}{3}\overset{22}{i}\overset{23}{.}$  (Cf. in the *yoni* (GGG 398.2) — the two *parvans* are -  $\overset{1}{s}\overset{2}{ō}\overset{3}{t}\overset{4}{u}\overset{5}{r}\overset{6}{b}\overset{7}{ā}\overset{8}{h}\overset{9}{u}\overset{10}{b}\overset{11}{h}\overset{12}{y}\overset{13}{ā}\overset{14}{m}\overset{15}{|}\overset{16}{s}\overset{17}{u}\overset{18}{y}\overset{19}{ā}\overset{20}{t}\overset{21}{ā}\overset{22}{|}\overset{23}{3}\overset{24}{h}\overset{25}{.}$  - of 5 and 3 syllables. The *vr̥ṇi parvan* occurs in (GGG 3) —  $\overset{1}{v}\overset{2}{ṛ}\overset{3}{ṇ}\overset{4}{i}\overset{5}{m}\overset{6}{a}\overset{7}{h}\overset{8}{ā}\overset{9}{i}\overset{10}{.}$ ; the *tarutā parvan* occurs in (GGG 273.1) —  $\overset{1}{t}\overset{2}{ā}\overset{3}{r}\overset{4}{u}\overset{5}{t}\overset{6}{ā}\overset{7}{|}\overset{8}{3}\overset{9}{.}$

नाभ्यासे ॥ ८ ॥

In the same *sāman* in the case of the second and third *stotrīyās* when there is repetition, the *tarutā parvan* becomes of three syllables only and not of four -  $\overset{1}{b}\overset{2}{h}\overset{3}{ū}\overset{4}{v}\overset{5}{a}\overset{6}{s}\overset{7}{ā}\overset{8}{|}\overset{9}{3}\overset{10}{4}\overset{11}{.}$  (second *stotrīyā*);  $\overset{1}{d}\overset{2}{h}\overset{3}{ā}\overset{4}{m}\overset{5}{ā}\overset{6}{d}\overset{7}{ā}\overset{8}{|}\overset{9}{3}\overset{10}{i}\overset{11}{.}$  (third *stotrīyā*).

मराये हाडवा द्वितीयात् सकृत्कृष्टा ॥ ९ ॥

In the Marāyasāman [Ūha Kṣu 900] at the end of the *sāman* we have  $\overset{1}{h}\overset{2}{ā}\overset{3}{u}\overset{4}{v}\overset{5}{ā}\overset{6}{|}\overset{7}{3}\overset{8}{.}$  Thus the *hāuvā* has *karṣaṇa* once, beginning from *dvitīya svara*. In the *yoni* (GGG 72.1), there is no *karṣaṇa* -  $\overset{1}{h}\overset{2}{ā}\overset{3}{u}\overset{4}{h}\overset{5}{ā}\overset{6}{u}\overset{7}{h}\overset{8}{ā}\overset{9}{u}\overset{10}{v}\overset{11}{ā}\overset{12}{|}\overset{13}{3}\overset{14}{.}$

दान्त्या विधाः सर्वत्रास्वासूत्तमायां प्रथमे दे ॥ १० ॥

In the Marāyasāman [Ūha Kṣu 873] in all the *stotrīyās* the chants have the mode till the end of the quarter —  $\overset{1}{ś}\overset{2}{r}\overset{3}{ū}\overset{4}{d}\overset{5}{h}\overset{6}{ā}\overset{7}{i}\overset{8}{|}\overset{9}{h}\overset{10}{a}\overset{11}{v}\overset{12}{ā}\overset{13}{m}\overset{14}{|}\overset{15}{v}\overset{16}{i}\overset{17}{p}\overset{18}{i}\overset{19}{p}\overset{20}{ā}\overset{21}{n}\overset{22}{a}\overset{23}{s}\overset{24}{y}\overset{25}{ā}\overset{26}{d}\overset{27}{r}\overset{28}{ē}\overset{29}{h}\overset{30}{|}\overset{31}{d}\overset{32}{r}\overset{33}{ē}\overset{34}{h}\overset{35}{.}$  - thus the mode is till the end of the quarter. But in the Marāya sāman [Ūha Kṣu 900] based on its own *tṛca* in the last *stotrīyā* the chant is not up to the end of the quarter in the first quarter —  $\overset{1}{p}\overset{2}{r}\overset{3}{ē}\overset{4}{d}\overset{5}{d}\overset{6}{h}\overset{7}{ō}\overset{8}{|}\overset{9}{ā}\overset{10}{g}\overset{11}{n}\overset{12}{ē}\overset{13}{d}\overset{14}{i}\overset{15}{d}\overset{16}{i}\overset{17}{h}\overset{18}{i}\overset{19}{|}\overset{20}{h}\overset{21}{i}\overset{22}{|}\overset{23}{h}\overset{24}{i}\overset{25}{|}\overset{26}{p}\overset{27}{u}\overset{28}{r}\overset{29}{o}\overset{30}{.}$  - here the

mode is up to the middle of the quarter but not upto its end. In [Ūha Kṣu 883] having the metre of larger measure there is *āvāpa* as per the rule. In the *udgītha* there is the interpolation of additional syllable — first *stotrīyā* - <sup>[1]ra</sup>divēdivē<sup>ra</sup>purūṇibabhrōnicarantimāmava/va/va/. Thus, in the second and third *stotrīyās* also. (In Ūha Kṣu 884). Similarly, there is the interpolation of additional syllables in the *udgītha*. [M. — This sūtra is repetition for, in the Marāya all the modes are पादान्त्या i.e. ending with quarter]. (Ūha Kṣu 884 ..... snathiṣṭana/na/ṇa/ 1st *stotrīyā*)

मूर्धन्य एव दन्त्यः स्वरोपधः ॥ ११ ॥

The dental which has the vowels *a* etc. preceded by *upādhā* is called *svaropadhāḥ dantyaḥ*. It becomes *mūrdhanya* — Mānavādyasāman [Ūha Sat 363] — <sup>2</sup>śi/<sup>1ra</sup>kṣāṇ<sup>2a</sup>oā here the dental *na* has become *ṇa*. In the Pārthasāman [Ūha Sam 248] in the second *stotrīyā* - mā<sup>2</sup>3pari/ṣā<sup>3</sup>343i — here *sa* has become *ṣa* [*upadhā* means penultimate letter.]. [Siv दन्त्यो नकारो विरामेऽपि स्वरोपधः स्वरपूर्वश्चेत् मूर्धन्यो णकारो भवति । एकपदे रेफान्नकारो मूर्धन्यमापद्यते इति वचनात् ।

The dental *na* becomes lingual *ṇa* if it is preceded by a vowel even in the case of pause. The syllable *na* gets the position of *ṇa* due to *repha* (i.e. *na*) in the same word.]. [M — विरामेऽपि मूर्धन्य एव भवति । तथा ऋषाभ्याम् इत्यत्र ऋकारषकाराभ्यां परस्य मूर्धन्यापत्तिरेकपद एवेति वचनम् । उदाहरणानि जराबोधीय - [Ūha Ahī 629] - <sup>[1]r</sup>ū<sup>2</sup>k<sup>3</sup>ṣ<sup>1</sup>ṣ<sup>2</sup>ṣ<sup>3</sup>ṣ<sup>4</sup>ṣ<sup>5</sup>ṣ<sup>6</sup>ṣ<sup>7</sup>ṣ<sup>8</sup>ṣ<sup>9</sup>ṣ<sup>10</sup>ṣ<sup>11</sup>ṣ<sup>12</sup>ṣ<sup>13</sup>ṣ<sup>14</sup>ṣ<sup>15</sup>ṣ<sup>16</sup>ṣ<sup>17</sup>ṣ<sup>18</sup>ṣ<sup>19</sup>ṣ<sup>20</sup>ṣ<sup>21</sup>ṣ<sup>22</sup>ṣ<sup>23</sup>ṣ<sup>24</sup>ṣ<sup>25</sup>ṣ<sup>26</sup>ṣ<sup>27</sup>ṣ<sup>28</sup>ṣ<sup>29</sup>ṣ<sup>30</sup>ṣ<sup>31</sup>ṣ<sup>32</sup>ṣ<sup>33</sup>ṣ<sup>34</sup>ṣ<sup>35</sup>ṣ<sup>36</sup>ṣ<sup>37</sup>ṣ<sup>38</sup>ṣ<sup>39</sup>ṣ<sup>40</sup>ṣ<sup>41</sup>ṣ<sup>42</sup>ṣ<sup>43</sup>ṣ<sup>44</sup>ṣ<sup>45</sup>ṣ<sup>46</sup>ṣ<sup>47</sup>ṣ<sup>48</sup>ṣ<sup>49</sup>ṣ<sup>50</sup>ṣ<sup>51</sup>ṣ<sup>52</sup>ṣ<sup>53</sup>ṣ<sup>54</sup>ṣ<sup>55</sup>ṣ<sup>56</sup>ṣ<sup>57</sup>ṣ<sup>58</sup>ṣ<sup>59</sup>ṣ<sup>60</sup>ṣ<sup>61</sup>ṣ<sup>62</sup>ṣ<sup>63</sup>ṣ<sup>64</sup>ṣ<sup>65</sup>ṣ<sup>66</sup>ṣ<sup>67</sup>ṣ<sup>68</sup>ṣ<sup>69</sup>ṣ<sup>70</sup>ṣ<sup>71</sup>ṣ<sup>72</sup>ṣ<sup>73</sup>ṣ<sup>74</sup>ṣ<sup>75</sup>ṣ<sup>76</sup>ṣ<sup>77</sup>ṣ<sup>78</sup>ṣ<sup>79</sup>ṣ<sup>80</sup>ṣ<sup>81</sup>ṣ<sup>82</sup>ṣ<sup>83</sup>ṣ<sup>84</sup>ṣ<sup>85</sup>ṣ<sup>86</sup>ṣ<sup>87</sup>ṣ<sup>88</sup>ṣ<sup>89</sup>ṣ<sup>90</sup>ṣ<sup>91</sup>ṣ<sup>92</sup>ṣ<sup>93</sup>ṣ<sup>94</sup>ṣ<sup>95</sup>ṣ<sup>96</sup>ṣ<sup>97</sup>ṣ<sup>98</sup>ṣ<sup>99</sup>ṣ<sup>100</sup>ṣ<sup>101</sup>ṣ<sup>102</sup>ṣ<sup>103</sup>ṣ<sup>104</sup>ṣ<sup>105</sup>ṣ<sup>106</sup>ṣ<sup>107</sup>ṣ<sup>108</sup>ṣ<sup>109</sup>ṣ<sup>110</sup>ṣ<sup>111</sup>ṣ<sup>112</sup>ṣ<sup>113</sup>ṣ<sup>114</sup>ṣ<sup>115</sup>ṣ<sup>116</sup>ṣ<sup>117</sup>ṣ<sup>118</sup>ṣ<sup>119</sup>ṣ<sup>120</sup>ṣ<sup>121</sup>ṣ<sup>122</sup>ṣ<sup>123</sup>ṣ<sup>124</sup>ṣ<sup>125</sup>ṣ<sup>126</sup>ṣ<sup>127</sup>ṣ<sup>128</sup>ṣ<sup>129</sup>ṣ<sup>130</sup>ṣ<sup>131</sup>ṣ<sup>132</sup>ṣ<sup>133</sup>ṣ<sup>134</sup>ṣ<sup>135</sup>ṣ<sup>136</sup>ṣ<sup>137</sup>ṣ<sup>138</sup>ṣ<sup>139</sup>ṣ<sup>140</sup>ṣ<sup>141</sup>ṣ<sup>142</sup>ṣ<sup>143</sup>ṣ<sup>144</sup>ṣ<sup>145</sup>ṣ<sup>146</sup>ṣ<sup>147</sup>ṣ<sup>148</sup>ṣ<sup>149</sup>ṣ<sup>150</sup>ṣ<sup>151</sup>ṣ<sup>152</sup>ṣ<sup>153</sup>ṣ<sup>154</sup>ṣ<sup>155</sup>ṣ<sup>156</sup>ṣ<sup>157</sup>ṣ<sup>158</sup>ṣ<sup>159</sup>ṣ<sup>160</sup>ṣ<sup>161</sup>ṣ<sup>162</sup>ṣ<sup>163</sup>ṣ<sup>164</sup>ṣ<sup>165</sup>ṣ<sup>166</sup>ṣ<sup>167</sup>ṣ<sup>168</sup>ṣ<sup>169</sup>ṣ<sup>170</sup>ṣ<sup>171</sup>ṣ<sup>172</sup>ṣ<sup>173</sup>ṣ<sup>174</sup>ṣ<sup>175</sup>ṣ<sup>176</sup>ṣ<sup>177</sup>ṣ<sup>178</sup>ṣ<sup>179</sup>ṣ<sup>180</sup>ṣ<sup>181</sup>ṣ<sup>182</sup>ṣ<sup>183</sup>ṣ<sup>184</sup>ṣ<sup>185</sup>ṣ<sup>186</sup>ṣ<sup>187</sup>ṣ<sup>188</sup>ṣ<sup>189</sup>ṣ<sup>190</sup>ṣ<sup>191</sup>ṣ<sup>192</sup>ṣ<sup>193</sup>ṣ<sup>194</sup>ṣ<sup>195</sup>ṣ<sup>196</sup>ṣ<sup>197</sup>ṣ<sup>198</sup>ṣ<sup>199</sup>ṣ<sup>200</sup>ṣ<sup>201</sup>ṣ<sup>202</sup>ṣ<sup>203</sup>ṣ<sup>204</sup>ṣ<sup>205</sup>ṣ<sup>206</sup>ṣ<sup>207</sup>ṣ<sup>208</sup>ṣ<sup>209</sup>ṣ<sup>210</sup>ṣ<sup>211</sup>ṣ<sup>212</sup>ṣ<sup>213</sup>ṣ<sup>214</sup>ṣ<sup>215</sup>ṣ<sup>216</sup>ṣ<sup>217</sup>ṣ<sup>218</sup>ṣ<sup>219</sup>ṣ<sup>220</sup>ṣ<sup>221</sup>ṣ<sup>222</sup>ṣ<sup>223</sup>ṣ<sup>224</sup>ṣ<sup>225</sup>ṣ<sup>226</sup>ṣ<sup>227</sup>ṣ<sup>228</sup>ṣ<sup>229</sup>ṣ<sup>230</sup>ṣ<sup>231</sup>ṣ<sup>232</sup>ṣ<sup>233</sup>ṣ<sup>234</sup>ṣ<sup>235</sup>ṣ<sup>236</sup>ṣ<sup>237</sup>ṣ<sup>238</sup>ṣ<sup>239</sup>ṣ<sup>240</sup>ṣ<sup>241</sup>ṣ<sup>242</sup>ṣ<sup>243</sup>ṣ<sup>244</sup>ṣ<sup>245</sup>ṣ<sup>246</sup>ṣ<sup>247</sup>ṣ<sup>248</sup>ṣ<sup>249</sup>ṣ<sup>250</sup>ṣ<sup>251</sup>ṣ<sup>252</sup>ṣ<sup>253</sup>ṣ<sup>254</sup>ṣ<sup>255</sup>ṣ<sup>256</sup>ṣ<sup>257</sup>ṣ<sup>258</sup>ṣ<sup>259</sup>ṣ<sup>260</sup>ṣ<sup>261</sup>ṣ<sup>262</sup>ṣ<sup>263</sup>ṣ<sup>264</sup>ṣ<sup>265</sup>ṣ<sup>266</sup>ṣ<sup>267</sup>ṣ<sup>268</sup>ṣ<sup>269</sup>ṣ<sup>270</sup>ṣ<sup>271</sup>ṣ<sup>272</sup>ṣ<sup>273</sup>ṣ<sup>274</sup>ṣ<sup>275</sup>ṣ<sup>276</sup>ṣ<sup>277</sup>ṣ<sup>278</sup>ṣ<sup>279</sup>ṣ<sup>280</sup>ṣ<sup>281</sup>ṣ<sup>282</sup>ṣ<sup>283</sup>ṣ<sup>284</sup>ṣ<sup>285</sup>ṣ<sup>286</sup>ṣ<sup>287</sup>ṣ<sup>288</sup>ṣ<sup>289</sup>ṣ<sup>290</sup>ṣ<sup>291</sup>ṣ<sup>292</sup>ṣ<sup>293</sup>ṣ<sup>294</sup>ṣ<sup>295</sup>ṣ<sup>296</sup>ṣ<sup>297</sup>ṣ<sup>298</sup>ṣ<sup>299</sup>ṣ<sup>300</sup>ṣ<sup>301</sup>ṣ<sup>302</sup>ṣ<sup>303</sup>ṣ<sup>304</sup>ṣ<sup>305</sup>ṣ<sup>306</sup>ṣ<sup>307</sup>ṣ<sup>308</sup>ṣ<sup>309</sup>ṣ<sup>310</sup>ṣ<sup>311</sup>ṣ<sup>312</sup>ṣ<sup>313</sup>ṣ<sup>314</sup>ṣ<sup>315</sup>ṣ<sup>316</sup>ṣ<sup>317</sup>ṣ<sup>318</sup>ṣ<sup>319</sup>ṣ<sup>320</sup>ṣ<sup>321</sup>ṣ<sup>322</sup>ṣ<sup>323</sup>ṣ<sup>324</sup>ṣ<sup>325</sup>ṣ<sup>326</sup>ṣ<sup>327</sup>ṣ<sup>328</sup>ṣ<sup>329</sup>ṣ<sup>330</sup>ṣ<sup>331</sup>ṣ<sup>332</sup>ṣ<sup>333</sup>ṣ<sup>334</sup>ṣ<sup>335</sup>ṣ<sup>336</sup>ṣ<sup>337</sup>ṣ<sup>338</sup>ṣ<sup>339</sup>ṣ<sup>340</sup>ṣ<sup>341</sup>ṣ<sup>342</sup>ṣ<sup>343</sup>ṣ<sup>344</sup>ṣ<sup>345</sup>ṣ<sup>346</sup>ṣ<sup>347</sup>ṣ<sup>348</sup>ṣ<sup>349</sup>ṣ<sup>350</sup>ṣ<sup>351</sup>ṣ<sup>352</sup>ṣ<sup>353</sup>ṣ<sup>354</sup>ṣ<sup>355</sup>ṣ<sup>356</sup>ṣ<sup>357</sup>ṣ<sup>358</sup>ṣ<sup>359</sup>ṣ<sup>360</sup>ṣ<sup>361</sup>ṣ<sup>362</sup>ṣ<sup>363</sup>ṣ<sup>364</sup>ṣ<sup>365</sup>ṣ<sup>366</sup>ṣ<sup>367</sup>ṣ<sup>368</sup>ṣ<sup>369</sup>ṣ<sup>370</sup>ṣ<sup>371</sup>ṣ<sup>372</sup>ṣ<sup>373</sup>ṣ<sup>374</sup>ṣ<sup>375</sup>ṣ<sup>376</sup>ṣ<sup>377</sup>ṣ<sup>378</sup>ṣ<sup>379</sup>ṣ<sup>380</sup>ṣ<sup>381</sup>ṣ<sup>382</sup>ṣ<sup>383</sup>ṣ<sup>384</sup>ṣ<sup>385</sup>ṣ<sup>386</sup>ṣ<sup>387</sup>ṣ<sup>388</sup>ṣ<sup>389</sup>ṣ<sup>390</sup>ṣ<sup>391</sup>ṣ<sup>392</sup>ṣ<sup>393</sup>ṣ<sup>394</sup>ṣ<sup>395</sup>ṣ<sup>396</sup>ṣ<sup>397</sup>ṣ<sup>398</sup>ṣ<sup>399</sup>ṣ<sup>400</sup>ṣ<sup>401</sup>ṣ<sup>402</sup>ṣ<sup>403</sup>ṣ<sup>404</sup>ṣ<sup>405</sup>ṣ<sup>406</sup>ṣ<sup>407</sup>ṣ<sup>408</sup>ṣ<sup>409</sup>ṣ<sup>410</sup>ṣ<sup>411</sup>ṣ<sup>412</sup>ṣ<sup>413</sup>ṣ<sup>414</sup>ṣ<sup>415</sup>ṣ<sup>416</sup>ṣ<sup>417</sup>ṣ<sup>418</sup>ṣ<sup>419</sup>ṣ<sup>420</sup>ṣ<sup>421</sup>ṣ<sup>422</sup>ṣ<sup>423</sup>ṣ<sup>424</sup>ṣ<sup>425</sup>ṣ<sup>426</sup>ṣ<sup>427</sup>ṣ<sup>428</sup>ṣ<sup>429</sup>ṣ<sup>430</sup>ṣ<sup>431</sup>ṣ<sup>432</sup>ṣ<sup>433</sup>ṣ<sup>434</sup>ṣ<sup>435</sup>ṣ<sup>436</sup>ṣ<sup>437</sup>ṣ<sup>438</sup>ṣ<sup>439</sup>ṣ<sup>440</sup>ṣ<sup>441</sup>ṣ<sup>442</sup>ṣ<sup>443</sup>ṣ<sup>444</sup>ṣ<sup>445</sup>ṣ<sup>446</sup>ṣ<sup>447</sup>ṣ<sup>448</sup>ṣ<sup>449</sup>ṣ<sup>450</sup>ṣ<sup>451</sup>ṣ<sup>452</sup>ṣ<sup>453</sup>ṣ<sup>454</sup>ṣ<sup>455</sup>ṣ<sup>456</sup>ṣ<sup>457</sup>ṣ<sup>458</sup>ṣ<sup>459</sup>ṣ<sup>460</sup>ṣ<sup>461</sup>ṣ<sup>462</sup>ṣ<sup>463</sup>ṣ<sup>464</sup>ṣ<sup>465</sup>ṣ<sup>466</sup>ṣ<sup>467</sup>ṣ<sup>468</sup>ṣ<sup>469</sup>ṣ<sup>470</sup>ṣ<sup>471</sup>ṣ<sup>472</sup>ṣ<sup>473</sup>ṣ<sup>474</sup>ṣ<sup>475</sup>ṣ<sup>476</sup>ṣ<sup>477</sup>ṣ<sup>478</sup>ṣ<sup>479</sup>ṣ<sup>480</sup>ṣ<sup>481</sup>ṣ<sup>482</sup>ṣ<sup>483</sup>ṣ<sup>484</sup>ṣ<sup>485</sup>ṣ<sup>486</sup>ṣ<sup>487</sup>ṣ<sup>488</sup>ṣ<sup>489</sup>ṣ<sup>490</sup>ṣ<sup>491</sup>ṣ<sup>492</sup>ṣ<sup>493</sup>ṣ<sup>494</sup>ṣ<sup>495</sup>ṣ<sup>496</sup>ṣ<sup>497</sup>ṣ<sup>498</sup>ṣ<sup>499</sup>ṣ<sup>500</sup>ṣ<sup>501</sup>ṣ<sup>502</sup>ṣ<sup>503</sup>ṣ<sup>504</sup>ṣ<sup>505</sup>ṣ<sup>506</sup>ṣ<sup>507</sup>ṣ<sup>508</sup>ṣ<sup>509</sup>ṣ<sup>510</sup>ṣ<sup>511</sup>ṣ<sup>512</sup>ṣ<sup>513</sup>ṣ<sup>514</sup>ṣ<sup>515</sup>ṣ<sup>516</sup>ṣ<sup>517</sup>ṣ<sup>518</sup>ṣ<sup>519</sup>ṣ<sup>520</sup>ṣ<sup>521</sup>ṣ<sup>522</sup>ṣ<sup>523</sup>ṣ<sup>524</sup>ṣ<sup>525</sup>ṣ<sup>526</sup>ṣ<sup>527</sup>ṣ<sup>528</sup>ṣ<sup>529</sup>ṣ<sup>530</sup>ṣ<sup>531</sup>ṣ<sup>532</sup>ṣ<sup>533</sup>ṣ<sup>534</sup>ṣ<sup>535</sup>ṣ<sup>536</sup>ṣ<sup>537</sup>ṣ<sup>538</sup>ṣ<sup>539</sup>ṣ<sup>540</sup>ṣ<sup>541</sup>ṣ<sup>542</sup>ṣ<sup>543</sup>ṣ<sup>544</sup>ṣ<sup>545</sup>ṣ<sup>546</sup>ṣ<sup>547</sup>ṣ<sup>548</sup>ṣ<sup>549</sup>ṣ<sup>550</sup>ṣ<sup>551</sup>ṣ<sup>552</sup>ṣ<sup>553</sup>ṣ<sup>554</sup>ṣ<sup>555</sup>ṣ<sup>556</sup>ṣ<sup>557</sup>ṣ<sup>558</sup>ṣ<sup>559</sup>ṣ<sup>560</sup>ṣ<sup>561</sup>ṣ<sup>562</sup>ṣ<sup>563</sup>ṣ<sup>564</sup>ṣ<sup>565</sup>ṣ<sup>566</sup>ṣ<sup>567</sup>ṣ<sup>568</sup>ṣ<sup>569</sup>ṣ<sup>570</sup>ṣ<sup>571</sup>ṣ<sup>572</sup>ṣ<sup>573</sup>ṣ<sup>574</sup>ṣ<sup>575</sup>ṣ<sup>576</sup>ṣ<sup>577</sup>ṣ<sup>578</sup>ṣ<sup>579</sup>ṣ<sup>580</sup>ṣ<sup>581</sup>ṣ<sup>582</sup>ṣ<sup>583</sup>ṣ<sup>584</sup>ṣ<sup>585</sup>ṣ<sup>586</sup>ṣ<sup>587</sup>ṣ<sup>588</sup>ṣ<sup>589</sup>ṣ<sup>590</sup>ṣ<sup>591</sup>ṣ<sup>592</sup>ṣ<sup>593</sup>ṣ<sup>594</sup>ṣ<sup>595</sup>ṣ<sup>596</sup>ṣ<sup>597</sup>ṣ<sup>598</sup>ṣ<sup>599</sup>ṣ<sup>600</sup>ṣ<sup>601</sup>ṣ<sup>602</sup>ṣ<sup>603</sup>ṣ<sup>604</sup>ṣ<sup>605</sup>ṣ<sup>606</sup>ṣ<sup>607</sup>ṣ<sup>608</sup>ṣ<sup>609</sup>ṣ<sup>610</sup>ṣ<sup>611</sup>ṣ<sup>612</sup>ṣ<sup>613</sup>ṣ<sup>614</sup>ṣ<sup>615</sup>ṣ<sup>616</sup>ṣ<sup>617</sup>ṣ<sup>618</sup>ṣ<sup>619</sup>ṣ<sup>620</sup>ṣ<sup>621</sup>ṣ<sup>622</sup>ṣ<sup>623</sup>ṣ<sup>624</sup>ṣ<sup>625</sup>ṣ<sup>626</sup>ṣ<sup>627</sup>ṣ<sup>628</sup>ṣ<sup>629</sup>ṣ<sup>630</sup>ṣ<sup>631</sup>ṣ<sup>632</sup>ṣ<sup>633</sup>ṣ<sup>634</sup>ṣ<sup>635</sup>ṣ<sup>636</sup>ṣ<sup>637</sup>ṣ<sup>638</sup>ṣ<sup>639</sup>ṣ<sup>640</sup>ṣ<sup>641</sup>ṣ<sup>642</sup>ṣ<sup>643</sup>ṣ<sup>644</sup>ṣ<sup>645</sup>ṣ<sup>646</sup>ṣ<sup>647</sup>ṣ<sup>648</sup>ṣ<sup>649</sup>ṣ<sup>650</sup>ṣ<sup>651</sup>ṣ<sup>652</sup>ṣ<sup>653</sup>ṣ<sup>654</sup>ṣ<sup>655</sup>ṣ<sup>656</sup>ṣ<sup>657</sup>ṣ<sup>658</sup>ṣ<sup>659</sup>ṣ<sup>660</sup>ṣ<sup>661</sup>ṣ<sup>662</sup>ṣ<sup>663</sup>ṣ<sup>664</sup>ṣ<sup>665</sup>ṣ<sup>666</sup>ṣ<sup>667</sup>ṣ<sup>668</sup>ṣ<sup>669</sup>ṣ<sup>670</sup>ṣ<sup>671</sup>ṣ<sup>672</sup>ṣ<sup>673</sup>ṣ<sup>674</sup>ṣ<sup>675</sup>ṣ<sup>676</sup>ṣ<sup>677</sup>ṣ<sup>678</sup>ṣ<sup>679</sup>ṣ<sup>680</sup>ṣ<sup>681</sup>ṣ<sup>682</sup>ṣ<sup>683</sup>ṣ<sup>684</sup>ṣ<sup>685</sup>ṣ<sup>686</sup>ṣ<sup>687</sup>ṣ<sup>688</sup>ṣ<sup>689</sup>ṣ<sup>690</sup>ṣ<sup>691</sup>ṣ<sup>692</sup>ṣ<sup>693</sup>ṣ<sup>694</sup>ṣ<sup>695</sup>ṣ<sup>696</sup>ṣ<sup>697</sup>ṣ<sup>698</sup>ṣ<sup>699</sup>ṣ<sup>700</sup>ṣ<sup>701</sup>ṣ<sup>702</sup>ṣ<sup>703</sup>ṣ<sup>704</sup>ṣ<sup>705</sup>ṣ<sup>706</sup>ṣ<sup>707</sup>ṣ<sup>708</sup>ṣ<sup>709</sup>ṣ<sup>710</sup>ṣ<sup>711</sup>ṣ<sup>712</sup>ṣ<sup>713</sup>ṣ<sup>714</sup>ṣ<sup>715</sup>ṣ<sup>716</sup>ṣ<sup>717</sup>ṣ<sup>718</sup>ṣ<sup>719</sup>ṣ<sup>720</sup>ṣ<sup>721</sup>ṣ<sup>722</sup>ṣ<sup>723</sup>ṣ<sup>724</sup>ṣ<sup>725</sup>ṣ<sup>726</sup>ṣ<sup>727</sup>ṣ<sup>728</sup>ṣ<sup>729</sup>ṣ<sup>730</sup>ṣ<sup>731</sup>ṣ<sup>732</sup>ṣ<sup>733</sup>ṣ<sup>734</sup>ṣ<sup>735</sup>ṣ<sup>736</sup>ṣ<sup>737</sup>ṣ<sup>738</sup>ṣ<sup>739</sup>ṣ<sup>740</sup>ṣ<sup>741</sup>ṣ<sup>742</sup>ṣ<sup>743</sup>ṣ<sup>744</sup>ṣ<sup>745</sup>ṣ<sup>746</sup>ṣ<sup>747</sup>ṣ<sup>748</sup>ṣ<sup>749</sup>ṣ<sup>750</sup>ṣ<sup>751</sup>ṣ<sup>752</sup>ṣ<sup>753</sup>ṣ<sup>754</sup>ṣ<sup>755</sup>ṣ<sup>756</sup>ṣ<sup>757</sup>ṣ<sup>758</sup>ṣ<sup>759</sup>ṣ<sup>760</sup>ṣ<sup>761</sup>ṣ<sup>762</sup>ṣ<sup>763</sup>ṣ<sup>764</sup>ṣ<sup>765</sup>ṣ<sup>766</sup>ṣ<sup>767</sup>ṣ<sup>768</sup>ṣ<sup>769</sup>ṣ<sup>770</sup>ṣ<sup>771</sup>ṣ<sup>772</sup>ṣ<sup>773</sup>ṣ<sup>774</sup>ṣ<sup>775</sup>ṣ<sup>776</sup>ṣ<sup>777</sup>ṣ<sup>778</sup>ṣ<sup>779</sup>ṣ<sup>780</sup>ṣ<sup>781</sup>ṣ<sup>782</sup>ṣ<sup>783</sup>ṣ<sup>784</sup>ṣ<sup>785</sup>ṣ<sup>786</sup>ṣ<sup>787</sup>ṣ<sup>788</sup>ṣ<sup>789</sup>ṣ<sup>790</sup>ṣ<sup>791</sup>ṣ<sup>792</sup>ṣ<sup>793</sup>ṣ<sup>794</sup>ṣ<sup>795</sup>ṣ<sup>796</sup>ṣ<sup>797</sup>ṣ<sup>798</sup>ṣ<sup>799</sup>ṣ<sup>800</sup>ṣ<sup>801</sup>ṣ<sup>802</sup>ṣ<sup>803</sup>ṣ<sup>804</sup>ṣ<sup>805</sup>ṣ<sup>806</sup>ṣ<sup>807</sup>ṣ<sup>808</sup>ṣ<sup>809</sup>ṣ<sup>810</sup>ṣ<sup>811</sup>ṣ<sup>812</sup>ṣ<sup>813</sup>ṣ<sup>814</sup>ṣ<sup>815</sup>ṣ<sup>816</sup>ṣ<sup>817</sup>ṣ<sup>818</sup>ṣ<sup>819</sup>ṣ<sup>820</sup>ṣ<sup>821</sup>ṣ<sup>822</sup>ṣ<sup>823</sup>ṣ<sup>824</sup>ṣ<sup>825</sup>ṣ<sup>826</sup>ṣ<sup>827</sup>ṣ<sup>828</sup>ṣ<sup>829</sup>ṣ<sup>830</sup>ṣ<sup>831</sup>ṣ<sup>832</sup>ṣ<sup>833</sup>ṣ<sup>834</sup>ṣ<sup>835</sup>ṣ<sup>836</sup>ṣ<sup>837</sup>ṣ<sup>838</sup>ṣ<sup>839</sup>ṣ<sup>840</sup>ṣ<sup>841</sup>ṣ<sup>842</sup>ṣ<sup>843</sup>ṣ<sup>844</sup>ṣ<sup>845</sup>ṣ<sup>846</sup>ṣ<sup>847</sup>ṣ<sup>848</sup>ṣ<sup>849</sup>ṣ<sup>850</sup>ṣ<sup>851</sup>ṣ<sup>852</sup>ṣ<sup>853</sup>ṣ<sup>854</sup>ṣ<sup>855</sup>ṣ<sup>856</sup>ṣ<sup>857</sup>ṣ<sup>858</sup>ṣ<sup>859</sup>ṣ<sup>860</sup>ṣ<sup>861</sup>ṣ<sup>862</sup>ṣ<sup>863</sup>ṣ<sup>864</sup>ṣ<sup>865</sup>ṣ<sup>866</sup>ṣ<sup>867</sup>ṣ<sup>868</sup>ṣ<sup>869</sup>ṣ<sup>870</sup>ṣ<sup>871</sup>ṣ<sup>872</sup>ṣ<sup>873</sup>ṣ<sup>874</sup>ṣ<sup>875</sup>ṣ<sup>876</sup>ṣ<sup>877</sup>ṣ<sup>878</sup>ṣ<sup>879</sup>ṣ<sup>880</sup>ṣ<sup>881</sup>ṣ<sup>882</sup>ṣ<sup>883</sup>ṣ<sup>884</sup>ṣ<sup>885</sup>ṣ<sup>886</sup>ṣ<sup>887</sup>ṣ<sup>888</sup>ṣ<sup>889</sup>ṣ<sup>890</sup>ṣ<sup>891</sup>ṣ<sup>892</sup>ṣ<sup>893</sup>ṣ<sup>894</sup>ṣ<sup>895</sup>ṣ<sup>896</sup>ṣ<sup>897</sup>ṣ<sup>898</sup>ṣ<sup>899</sup>ṣ<sup>900</sup>ṣ<sup>901</sup>ṣ<sup>902</sup>ṣ<sup>903</sup>ṣ<sup>904</sup>ṣ<sup>905</sup>ṣ<sup>906</sup>ṣ<sup>907</sup>ṣ<sup>908</sup>ṣ<sup>909</sup>ṣ<sup>910</sup>ṣ<sup>911</sup>ṣ<sup>912</sup>ṣ<sup>913</sup>ṣ<sup>914</sup>ṣ<sup>915</sup>ṣ<sup>916</sup>ṣ<sup>917</sup>ṣ<sup>918</sup>ṣ<sup>919</sup>ṣ<sup>920</sup>ṣ<sup>921</sup>ṣ<sup>922</sup>ṣ<sup>923</sup>ṣ<sup>924</sup>ṣ<sup>925</sup>ṣ<sup>926</sup>ṣ<sup>927</sup>ṣ<sup>928</sup>ṣ<sup>929</sup>ṣ<sup>930</sup>ṣ<sup>931</sup>ṣ<sup>932</sup>ṣ<sup>933</sup>ṣ<sup>934</sup>ṣ<sup>935</sup>ṣ<sup>936</sup>ṣ<sup>937</sup>ṣ<sup>938</sup>ṣ<sup>939</sup>ṣ<sup>940</sup>ṣ<sup>941</sup>ṣ<sup>942</sup>ṣ<sup>943</sup>ṣ<sup>944</sup>ṣ<sup>945</sup>ṣ<sup>946</sup>ṣ<sup>947</sup>ṣ<sup>948</sup>ṣ<sup>949</sup>ṣ<sup>950</sup>ṣ<sup>951</sup>ṣ<sup>952</sup>ṣ<sup>953</sup>ṣ<sup>954</sup>ṣ<

णश्च योऽतिहारी स्यादविकृतपूर्वपदवत् ॥ १२ ॥

Thus syllable *ṇa* having *atihāra* becomes like the syllable of the compound word — [Ūha Sat 707] *Mānavottarasāman* - third *stotrīyā* -  $\text{drā}^1\text{2gā}^3\text{234a}^5\text{ūhōvā}^6//$   $\text{vā}^2\text{234nā}^5\text{h}$  — here the *ṇa* kāra is as per the change of *na* in the compound word. [अविकृतपूर्वपदवत् = समासपदवत् - M — unchanged former word means compound word.] [Nānā = पूर्वसमासपदवत् - like the former compound word]

परिष्कृते चागमो लोप्यः ॥ १३ ॥

When the syllable *sa* is adorned by earlier *stobha* the advent of *sa* is elided — [Ūha Daśa 178] *Gatanidhana bābhavyasāman* - second *stotrīyā* -  $\text{hārā}^1\text{3ihā}^2\text{cāndrā}^3\text{3hā}^4\text{i}$  - here the syllable *sa* combined with syllable *ca* is elided. (*hariścandraḥ*)

[M — परिष्कारश्च भूषणमिति हलायुधः - According to Halāyudha, *pariškāra* means embellishment.].

Prapā. X. 7 ends.

X. 8 begins —

कार्णश्रवसोत्तरयोर्व्यैः स्वदया सदावृधाम् ॥ १ ॥

In the *Kārṇasravasasāman* [Ūha Daśa 113] in the second and third *stotrīyās*  $\text{vyā}^3\text{hsvadā}^2\text{yā}^1\text{23}$  *parvan* becomes *sadāvṛdhā parvan* -  $\text{sā}^2\text{dā}^3\text{vṛdhā}^1\text{23}/$  - second *stotrīyā* -  $\text{dōmā}^2\text{tidhā}^1\text{23ih}$ ; third *stotrīyā* —  $\text{bhyōmā}^3\text{dhūmā}^2\text{23}/$

दस्मं सुरा क्रौञ्चैः सभानहिवाम् ॥ २ ॥

In the *Vānnidhana krauñcasāman* beginning with  $\text{fām}^1\text{vōdāsmā}^2\text{31234m}/$  [Ūha Kṣu 863] in the third quarter the *srabhā parvan* seen in the *yonī* becomes *nahivā parvan* in the *Ūha* -  $\text{nās}^4\text{vāsareṣudhē}^5$  - is the *nahivā parvan*. In the [Ūha Kṣu 864] in the third quarter, the *srabhā parvan* becomes *nahivā parvan* -  $\text{bhyōmā}^3\text{naghā}^4\text{vāpurū}^5$ . In the *yonī* (GGG 241.2) there is *nahivā parvan* -  $\text{nāhivā}^4\text{ścāramam}$ . In (GGG 549.3) there is *srabhā parvan* -  $\text{srābhā}^4\text{5}/$

अग्निं वोवाजीय उपान्त्यं कृष्टं सर्वासु ॥ ३ ॥ [M — अग्निं वोदे]

In the *Rāyovājīyasāman* [RG Ahī 117] based on the *trīra* beginning with *agnimivo*, in all the *stotrīyās* in the second quarter, the penultimate syllable has *karṣaṇa* - first *stotrīyā* -  $\text{yājī}^1\text{sthāmdūtāmadhvā}^2\text{rēkṛṇū}^3\text{2dhvām}$  — (... *kṛṇūdhvam*) *dhva* is the last syllable of the quarter. Here the syllable *nū* has *karṣaṇa*; second *stotrīyā* -  $\text{yadāmā}^1\text{hassamivaraṇā}^2\text{dvīyā}^3\text{2sthāt}$  (.. *sthā* is the last syllable of the second quarter) — here syllable *yā* has *karṣaṇa*; third *stotrīyā* -  $\text{vī}^1\text{ṣṇōgnēcarāntyajarāi}^2\text{dhā}^3\text{2nāhnaḥ}$  is the last syllable of the second quarter - here *dhā* has *karṣaṇa*. [In

the *yoni* the penultimate syllable has no *karṣaṇa* (AG 75.1) — <sup>(1)</sup>pibantigau<sup>1</sup>2riyā<sup>1</sup>h  
- the penultimate syllable *ri* has no *karṣaṇa*.]

त्रिकवत्सायां चाद्ययोः ॥ ४ ॥

In the Nityavatsāsāman beginning with <sup>1</sup>etrā<sup>2</sup>ika [RG Kṣu 169], in the first and second *stotriyās* the penultimate syllable in the second *parvan* has *karṣaṇa* first *stotriyā* - <sup>(1)</sup>tīmpatsōmamapibā<sup>ra</sup>2dvāi - here *bā* has *karṣaṇa*; second *stotriyā* - <sup>(1)</sup>sākamvṛddhō<sup>ra</sup> viriyā<sup>ra</sup>2issā - here *yā* has *karṣaṇa*. (But in the third *stotriyā* the penultimate syllable of the second *parvan* does not have *karṣaṇa* ... <sup>(1)</sup>dā<sup>ra</sup> rōdosiāpā<sup>ra</sup>2rṇadā<sup>1</sup>).

प्रथमायां चतुर्थम् ॥ ५ ॥

In the same sāman in the first *stotriyā* the fourth syllable of the *parvan* coming after *āndhā parvan* has *karṣaṇa* - <sup>1</sup>sāim<sup>2</sup>/mamādamā<sup>ra</sup>2hikā<sup>1</sup> - the fourth syllable has *karṣaṇa*.

उत्तरयोः पञ्चमम् ॥ ६ ॥

In the second and third *stotriyās* the fifth syllable after *āndhā parvan* has *karṣaṇa*: Second *stotriyā* - <sup>1</sup>dātā<sup>2</sup>/rādhasuvatā<sup>ra</sup>2ikā<sup>1</sup>; third *stotriyā* - <sup>(1)</sup>ād<sup>2</sup>hā<sup>2</sup>/tānyañjātharā<sup>ra</sup>2iprāi. [In the *yoni* the fourth syllable has *karṣaṇa*, e.g. [RG Eka 82] — 1st *stotriyā* - <sup>1</sup>dhārā<sup>2</sup>/prsthāsyaro<sup>ra</sup>2catā<sup>1</sup>.

स्वासु वैराजे तृतीये प्रथमान्त्ये वृद्धे ॥ ७ ॥

In the Mahavairājasāman based on its own *tṛca* [RG Daśa 10], in the third quarter the first and the last syllables of the second *parvan* become *vṛddha* in every *stotriyā* - first *stotriyā* - <sup>2</sup>bhyāmsūyatō<sup>2</sup>; second *stotriyā* - <sup>2</sup>nīhāriyā<sup>2</sup>; third *stotriyā* - <sup>2</sup>ṣṭhōarcatāi<sup>2</sup>.

अप्रस ॥ ८ ॥

The syllables *pra* and *sa* have no *vṛddhi*. In the third quarter the syllables *pra* and *sa* of the second *parvan* are not *vṛddha*. Second *stotriyā* - <sup>2</sup>prabhūvasāu - here the first syllable *pra* is not *vṛddha*. Third *stotriyā* - <sup>2</sup>sādhāmādāi - here the syllable *sa* is not *vṛddha*.

नामै द्वितीयायां राधायां तृतीयमयोनौ ॥ ९ ॥

In the Nārmedhasāman in the *Ūha* [Ūha Daśa 17] in the second *vasorādhā parvan* the third syllable is *vṛddha* - first *stotriyā* - <sup>2</sup>vāgmāntāu<sup>2</sup> (gmanta); second *stotriyā* - <sup>2</sup>divodāivā<sup>2</sup> (*dive dive*); third *stotriyā* - <sup>2</sup>vāhāsūvā<sup>2</sup> (*suvarvidā* (*sūva*)). In the *yoni*, the third syllable does not have *vṛddhi* - (GGG 36.2) — there are two *vasorādhā parvans* - <sup>(2)</sup>ūrjāmpātā<sup>2</sup>; <sup>(2)</sup>cātāsrbhā<sup>2</sup>.

कौत्सदंष्ट्रोत्तराकूपारश्रुध्यपृश्निमानवाद्यरुणवैधृत-  
वासिष्ठतिथिकुभनित्रेषु च नौ ॥ १० ॥

In the *sāmans* Aṭṭakautsa (GGG 162.1), Āstādamṣtrotara (GGG 343.5), Ākūpāra (GGG 345.3), Śrūdhyā (GGG 99.1), Pṛṣṇī (GGG 37.1), Mānavādya (GGG 54.1), Varuṇasāman (GGG 378.1), Vaidhṛtavāsiṣṭha (GGG 556.1), Daivātūtha (GGG 164.1), Traikakubha (GGG 389.3) and Janitrādyā (GGG 241.1) there is *vrddhi* in the *yoni* as given below — (GGG 162.1) — in the *prastāva*, the syllable *ya* at the beginning is *vrddha*-yā<sup>1</sup>hindrā<sup>2</sup>[23 (not in Ūha- Ūha Daśa 164 — ābhihi<sup>1a</sup>no<sup>2a</sup>)[23]; (GGG 343.5) — in the third quarter the second syllable has *vrddhi* in *yoni* only - rā<sup>1</sup>thāitāmamra (rathitāmam), in the ūha- tvāmābhiprā<sup>1ra</sup>nō; (GGG 345.3) — in the second quarter, the third syllable in the second *parvan* has *vrddhi* in *yoni* only - tā<sup>1</sup>madrāivo (Ūha Kṣu 902 — ā<sup>2</sup>dhitvācai); (GGG 99.1) — in the *pratihāra*, the second syllable has *vrddhi* in *yoni* only — ā<sup>2</sup>smāidenihātavedōmā<sup>1</sup> - second syllable is *vrddha* [Ūha Eka 421, second stotriyā - rēvā<sup>2ra</sup> dāsmābhyam-pūrvaṇikā). (GGG 37.1) — in the second quarter, the second syllable has *vrddhi* in *yoni* only - śukrāinādevāśociśā<sup>1ra</sup>, (Ūha Daśa 74) — yātārathēbhīradhrigūh<sup>1</sup>. (GGG 54.1) — in the third quarter, the second syllable has *vrddhi* in the *yoni* only - di<sup>1ra</sup>/dāi (Ūha Sam 363) - śi<sup>1ra</sup>/kṣā<sup>1ra</sup> (GGG 378.1) — in the third quarter, the 8th syllable has *vrddhi* in *yoni* only — dyāvāprthivivaruṇā. [Ūha Kṣu 911] — dād<sup>1ra</sup>hā tiratnamsvadhayōh; (GGG 556.1) — in the two middle quarters the second syllable has *vrddhi* in *yoni* only - second quarter - indrāsyāvāj<sup>1</sup>rā<sup>2</sup>[2h; third quarter - ā<sup>2</sup> bhā<sup>1</sup>rtāsyā<sup>2</sup>[2 [Ūha Sat 732], second quarter - nāmāniyāhvo<sup>2</sup>[2; third quarter - āsuriyāsvā<sup>2</sup>[2. (GGG 164.1) — the first syllable of the third quarter is *vrddha* in *yoni* only - sakhāyastōma (Ūha Daśa 28) — second stotriyā - indrāmśomēsā. (GGG 389.3) — the first syllable of *udgūtha* has *vrddhi* in *yoni* only — vāsumartīyā<sup>2</sup>[3dā (Ūha Daśa 207) — second stotriyā - sū<sup>1</sup>āvāmāvi<sup>2</sup>[3vā<sup>2</sup> (GGG 241.1) — first syllable of *pratihāra* is *vrddha* in *yoni* only — vāiśv<sup>2</sup>[3hōi [Ūha Sam. 365 - jivā<sup>1ra</sup>[3hōi]. [Ajā— This *sūtra* is mostly irrelevant. In some cases there is *vrddhi* as per the maxim of *chātra bhojana*] [M : असंबद्धप्रायमिदं सूत्रम् । कांस्य भोजिन्यायेन कस्मिंश्चित् किञ्चित् वर्धते।— This *sūtra* is mostly irrelevant; as per the maxim *kāmsyabhoji*, in some cases, some syllable becomes *vrddha*]. (The maxim of *kāmsyabhoji* refers to a person who eats from a brazen vessel. If the pupil eats from a brazen vessel as a rule, the teacher has no such rule. If both of them eat in one vessel, the duty of the pupil, though not the principal one, is regulated. The principle laid down here is that of some one's doing something which he is not bound to do, in order that he may not

hinder another who is required to do it. *Chātrabhojana* maxim also has similar purpurt.

तीषङ्गशास्त्रयोरान्धान्तः ॥ ११ ॥

In the *sāmans* *Atiṣaṅga* [RG Kṣu 171] and *Śākvaravarṇa* [RG Sam 34], the final syllable of *āndhā* gets *ṛddhi*. Third quarter of [RG kṣu 171] — <sup>(1)</sup>*āṇvi*; [RG Sam 34] — <sup>1</sup>*āpsāḥ* (*prastāva* of the second *stotṛyā*).

अयोनौ ॥ १२ ॥

Not in the *yonī*. In the *yonī* the final syllable of *āndhā* does not have *ṛddhi* - (AG. 29.1) — <sup>(1)</sup>*ūgrām*; (AG 46.1) — *prastāva* - <sup>1</sup>*sānāḥ*.

ग्रि स्वी वारे ॥ १३ ॥

In the *Vāravantiyottara sāman*, in the *yonī*, the syllable *gni* is *ṛddha*. (GGG 17.3) — <sup>1</sup>*agnāinnamā* [34 (*agni*); second *stotṛyā* - <sup>1</sup>*gāmāsuśā* - [Ūha Eka 528] — *yonī* i.e. first *stotṛyā* - <sup>1</sup>*svāirā* [34 (*vasu*); Ūha, second *stotṛyā* - 4th parvan, the first syllable is not *ṛddha* - <sup>1</sup>*drāūdhuryāvā* [34; third *stotṛyā* - <sup>1</sup>*pāsyatiṣṭhā* [34.

रिनुरपि शोके ॥ १४ ॥ [M — रि].

In the *Traiśokasāman* [Ūha Daśa 73] the syllables *rim* and *nuh* are *ṛddha* in the first *stotṛyā* and the syllable *pi* of *api* in the second *stotṛyā* - [Ūha Daśa 73] first *stotṛyā* - <sup>1</sup>*sājūstatatāksurāindranjājanūḥ* (ततश्चुरिन्द्रं जजनुः। पिकर्णे) second *stotṛyā* - <sup>1</sup>*āpāikā* [234] <sup>1</sup>*ṇē* (*api*).

मानोभिस्त्रिणिघने ॥ १५ ॥

In the *Agnestriṇidhanasāman* [Ūha Daśa 88] in the second *stotṛyā* the syllable *mān* is *ṛddha* in <sup>1</sup>*māngōbhira* [32] <sup>1</sup>*vā* [23].

सौहविषरन्ध्रोत्तरयोर्गोभिः ॥ १६ ॥

In the *sāmans* *Sauhaviṣa* [Ūha Daśa 135] and *Aukṣṇorandhrottara* [Ūha Daśa 103] the syllable *bhi* is *ṛddha* in *gobhiḥ*. (Ūha Daśa 135) — second *stotṛyā* <sup>1</sup>*gōbhāiśśrā* [234] <sup>1</sup>*ihāi*; [Ūha Daśa 103] — third *stotṛyā* - <sup>1</sup>*gōbhāirañjā* [3.

लान्दे खान्याद्यमुपान्त्यम् ॥ १७ ॥

In the *Ilāndasāman* [RG Eka 70] in the third *anugāna* there are four *khāni parvans*. Among them the penultimate syllable of the first *khāni parvan* becomes *ṛddha* in *Ūhyagāna*. The four *khāni parvans* are - <sup>1</sup>*bṛhadbhānośā*, <sup>1</sup>*vāsāvajāmū*, <sup>1</sup>*kthiyamdādāhāsi* & <sup>1</sup>*dāsuṣekāvē*. The *khāni parvan* occurs in (GGG 315.1) — <sup>1</sup>*sāmasrjō* <sup>1</sup>*vikhāni*. In the (AG. 125.1) there are three *khāni parvans* - <sup>1</sup>*pātyagnirvipōagrām* <sup>1</sup>*padāmveḥ*, <sup>1</sup>*pātiya* ..., <sup>1</sup>*pāide* .... The first *khāni parvan* is <sup>1</sup>*sāmasrjōvikhāni*. In the *Ūhyagāna* the penultimate syllable of this *khāni parvan*

becomes *ṛddha* in the third anugāna of Ilānda —  $\overset{2}{v}\overset{1ra}{a}\overset{2ra}{s}\overset{2}{a}\overset{1}{v}\overset{2}{a}\overset{1}{j}\overset{2}{a}\overset{1}{m}\overset{2}{u}\overset{1}{k}\overset{2}{t}\overset{1}{h}\overset{2}{i}\overset{1}{y}\overset{2}{a}\overset{1}{m}\overset{2}{d}\overset{1}{ā}\overset{2}{d}\overset{1}{h}\overset{2}{ā}\overset{1}{s}\overset{2}{i}$  etc.

अयोनौ ॥ १८ ॥

It is not so in the *yoni*. In the (AG 125.1) in the first quarter, the penultimate syllable does not have *ṛddhi* -  $\overset{2ra}{p}\overset{2}{a}\overset{1}{t}\overset{2}{y}\overset{2}{a}$  ....  $\overset{2ra}{p}\overset{2}{a}\overset{1}{d}\overset{2}{a}\overset{1}{m}\overset{2}{v}\overset{2}{e}\overset{2}{h}$ .

Prapā. X. 8 ends.

X. 9 begins —

यस्ते हरे च ॥ १ ॥

In the Vārṣāharottarasāman based on the *trca* beginning with *yaste* (RG Eka 74) there is the *ṛddhi* of penultimate syllable in all the *parvans*— e.g.  $\overset{11}{t}\overset{11}{a}\overset{2}{i}\overset{2}{n}\overset{2}{ā}\overset{2}{j}\overset{1}{p}\overset{2}{ā}\overset{2}{v}\overset{2}{ā}\overset{2}{j}\overset{2}{a}$  here the penultimate syllable *pa* is *ṛddha* (*pavā*)  $\overset{11}{s}\overset{11}{v}\overset{2}{a}\overset{2}{n}\overset{2}{d}\overset{2}{h}\overset{2}{ā}\overset{2}{s}\overset{2}{ā}\overset{2}{j}\overset{2}{a}$  (*andhasā*), the syllable *dha* is *ṛddha*. etc. [This *sūtra* is there because in the two middle quarters there is the absence of *ṛddhi* - (AG. 65.2) — *yoni*  $\overset{11}{k}\overset{11}{ā}\overset{2}{r}\overset{2}{ṣ}\overset{2}{ṇ}\overset{2}{ā}\overset{2}{j}\overset{1}{l}\overset{2}{s}\overset{2}{u}\overset{2}{r}\overset{2}{o}\overset{2}{j}\overset{2}{a}$ ;  $\overset{11}{h}\overset{11}{ā}\overset{2}{i}\overset{2}{n}\overset{2}{i}\overset{2}{j}\overset{1}{l}\overset{2}{ṣ}\overset{2}{u}\overset{2}{c}\overset{2}{ā}\overset{2}{j}\overset{2}{a}$  etc.].

श्येने दानाध्वराम् ॥ २ ॥

In the Śyenāsāman [Ūha Kṣu 907] the *dānā parvan* seen in the *yoni* becomes *dhvarā parvan* in the 8th parvan. In the *yoni* (GGG 156.1)  $\overset{2}{d}\overset{2}{ā}\overset{2}{j}\overset{2}{3}\overset{2}{n}\overset{2}{ā}\overset{2}{m}$  *parvan* occurs in the first *śāktysāman*. The *dvārā parvan* occurs in (GGG 50.1). In the Śyenāsāman in the *yoni* (GGG 379.1) —  $\overset{2}{n}\overset{2}{ā}\overset{2}{j}\overset{2}{3}\overset{2}{m}\overset{2}{ā}$  - *nāimā* is the *parvan*. Ūha Kṣu 907 — 8th parvan  $\overset{2ra}{ś}\overset{2ra}{o}\overset{2ra}{m}\overset{2ra}{ā}\overset{2ra}{ā}$ .

प्रोवाराह ऊता कयास्थिराम् ॥ ३ ॥

In the Vārāhasāman beginning with  $\overset{2ra}{p}\overset{2ra}{r}\overset{2ra}{o}\overset{2ra}{y}\overset{2ra}{ā}\overset{2ra}{s}\overset{2ra}{ā}$  it [Ūha Kṣu 924] in the final quarter the *ūtā parvan* becomes *kayāsthirā parvan* -  $\overset{2}{m}\overset{2}{ā}\overset{2}{n}\overset{2}{ā}\overset{2}{j}\overset{2}{3}\overset{2}{p}\overset{2}{ā}\overset{2}{j}\overset{2}{5}\overset{2}{t}\overset{2}{h}\overset{2}{ā}\overset{2}{j}\overset{2}{6}\overset{2}{5}\overset{2}{6}$  — this is the *kayāsthirā parvan*. The *parvan*  $\overset{2}{k}\overset{2}{ā}\overset{2}{y}\overset{2}{y}\overset{2}{ā}\overset{2}{j}\overset{2}{3}\overset{2}{t}\overset{2}{h}\overset{2}{ā}\overset{2}{j}\overset{2}{5}\overset{2}{i}\overset{2}{r}\overset{2}{ā}\overset{2}{j}\overset{2}{6}\overset{2}{5}\overset{2}{6}\overset{2}{n}$  occurs in the Śnābhasāman (GGG 13.1) —  $\overset{2}{ū}\overset{2}{t}\overset{2}{ā}\overset{2}{ē}\overset{2}{k}\overset{2}{ā}\overset{2}{m}$  occurs in (GGG 65.1). [Varāhasāman (GGG 524.4) —  $\overset{2}{d}\overset{2}{h}\overset{2}{ū}\overset{2}{p}\overset{2}{p}\overset{2}{ā}\overset{2}{v}\overset{2}{ā}\overset{2}{k}\overset{2}{ā}\overset{2}{h}$ ] (Ūha Eka 651].

घर्तासाविसो च ॥ ४ ॥

And also in the Vāsiṣṭhasāman based on the *trca* beginning with *dhartā* [Ūha Kṣu 925] and based on the *trca* beginning with *asāvisoma* [Ūha Kṣu 926] in the first quarter, *ūtaekā parvan* becomes *kayāsthirā parvan* - [Ūha Kṣu 925] —  $\overset{2}{n}\overset{2}{ā}\overset{2}{d}\overset{2}{ā}\overset{2}{j}\overset{2}{3}\overset{2}{i}\overset{2}{ṣ}\overset{2}{u}\overset{2}{j}\overset{2}{5}\overset{2}{v}\overset{2}{ā}\overset{2}{j}\overset{2}{6}\overset{2}{5}\overset{2}{6}$ ; [Ūha Kṣu 926] —  $\overset{2}{t}\overset{2}{ā}\overset{2}{m}\overset{2}{ā}\overset{2}{j}\overset{2}{3}\overset{2}{s}\overset{2}{ā}\overset{2}{j}\overset{2}{5}\overset{2}{d}\overset{2}{ā}\overset{2}{j}\overset{2}{6}\overset{2}{5}\overset{2}{6}\overset{2}{t}$  etc.

द्वितीयमकर्षणम् ॥ ५ ॥

In these, i.e. Vārāha and Vāsiṣṭha sāmanis in the final quarter the syllable having (Ūha Kṣu 924) second *svara* has *karṣana* which is not there in the Ūha.



[Ūha Kṣu 924] — first *stotriyā* -  $yā^{2ra}$ /; second *stotriyā* -  $śe^{2ra}$ ; third *stotriyā* -  $māt^{2ra}$  [Ūha Kṣu 925] — first *stotriyā* -  $ṣe^{2ra}$ /second *stotriyā* -  $te^{2ra}$ / third *stotriyā* -  $mā^{2ra}$ . [Ūha Kṣu 926] — first *stotriyā* -  $vā^{2ra}$ ; second *stotriyā* -  $vi^{2ra}$ ; third *stotriyā* -  $yā^{2ra}$  [In the *yoni* of Vārāha (GGG 524.4) in the final quarter  $ā^{2ra}$ 343i there is *karṣaṇa* of *dviṭiya* *svara*. In the *yoni* of Vāsiṣṭha [Ūha Sam 268] in the final quarter -  $mā^{2ra}$ 343 - here also there is *karṣaṇa* from *dviṭiya* *svara*.

ससु सफे मादा त्रक्षराम् ॥ ६ ॥

In the Saphasāman [AG Prā 813] beginning with -  $sāsūnvē^{2ra}$ 3yāḥ the *parvan* *mādā* seen in the *yoni* becomes of three syllables - (GGG 578.5) — *yoni* - the *parvan* *mādāḥ* is —  $mā^{2ra}$ 3234dāḥ. The three syllabled *parvan* in Ūha is —  $īdā^{2ra}$ 3234 nām.

देव्ये प्रहृद्वितीयेऽमन्थताम् ॥ ७ ॥

In the Pañcanidhanavāmadevyasāman, in the *yoni* of [RG Sam 68], in the second quarter, there is *prahūyasā* *parvan*. It becomes *amanthatā* *parvan* — [RG Sam 68] —  $yāthā^{2ra}$ 2vā<sup>3</sup>234śhām — this is the *amanthatā* *parvan* [ $prāhūyā^{2ra}$ 234sai *parvan* occurs in (GGG 16.1). The  $āmā^{2ra}$ 2nthā<sup>3</sup>234tā occurs in (GGG 9.1). [AG. 85] —  $vārdhāssā^{2ra}$ 234khā<sup>3</sup>].

वैराजे योनावन्त्ययोर्नतम् ॥ ८ ॥

In the Mahāvairājasāman [RG Daśa 10] in the *yoni* in the first and the last quarter there is *vinata* *svara* (*vinata* *svara* begins on *prathama* *svara* and ends on *dviṭiya* *svara*) First *stotriyā*, second quarter -  $svādri^{1ra}$ 2h; third quarter -  $nārvā^{1ra}$ 2. In the Ūha there is no *vinata* *svara*; second *stotriyā* - second quarter -  $svāhami^{2ra}$ 3; third quarter -  $māmāttu$  etc.

वैश्वमनसेऽत्वात् स्तोभार्चिकसंघेर्ग्रहणात् ॥ ९ ॥

In the Vaiśvamanasasāman [Ūha Daśa 197] there is no conjunction (i.e. the *sandhi*) because of *atva* (i.e. becoming *a*). The separation is possible when there is the *sandhi* of the *rc* words by *stobha* -  $jāsaākālāṣāmmādhūmān^{2ra}$  ..... here there is the separation in the case of *sa* (*ojasā*) because of becoming *a* (by the *sūtra* *jasāvaiśvamanase* P.S. 6.5.4). If *jasāā* in this case by Paṇini *sūtra* 6.9.101 - *akāḥ savarṇedīrghāḥ*, the *sandhi* is made, then the state of becoming *a* would be futile. Moreover, by the vowel *ā*, which is the *stobha* in the *yoni*, there is *sandhi* in the *rc*, then by PS. 6.9.12 there would be separation — not otherwise. How is it stated that there is the *sandhi* of *rc* by *stobha*? This vowel *ā* is the *stobha* in the *yoni* and not *stobha* in the *sāman*. [M — स्तौभिकार्चिक-ग्रहणादेव विश्लेषो भवति नान्यथा । कथमयं स्तौभिकार्चिक सन्धिरित्याह । योसौ अत्वमप्रादितः सस्तोमः । The non-conjunction takes place because of



the *stobhas* beginning with <sup>[3]</sup>su<sup>5</sup>234vāh etc. Before this *hīṣī*, the *stobha* hā<sup>[2]</sup>31uvā<sup>[23]</sup> is there.

तमसोऽर्के योनावाद्ययोर्मागायतोद्घातनिघातौ ॥ १७ ॥

In the *sāman* *Dirghatamasaharkah* beginning with *dhartā* (AG. 17.1) there is *udghāta* (i.e. high *svara*) and *nighāta* (i.e. low *svara*) in the two *māgāyatā parvans* - *daivāhpavātōkṛtvīyāḥ* and *daivānāmanumādiyaḥ*. In other *Dirghatamasaharkah* *sāman*, there is the *svara* like that of the *parvan* *sārjānōatyōnasa*. In the *Sahodairghatamasasāman* [Ūha Kṣu 870] in the *parvan* after the *āndhā parvan* in Ūha, there are many syllables having *dvitīya svara* by P.S. 10.4.8 - *mādvōvūjiyaḥ*; *sumemāghavan* etc.

Prapā. X. 9 ends.

X. 10 begins —

अथोहगीतीनां प्रस्तावोद्देशः ॥ १ ॥

Hence forth, the definition or mention of *prastāva* of the Ūha chants. [Ajāta and M — what is its relevance? The reply is - the *bhāvas* are complete. The definition of these *bhāvas* in connection with the *bhakti* is stated e.g. 'stāvopāntyamdevye' (P.S. 5.1.29), 'the śukte' (P.S. 5.10.1), 'tare hārādiḥ' - (P.S. 5.4.1), 'upāyadvitīyam kāṇve yonau' (PS. 5.3.48) - *nidhanehīṣistham sarvatra*' (P.S. 3.1.12) etc. Hence, the knowledge of the *bhaktis* of these is to be obtained. If it is so, then the definition and mention of all the *bhaktis* should be there for the *bhāvas* are stated in connection with all the *bhaktis*. Why then the definition of *prastāva* only is stated? The *sūtrakāras* of *Pañcavidhasūtra*, *Upagranthasūtra*, etc after stating the definition of *pratihāra* and *nidhana*, have again treated the *pratihāra* in the *pratihārasūtra*, in detail. But the treatment of *prastāva* is not given in this manner. The *Upagranthasūtra* does not speak of *prastāva* at all. In the *Pañcavidhasūtra* only the definition is given but without details, as they are given in the *Pratihārasūtra* of the *pratihāra*. Hence to make it quite clear, being the first *bhakti* and being an important one, *prastāva* is stated in particular in P.S. *Udgītha* and *upadrava* are accomplished as the remaining ones. [M. explains 'uddēśa' in the *sūtra* as *lakṣaṇa* i.e. the definition and characteristics etc.]

स्तोभः पुरस्तादन्तर्वा प्रस्तोतुः ॥ २ ॥

The *stobha* before *prastāva* belongs to the *prastotr* i.e. it becomes part of *prastāva*. The *stobha* in the middle of *prastāva* is also that of *prastotr* — *Aśvasūktasāman* [Ūha Daśa 191] the first *stobha* becomes the part of *prastāva* -

<sup>2</sup>ā<sup>3ra</sup>ū<sup>4</sup>hō<sup>5</sup>vā<sup>5</sup> hāi. Thus it is in the case of Pūrvayauktāśva, Aidāyāśya, Abhinidhana-Kāṇva, Adārasṛk, Idānāmsamkṣārah etc. - Yautāśvadya [Ūha Daśa 39] — <sup>2ra</sup>ā<sup>2</sup>ū<sup>2</sup>hō<sup>2</sup>hō<sup>2</sup> hāi/vī<sup>2</sup>ṣā<sup>2</sup>//. Aidāyāśya [Ūha Daśa 40] — <sup>1</sup>ā<sup>1</sup>pū<sup>1</sup>nā<sup>1</sup>//; Abhinidhanakāṇva - [Ūha Daśa 128] — <sup>2ra</sup>ā<sup>2</sup>ū<sup>2</sup>hō<sup>2</sup>hō<sup>2</sup>hāi/<sup>1</sup>ā<sup>1</sup>ihī<sup>1</sup>/vā<sup>1</sup>yām<sup>1</sup>//. Adārasṛk [Ūha Daśa 174] — <sup>2ra</sup>hā<sup>2</sup>upavamānā<sup>2</sup>// Idānāmsamkṣārah - [Ūha Daśa 179] — <sup>2ra</sup>ā<sup>2</sup>ū<sup>2</sup>hō<sup>2</sup>ihuvā<sup>2</sup>[3hōi/<sup>2ra</sup>pāvamānā<sup>2</sup>[3syā<sup>2</sup>[3jighnātā<sup>2</sup>// The *stobha* in the middle Gauṣūkta - [Ūha Sam 281] — <sup>1</sup>ā<sup>1</sup>savyā<sup>1</sup>msū<sup>1</sup>rmā<sup>1</sup>u/<sup>1</sup>hā<sup>1</sup>ū<sup>1</sup>hō<sup>1</sup>vā<sup>1</sup> hāi/dā<sup>1</sup>vā<sup>1</sup>// Sauniedha [Ūha Daśa 29] — <sup>2ra</sup>yō<sup>2</sup>gē<sup>2</sup>yō<sup>2</sup>gētavā<sup>2</sup>hā<sup>2</sup>ustārām<sup>2</sup>// Mādhuśchandasa [Ūha Daśa 44] — <sup>3ra</sup>tvā<sup>3</sup>mīdā<sup>3</sup>/hōi/<sup>4ra</sup>hyō<sup>4</sup>narā<sup>4</sup>[6ē<sup>4</sup>// Vācassāma [Ūha Sam 259] — <sup>3ra</sup>ā<sup>3</sup>sō<sup>3</sup>tā<sup>3</sup>pā<sup>3</sup>/hō<sup>3</sup>/rī<sup>3</sup>ṣī<sup>3</sup>ncatā<sup>3</sup>[6ē<sup>3</sup>// Ātiśādiya [Ūha Daśa 77] — <sup>3ra</sup>śmā<sup>3</sup>h<sup>3</sup>pū<sup>3</sup>nā<sup>3</sup>/hō<sup>3</sup>/nā<sup>3</sup>ū<sup>3</sup>rmi<sup>3</sup>nā<sup>3</sup>[6ē<sup>3</sup>// Hāviṣṛta [Ūha Daśa 195] — <sup>2ra</sup>tvā<sup>2</sup>msō<sup>2</sup>māsīd<sup>2</sup>hā<sup>2</sup>hā<sup>2</sup>ū<sup>2</sup>rā<sup>2</sup>yū<sup>2</sup>// Pūrvavāsiṣṭha - [Ūha Ahī 670] — <sup>3</sup>ū<sup>3</sup>huvā<sup>3</sup>/sī<sup>3</sup>sā<sup>3</sup>[34ā<sup>3</sup>ū<sup>3</sup>hō<sup>3</sup>vā<sup>3</sup>/jā<sup>3</sup>jñā<sup>3</sup>/nā<sup>3</sup>[3mhā<sup>3</sup>rya/<sup>3</sup>tām<sup>3</sup>mī<sup>3</sup>jā<sup>3</sup>nī<sup>3</sup>tā<sup>3</sup>//.

अन्ते च ॥ ३ ॥

And the *stobha* at the end of *prastāva* becomes part of *prastāva* - Śyaita [Ūha Daśa 43] — <sup>4</sup>ā<sup>4</sup>bhipravā<sup>4</sup>ssurā<sup>4</sup>/dhā<sup>4</sup>sā<sup>4</sup>[34ā<sup>4</sup>ū<sup>4</sup>hō<sup>4</sup>vā<sup>4</sup>// Trinidhanaāyāśya [Ūha Daśa 41] — <sup>2ra</sup>pū<sup>2</sup>nā<sup>2</sup>nassō<sup>2</sup>madhā<sup>2</sup>hā<sup>2</sup>ū<sup>2</sup>hō<sup>2</sup>vā<sup>2</sup>// Aurdhvasadmana [Ūha Daśa 23] — <sup>2</sup>ā<sup>2</sup>yantaindrasō<sup>2</sup>mā<sup>2</sup>h/<sup>2</sup>ū<sup>2</sup>vā<sup>2</sup>hā<sup>2</sup>// Paurumadga [Ūha Daśa 54] — <sup>2</sup>ā<sup>2</sup>bhisō<sup>2</sup>māsā<sup>2</sup>yāvā<sup>2</sup>h/<sup>2</sup>ā<sup>2</sup>ū<sup>2</sup>hō<sup>2</sup>vā<sup>2</sup>/ehi<sup>2</sup>yā<sup>2</sup>/hā<sup>2</sup>u// etc.

अविधाद्यः ॥ ४ ॥

In the mode (*vidhā*) where the chant is similar in all quarters, the *stobha* at the beginning does not become part of *prastāva* (it becomes part of *udgītha*) e.g. Ātharvaṇa — (R.G. Daśa 3) — <sup>2</sup>ū<sup>2</sup>huvā<sup>2</sup>ō<sup>2</sup>hā<sup>2</sup>/ā<sup>2</sup>ū<sup>2</sup>hō<sup>2</sup>vā<sup>2</sup>hā<sup>2</sup>u; Vārṣāhara — (R.G. Eka 73) — <sup>1</sup>hōi/<sup>1</sup>vār<sup>1</sup>ē<sup>1</sup>[1nā<sup>1</sup>yā<sup>1</sup>[2h/ etc. Pañcanidhanavairūpa - (R.G. Daśa 7) — <sup>1</sup>disamviśamhas/natvā .... etc. [M — प्रस्तावात्परा या विधा तस्या आदौ यःस्तोभः विधांगभूतः स प्रस्तावाङ्गं न भवति । Śiv — सदृशगीतीनि पादवन्ति यानि तानि विधावन्ति । M — The *stobha* at the beginning of the mode following the *prastāva* at the beginning of the mode following the *prastāva*, is part of that mode (i.e. Udgītha); it does not become the part of the *prastāva*.

Śiv — The similar chants having quarter as the mode are known to have that particular mode].

Ājāta — In the *sāmans* Vārṣāhara, Ātharvaṇa etc. the *stobha* at the beginning of the mode that follows the *prastāva*, i.e. Udgītha, becomes its part.

उद्गतुस्तु काष्ण्वर्षभपावमानजनित्राणाम् ॥ ५ ॥

In the case of *sāmans* Kāṇva [Ūha Daśa 20], Rṣabhapāvamāna, [Ūha Daśa

180] and Janitrāḍya [Ūha Sam 365], the *stobha* which by the above *sūtra* becomes the part of *prastāva* does by this *sūtra* become the part of *udgātri*. i.e. part of *udgītha*. [Ūha Daśa 20] — <sup>1ra</sup>āhihā[2i/, [Ūha Daśa 180] — <sup>12a</sup>hā[3/<sup>2a</sup>hā[3i/; [Ūha Sam 365] — <sup>2a</sup>hūvēho[2i. [Ajāta. In the explanation of *sūtra* 4 the following *sāmans*-Ātharvaṇa [RG. Daśa 9] — <sup>2a</sup>ūhuvā[2hā/; Vārṣāhara [RG Eka 74] — <sup>1a</sup>hōi/; Aidāsvāra [RG Sam 44] — <sup>1a</sup>hōvavā[23hōi/; Pañcanidhanavairūpa [RG Kṣu 188] — <sup>1a</sup>disarnviśamhasa; Dhurāsākamaśva (GG 193.1) — <sup>na</sup>hāu[3hō[3/i/, are mentioned. In these *sāmans*, the *stobha* becomes the part of *udgītha*

हुवादिर्वासिष्ठे ॥ ६ ॥

When the whole *stobha* is to be the part of *prastāva* by the above *sūtra* 4, one part of it becomes the part of *udgītha*. The *stobha* beginning with *huvā* becomes the part of *udgātri* e.g. — in Idāvāsīṣṭha [Ūha Ahī 637] — <sup>2a</sup>hūvēho[2i/

पद्योऽनादेशे ॥ ७ ॥

Unless not instructed specifically, the *prastāva* comprises of the quarter of the *ṛc* e.g. in the similar chants in all quarters, separate quarters should be resorted to. The *sāmans* mentioned below have divisions according to the quarter and hence the quarter forms the *prastāva*—Aidāyāma [Ūha Sam 327] — <sup>2ra</sup>vīśamāu[23/<sup>2ra</sup>nāmpavātā[23i/ē[3/<sup>2a</sup>vīcakṣaṇa e[3//; Aidamāṇḍava [Ūha Sam 371] — <sup>1ra</sup>adabdhassū[2/<sup>1ra</sup>rābhintara[2h/<sup>1ra</sup>āhi[2/<sup>1ra</sup>āhi[2/<sup>2a</sup>āhihā[2i/; Trāsadasyava [Ūha Eka 488] — <sup>1a</sup>pū[234/rah/<sup>1a</sup>jūtāi/<sup>1a</sup>vāandhasā[23h//; Vaiśvajyotiṣam [Ūha Sat 725] — having *yoni* beginning with *pragāyata* - <sup>1a</sup>prātūdravā/<sup>1a</sup>pārikā/<sup>1a</sup>śānniśidā//; Krauñcāḍya [Ūha Ahī 590] — based on the *ṛca* beginning with *ayampūṣā* - <sup>1ra</sup>āyampūṣāuho/<sup>2ra</sup>rāyirbhagāh/ Pravadbhārgava [Ūha Daśa 127] — <sup>2ra</sup>prōyāsāt/<sup>2a</sup>indurindra/syā[2niśkr̥tām//; Udvādbhārgava [Ūha Daśa 154] — <sup>1ra</sup>dhātādāivā[23h/<sup>1ra</sup>pāvataikā[23/<sup>2ra</sup>twiyoṛasāh//; Daivodāsa - [Ūha Sam 261] — <sup>2a</sup>sākā[31/yā[31234/niśi/<sup>2a</sup>dā[3tā//; Vānnidhanakrauñca [Ūha Daśa 116] — <sup>2ra</sup>sōmahpāvā[31234/tāidāvā[3h//; Lauśāḍya [Ūha Sam 273] — <sup>2ra</sup>prōyāsāt/<sup>2a</sup>indurindrā[23/syā[3niśkr̥tām//; Aidakāva (Ūha Sam 324) — <sup>1a</sup>ā[5/<sup>1a</sup>abhipriyā[2/<sup>1a</sup>nipāvatai/ē[5/<sup>1a</sup>cānōhitāh//; Yajñasārathi [Ūha Ahī 657] — <sup>2ra</sup>prōyā[234sīt/<sup>2a</sup>indūrā[234indrā/syā[3niśkr̥tā[3m/hōi//; Paryākūpāra [Ūha Daśa 203] i.e. Ākūpāra beginning with *pari* <sup>1a</sup>pāriyā[23mharyā/<sup>1a</sup>tāhō[234rām//; Vaidhṛtavāsīṣṭha [Ūha Sat 732] — <sup>2a</sup>abhipriyā[2/<sup>2a</sup>pa/<sup>2a</sup>vātā[2i/<sup>2a</sup>cānōhā[234tāh//; Śaikhaṇḍina [Ūha Kṣu 906] — <sup>2a</sup>prātā[3hōi/<sup>2a</sup>āsvi[3hō[234/<sup>2a</sup>nīhpavamānādne/<sup>2a</sup>nāvanāvāh//

The *sāmans* divided on the basis of the quarter along with *stobha* - in the following *sāmans* the quarter along with the *stobha* becomes the *prastāva*.

Vāsiṣṭha [Ūha Ahī 659] — hāi/uhuvāi/śisā/34āūfōvā/jajñā/nā/3mhārya/  
tāmmṛjantāi//; Yāma [GGG 557.5] — ā/2i/1yā/prōayāsaidindurindrā/23/syā/3  
niṣkṛtām//; Āṣṭādamṣṭra (pūrva) [Ūha Daśa 52] — indramviśvāāvivṛdhan/  
āiyāhāi//; Angirasāmsamkrośaḥ [Ūha Daśa 57] — hoi/ho/hā/3hoi/2srōvācāh/  
1/3rāya/tiprāvāhniḥ// Mahāvaiśvāmītra [Ūha Daśa 98] — hāyāi/hayā/3/ōhāōhā  
(all the three thrice)/2āsāviso/māindrātā/2i//; Caturthavaidanvata [Ūha Daśa  
111] — āū/3hoi/1hāhāhāhāi/au/2hō/234vā/pārāisvā/234nō/girā/234iṣṭhāh//;  
Plava (Ūha Daśa 132) — hā/vo/3hā/vo/3hā/3/hā/ō/234vā/hāi/sākāhā/234ā/  
niṣidā/234tā//; Nihava [Ūha Daśa 199] — āihī/3/āihī/3/ēniyā/3/ō/234vā/hāi/  
parityamharyatā/3mhārā/3im/hārāim/ hārā/ō/234vā/hāi//; Arkapuṣpa [Ūha  
Daśa 183] — paritōṣiñcātāsutām/huve/23//; Mahāsamarāja [Ūha Daśa 188] —  
hāuhōvā/3hāi/āsāvisōmō/3ā/rūṣo/3vā/3/sāharā/3/2345ih//; Pārtha [Ūha Daśa  
94] — ō/3hō/3hoi/pava/svāvā/2/3āsātā/234yā//.

[Ajā — पदविभाग्यानि एतेषु पादः प्रस्तावः । सस्तोमपदविभाग्यानि । एतेषु आद्यस्तोमसहितः पादः प्रस्तावः ।  
विषमभक्तिषु अपि पद्यः प्रस्तावः यानि अस्यां खण्डिकायाम् उच्चारितानि । In the padavibhāgyasāmans  
the quarter forms prastāva. In the Sastobhapadavibhāgyasāmans, the quarter  
along with the first *stobha* forms prastāva. In the Viṣamabhaktisāmans also the  
quarter forms prastāva but not in all, excluding those mention of which is made  
in this khaṇḍa. Dyantāna [Ūha Eka 402] — hā/3/ō/3hā/3 (twice)/hāi/  
ādihāhiyā/2i/drāgirvā/234nāh//; Janitra in the Triṣṭubh metre [Ūha Sam 303] —  
hāujanat/2sōmahpavā/tē/3jāni/tāmāunām// Sampā [Ūha Sam 279] — ō/3hāi/  
ō/3hā/ōhā/iyā/2/ō/3hā/3ē/abhitripā/ṣṭhā/3mviṣa/ṇāmvyāyōdhām//; Vaiyaśvam  
[Ūha Daśa 529] — pūnānassōmadhārayā/3ē//; Vaiyaśvam [Ūha Daśa 156] —  
ūbhayamśṛṇavaccanā/3ē//; Vātsapra [Ūha Kṣu 898] — hāu hāu hāu/ō/hohōvā  
(both thrice)/purōjitāi/vō/āndhasō/dhasō/dhasāh//; Svāratvāṣṭrīsāman [Ūha  
Sam 330] sāhasradhā/3hā/rāhpāvātā/2i//; Svāratvāṣṭrīsāma [Ūha Ahī 598] —  
sūtāsōmā/3hā/dhūmātāmā/2h//; Vaiśvajyotiṣa [Ūha Kṣu 916] — hāu hōvā/3hāi/  
śisūñjajñānamharya/3tāmmṛjantā/2345i//; Vājajit [Ūha Daśa 221] — sūryasyevā/  
rāsmāyōdrā/vāyitnavāh/ hōvā/3hoi//; Kutsasyādhirathīyam [Ūha Kṣu 915] —  
hō/4vā/ūhuvā/3/hōvā/prākāviyām/ūśānē/vābrūvāñāh// Ariṣṭa [RG Daśa 8] —  
hāha/hōiyā/2pāvi/trāntāi/vitātā/3mbrā/hmanāspā/234tāi//; Svāśiramarkaḥ [RG  
Daśa 22] — āyamāyam/pavasvadā/2i/vāyū/234sāk//; Agnerarkaḥ [RG Daśa

21]—yāstē<sup>ra</sup>madō<sup>ra</sup>va [3raīnā<sup>2</sup>līyā<sup>2</sup>h//; Dīrghatamasorkaḥ [RG Daśa 27] — sūṣā<sup>2</sup>/vāsōmāma/dribhāirdribhāih/ dribhāih (all the four, twice).

[RG Daśa 28 — āsāvaiśōmōaruṣōvṛṣā/hārāirhārā ih/hārāih//; Bharga [RG Daśa 25] — yāt paritōṣi/cātā[2sū]234tām/sōmōyau/tamā[2m]hā/234vīh//; Apatya [RG Sam 33] — hāuhāu hāu/arṣāsōmadyūmā[23]tuamā[34]h//; [AG. 152.1] — bhrājā/ (twice) bhrājā[3]lu/vā[2]/agnā āyūṣṣitavase//; Vikarna (AG 154.1) — hāhāu/ (thrice) idā (thrice)/ has / (thrice) ṛtammē (thrice)/ vibhrād brhatpibatusōmiyā[2]mmābhū[2]/āyurddadhadyajña-patāvavā[2]ihrtā[2]m// Bhāsa [AG 155.1] — hāu hāu hāu/ō hā/(3)/ō hāi/ihāu hō/(3)/ihīyo/(3)/hum/(3)/ho/(3)/ham(3)idā/(3)/ṛtammē/(3)/ has/(3) prākṣāsyaṣṇōaruṣasyānūmā [23hāh// Agnervratam [AG 148] — hāu hāu hāu/ bhrājāōvā (3) 'agnirmūrdhādī [3vāhkā[1]hū[2]t// Vārkajambhādya [RG Sam 65] — hāvabhisōmāsa āyāvāh// Vārkajambhottara [RG Sam 66] — pāritōṣiñcatāsūtām/sūtām (2)// Pañcanidhanavāmadevya (AG 53.1) — hōvā[3]hā[3]/ā[2]i/hīyā[23]45/hāu hāu hāu/ehiyāhāu (2)//ehiyā[34]/āu hōvā/ihaprajāmiharayamrārā nōhās/hōvā [3hā[3]/ā[2]ihīyā[23]45/hāu hāu hāu/ehiyā hāu/ (3)/ kayōnāscāi/trā ā[2]bhū[23]4vāt// Marutāmsamstobhah (AG 18.2) — hāu hāu hāu / sāntvānōnavuḥ/(3)/ānōnōvuḥ/ (3)/marutah/(3)/ viśvasmāt/(3)/ pravaindrāyabrhatāi / hātāi / (2) // Udbhid (RG Eka 85) — hōvāi / (2) / hōvā[3]hāi/pavate hā[3]ryā[3]cōhāriḥ// Balabhid (AG 59.1) — hōvāi / (2) / hōvā[3]hāi/upatvājā[3]mā[3]yōgīrāh// Saptaho [RG Eka 91] — āyāmavāu/rvāmiddhāi/hāvamahāi (3) // Ubhayatāḥstobhagautaman [Ūha Daśa 55] — hāvabhisōmāsaāyāvōhau // Sauparna [RG Eka 33.1] — ābhāhimahē / (thrice), carṣaṇidhṛtam maghavāna[3]nūktā[2]līyā[2]m// Utsarpa (AG 33.3) — hāu hāu hāuvā/carṣaṇidhṛtam māghavānāmūktthyam// Aśvinorvratam [RG Prā 139] — pūnānassōmadhārāyāōhāu// (RG Prā 140) — pūrojiuṣōandhasāhōhāu // Apāmvrata [AG 109.2] — hāu hāu hāu / ārayān / (thrice) / sāmairāyan (thrice)/sāmasvāran/(thrice)/ sāmānyāyantyupayantiyā [23nyāh// (Similarly (109.1) also); Gavāmvrata - (AG 104.1) — hāu hāu hāu/gāvō hāu (thrice) / vṛṣabhapatnirhāu/ (thrice)/ viśvarūpāhāu/ (thrice)/ asmāsuramadhvam hāu/ (thrice)/ tēmanvata prathamannāmago[2]nām//.

The *sāmans* other than these are divided according to *stobha* Cf. 10.11.13 — Viṣamabhaktisāmans are *āmahiya* etc. In them also the *prastāva* comprises of the quarter of the *ṛc*. In the *Khanda* where *viṣamabhakti sāmans* are stated, leaving

them, in all other *sāmans* the *prastāva* comprises of the quarter of the *ṛ* e.g. *Āmahīyava* [Ūha Daśa 1] — <sup>1</sup>om/<sup>5</sup>uccā<sup>ra</sup>tā<sup>2</sup>3j<sup>4ra</sup>ātāmā<sup>5</sup>ndhasāh// *Raurava* [Ūha Daśa 2] — <sup>2</sup>pūnā<sup>ra</sup>ssō<sup>ra</sup>mā<sup>5</sup>3dhārā<sup>1</sup>234yā<sup>5</sup>// *Yaudhājaya* [Ūha Daśa 3] — <sup>1</sup>pūnā<sup>2</sup>31/<sup>2</sup>nā<sup>3</sup>3ssō<sup>4</sup>/mā<sup>5</sup>/dhārā<sup>2</sup>3234yā<sup>5</sup>// *Vāmadevya* [Ūha Daśa 5] — <sup>1</sup>kā<sup>3</sup>5yā<sup>ra</sup>/nā<sup>4</sup>3it<sup>2ra</sup>ā<sup>3</sup>3ābhuvā<sup>4ra</sup>// *Naudhasa* [Ūha Daśa 6] — <sup>1</sup>tā<sup>2</sup>234m/<sup>5</sup>vō<sup>4ra</sup>dāsmām<sup>5</sup>itū<sup>ra</sup>/<sup>4</sup>hām// *Kāleya* (Ūha Daśa 7) — <sup>5</sup>tarō<sup>2</sup>bhā<sup>3</sup>3irvō<sup>4ra</sup>idā<sup>5</sup>dvāsūm// *Sāmhita* [Ūha Daśa 8] — <sup>1</sup>svādī<sup>ra</sup>ṣṭhāyā<sup>ra</sup>mā/dā<sup>2</sup>2iṣṭhāyā<sup>1</sup>// *Sapha* [Ūha Daśa 9] — <sup>2</sup>pāvā<sup>1</sup>svā<sup>2</sup>3mā<sup>4</sup>dhū/<sup>5</sup>mā<sup>2</sup>tā<sup>3</sup>234 māh// *Pauṣkala* [Ūha Daśa 10] — <sup>2</sup>indrā<sup>1</sup> mā<sup>2</sup>3cchā<sup>4</sup>śū/<sup>5</sup>tā<sup>2</sup>234mā<sup>5</sup>// *Śyāvāśva* [Ūha Daśa 11] — <sup>2</sup>pūrā<sup>1</sup>31/ji<sup>2</sup>3ti/<sup>5</sup>vō<sup>4ra</sup>ā/dhā<sup>3</sup>3sāh/ ehiyā<sup>5</sup>// *Āndhīgava* [Ūha Daśa 12] — <sup>2</sup>pūrō<sup>1</sup>ji<sup>2</sup>tūvo<sup>3</sup>1ndhāsā<sup>4</sup>h/ etc.

When there is the repetition of the part of the quarter, how about it? e.g. *Marāya* [Ūha Kṣu 872] — <sup>2</sup>hāu<sup>1</sup>hāu<sup>2</sup>hāu/<sup>3</sup>pāibā<sup>4</sup>/sōmām/<sup>5</sup>indramā<sup>1</sup>ndatutvā<sup>2</sup>/tvā<sup>3</sup>/tvā<sup>4</sup>// *Vātsapra* [Ūha kṣu 898] — <sup>2</sup>hāu<sup>1</sup>hāu<sup>2</sup>hāu/<sup>3</sup>ō / hohovā<sup>4</sup> (both twice) / <sup>1</sup>pūrō<sup>2</sup>jitāi / vō / <sup>1</sup>andhasō / dhasō / dhasah// *Śaikhandina* [Ūha Kṣu 906] — <sup>2</sup>prātā<sup>3</sup>3hōi/<sup>4</sup>āsvi<sup>5</sup>3hō<sup>1</sup>234/ <sup>2</sup>nīhpāvāmā<sup>3</sup>nādhe/<sup>4</sup>nāvā<sup>5</sup>nāvāh// *Dirghatamasorkaḥ* [RG Daśa 27] — <sup>1</sup>sūṣā<sup>2</sup>/vāsōmāma/<sup>3</sup>dribhā<sup>4</sup>iḥ/dribhā<sup>5</sup>iḥ (all the four twice) etc.

In these, the *prastāva* comprises of the quarter of the *ṛ* along with the repetition. The whole quarter is repeated by PS 10.11.4. So, by the rule of what remains when a part of the quarter is repeated, the *prastāva* forms of the quarter with repetition.

द्व्यक्षरो वा संकृतिदार्ढ्यच्युतयोः ॥ ८ ॥

In the *Saṁkṛti* (RG Daśa 24) and *Dārdhacyuta sāman* [Ūha Ahī 626], the *prastāva* is of two syllables or of a quarter — [RG Daśa 24] — <sup>1</sup>ēpari<sup>2</sup>// The *stobhas* <sup>2ra</sup>hā<sup>2ra</sup>ō<sup>3</sup>vā etc. belong to *udgātṛ* and not to *prastāva*. [Ūha Ahī 626] — <sup>2</sup>indrā<sup>1</sup>/ihā//.

चतुरक्षरो वा सुरूपाजिगैडसाकमश्चानाम् ॥ ९ ॥

In the *sāmans* *Surūpādya* [Ūha Daśa 157], *Ājiga* [Ūha Daśa 209] and *Aiḍasākamaśva* (*Dhurāsākamaśva*) [Ūha Daśa 145], the *prastāva* is of four syllables or the whole quarter. [Ūha Daśa 157] — <sup>2</sup>pāvā<sup>1</sup>svādā<sup>2</sup>2i/<sup>3</sup>iya<sup>4</sup>2iya// (*pavasvade*); [Ūha Daśa 209] — <sup>1</sup>uccā<sup>2</sup>tejā<sup>3</sup>/tāmā<sup>4</sup>ndhāsāh// [Ūha Daśa 145] — <sup>1</sup>adhvaryō<sup>2</sup>ā<sup>3</sup>3/hāu<sup>4</sup>3hō<sup>5</sup>31// Alternatively the *prastāva* is of quarter [Ūha Daśa 157] — <sup>2</sup>pāvā<sup>1</sup>svādā<sup>2</sup>2i/<sup>3</sup>iya<sup>4</sup>2iya/ vā<sup>5</sup>āyū<sup>6</sup>śā<sup>7</sup>2k// [Ūha Daśa 209] — <sup>1</sup>uccā<sup>2</sup>tejā<sup>3</sup>/tāmā<sup>4</sup>ndhāsāh// [Ūha Daśa 145] — <sup>1</sup>adhvaryō<sup>2</sup>ā<sup>3</sup>3/hāu<sup>4</sup>3hō<sup>5</sup>31dribhiḥ<sup>6</sup> sutā<sup>7</sup>3m/hāu<sup>8</sup>3hāu<sup>9</sup>31//



सदेवतो वा राजनशाक्कर्षभयोः ॥ १० ॥

In the Rājana [RG Sam 67] and Ṛṣabhaśākvara [RG Daśa 15] sāmans, the *prastāva* is of the quarter or of the quarter with the name of the deity.

Rājana — (AG 123.1) — <sup>1</sup>him/ (thrice), <sup>1</sup>ho/ (thrice) <sup>3ra</sup>ham/ (thrice) <sup>2ra</sup>ō hā (thrice) <sup>3ra</sup>āi hō i/ (thrice). After these *stobhas*, the quarter of [RG Sam 67] is — <sup>1</sup>tā<sup>1ra</sup>dīdāsā/bhuva/<sup>2ra</sup>neṣu<sup>3</sup>jyeṣṭhām/<sup>4ra</sup>(all the three thrice) — this is without deity; with deity — [Nānā & Śiv — <sup>1</sup>vayōbrhat / (thrice)] <sup>1ra</sup>vibrāṣṭāyēvidharmāṇē/<sup>2ra</sup>(thrice) / According to (RG Sam 67) — <sup>1ra</sup>vāgīdāsuvōbrhādbhā/<sup>2ra</sup>2345h//

[RG Daśa 15] — <sup>2ra</sup>ōm[31m/pavāṣṣvavāṣṣasāetayāā/śamyoḥ (twice) // [Śamyoḥ is the name of the deity.] M. अन्ये त्वधीयते । सदेवतो वा देवतां विहाय वा । — others in their study understand either with deity or giving up deity.

द्विपात्संजयनानदगौशृङ्गरात्रिदेवोदासानाम् ॥ ११ ॥

In the sāmans Sañjaya [Ūha Daśa 96], Nānada [Ūha Eka 375], Gauṣṛṅga [Ūha kṣu 919] and Rātridaivodāsa [Ūha Daśa 22] (Ihavaddaivodāsa), the *prastāva* is formed by two *quarters* of the *ṛc* — (Ūha Daśa 96) — <sup>3ra</sup>āteagnaidhi/<sup>4ra</sup>mā<sup>5</sup>3hāi/<sup>5</sup>dyumantā<sup>2</sup>[3ndēvaajaram// [Ūha Eka 375] — <sup>3ra</sup>pratyāsnaipipi/<sup>4ra</sup>śatā<sup>5</sup>3i/<sup>5ra</sup>vā<sup>4</sup>234i/<sup>5</sup>śvānīviduṣē/<sup>4ra</sup>bhārā// [Ūha kṣu 919] — <sup>3ra</sup>ājāgīvirviprah/<sup>4ra</sup>ṛtā<sup>5</sup>3m/<sup>5ra</sup>mā<sup>4</sup>234/<sup>5</sup>tināmsōmah/<sup>4ra</sup>pūnā//; [Ūha Daśa 22] — <sup>4</sup>āyāmtāindrasō<sup>3</sup>[4mā<sup>5</sup>h/<sup>5ra</sup>nā<sup>4</sup>234i/<sup>5</sup>pūtoadhibārhiṣi//.

कावश्रौतकक्षार्षभयन्तायास्यैडौक्षणोरन्ध्रैडसौपर्णमौक्षमार्गोयवजराबोधीय  
यद्वाहिष्ठीयोत्सेधवाग्नस्वारसामराजपौरुमीढपूर्ववारवन्तीयवार्त्तुरयण्ववैरूपह्रस्वा  
बृहदोपशामहादिवाकीर्त्यानां वान्तः ॥ १२ ॥

The *prastāva* of the sāmans Kāva [Ūha Daśa 13], Śrautakakṣa [Ūha Daśa 21], Āṛṣabha (Ūha Daśa 25), Tryantāyasya (Ūha Daśa 41), Aīḍa-aukṣṇorandhra (Ūha Daśa 103), Aīḍasauparṇa (Ūha Eka 122), Dakṣaṇidhanamaukṣa (Ūha Daśa 130), Mārgiyava (Ūha Daśa 142), jarābodhiya (Ūha Daśa 136), Yadvāhiṣṭhiya (Ūha Daśa 200), Utsedha (Ūha Daśa 211), Vāmra (Ūha Daśa 87), Svārasāmarāja (Ūha Sam 263), Paurumiḍha (Ūha Sam 354), Pūrvavaravantiya (Ūha kṣu 904) Vātratura (Ūha kṣu 910), Yaṇva (RG Daśa 11), Pañcanidhanavairūpa [RG Daśa 7], Hrasvābrhadopaśāvairūpa (RG kṣu 163) and Mahādivākīrtya (AG 156.1) ends in *vā*. (Ūha Daśa 13) — <sup>1</sup>ābhyōvā//; (Ūha Daśa 21) — <sup>1</sup>indrāyāmā<sup>2ra</sup>vanēsutām/<sup>2ra</sup>indrāyāmōvā//; (Ūha Daśa 25) — <sup>1</sup>ābhivāvṛṣabhasutē/<sup>2ra</sup>sūtamsrjōvā//; (Ūha Daśa 41) — <sup>1</sup>pūnānassōmadhāhāuhōvā//; (Ūha Daśa 103) — <sup>1</sup>mṛjyāmānāssuhastyā/<sup>2ra</sup>samudrevōvā//; (Ūha Eka 122) — <sup>1</sup>vāpavōvā//; (Ūha

Daśa 130) —  $\text{yā}^1\text{stē}^2\text{mā}^3\text{dō}^4\text{vārē}^5\text{ṇi}^6\text{yā}^7\text{h}/\text{ā}^1\text{u}^2\text{hō}^3\text{vā}^4//$  (Ūha Daśa 142) —  $\text{ā}^2\text{dha}^3\text{ū}^4\text{hō}^5\text{vā}^6//$ ;  
 (Ūha Daśa 136)  $\text{yē}^1\text{sō}^2\text{mā}^3\text{sō}^4\text{vā}^5//$  (Ūha Daśa 200) —  $\text{pā}^1\text{ṛityā}^2\text{mhā}^3\text{ṛyatā}^4\text{mharim}/$   
 $\text{pā}^1\text{ṛityā}^2\text{mhō}^3\text{vā}^4//$ ; (Ūha Daśa 211) —  $\text{pū}^4\text{nā}^1\text{nā}^2\text{sō}^3\text{madhā}^4\text{rāyā}^5/\text{pā}^1\text{h}/\text{vā}^2\text{sā}^3\text{[34ā}^4\text{u}^5\text{hō}^6\text{vā}^7//$ ;  
 (Ūha Daśa 87) —  $\text{sō}^3\text{mausvā}^4\text{nāsō}^5/\text{hā}^1\text{[3hā}^2\text{[3i}/\text{tī}^1\text{[234/bhistr}^2\text{bhō}^3\text{vā}^4//$ , (Ūha  
 Sam 263) —  $\text{pā}^2\text{vā}^1\text{ū}^2\text{hō}^3\text{vā}^4//$ ; (Ūha Sam 354) —  $\text{pā}^5\text{vā}^4\text{mā}^3/\text{nā}^2\text{bhā}^1\text{[34ā}^4\text{u}^5\text{hō}^6\text{vā}^7//$ ; (Ūha  
 Kṣu 904) —  $\text{ā}^1\text{svā}^2/\text{ā}^3\text{u}^4\text{hō}^5\text{[234vā}^6//$ ;  $\text{nā}^1\text{tvā}^2/\text{ā}^3\text{u}^4\text{hō}^5\text{[234vā}^6//$ ; (Ūha Kṣu 910) —  $\text{ā}^2\text{yā}^1\text{pavō}^3\text{vā}^4//$ ;  
 (RG Daśa 11) —  $\text{ar}^1\text{sā}^2\text{sō}^3\text{madyumā}^4\text{ttamā}^5\text{h}/\text{e}^1\text{[2/abhidrō}^2\text{nā}^3\text{ni}/\text{rō}^4\text{ruvō}^5\text{vā}^6//$  (RG  
 Daśa 7) —  $\text{yā}^1\text{dyā}^2\text{vā}^3\text{indrātē}^4\text{sātā}^5\text{m}/\text{ē}^1/\text{sātā}^2\text{mbhū}^3\text{mī}^4\text{rūtā}^5/\text{syovā}^6//$ ; (RG Kṣu 163) —  
 $\text{yā}^1\text{dyā}^2\text{vā}^3\text{indrātē}^4\text{sātā}^5\text{m}/\text{ē}^1/\text{sātā}^2\text{mbhū}^3\text{mī}^4\text{rūtā}^5/\text{syovā}^6//$ ; (RG Kṣu 164) —  $\text{yā}^1\text{dindrā}^2$   
 $\text{yāvātā}^3\text{stuvā}^4\text{m}/\text{ē}^1/\text{ētāvādaham}/\text{ī}^1\text{sīyō}^2\text{vā}^3//$ ; (AG 156.1) —  $\text{hā}^1\text{u}^2\text{hā}^3\text{u}^4\text{hā}^5\text{u}^6\text{hā}^7\text{u}^8\text{hā}^9\text{u}^0$   
 (thrice)/  $\text{jyō}^1\text{ti}^2\text{h}/$  (twice)/  $\text{jyō}^1\text{tā}^2\text{[34/ā}^3\text{u}^4\text{hō}^5\text{vā}^6//$ .

कृष्टाद्वृष्णि ॥ १३ ॥

In the *sāman* Vṛṣan (RG Prā 137) the syllable *vā* after the *karṣaṇa* is at the end of the *prastāva* —  $\text{ā}^1\text{bhā}^2\text{ō}^3\text{vā}^4/\text{prā}^5\text{vā}^6\text{ō}^7\text{vā}^8/\text{sūrā}^9\text{ō}^0\text{vā}^1/\text{dhā}^2\text{[3/ō}^3/\text{sā}^4\text{[3/ō}^5/\text{ī}^6\text{indrā}^7\text{[3/ō}^8\text{[234vā}^9//$

द्विर्वा वारवन्तीये ॥ १४ ॥

In the *Pūrvavāravantīyasāman* [Ūha Kṣu 904] the *prastāva* ends with the syllable *vā* employed twice or once —  $\text{ā}^1\text{svā}^2/\text{ā}^3\text{u}^4\text{hō}^5\text{[234vā}^6/\text{nā}^1\text{tvā}^2/\text{ā}^3\text{u}^4\text{hō}^5\text{[234vā}^6//$   
 Here *vā* syllable is used twice in the *prastāva* or alternatively the *prastāva* ends with the first *vā* syllable —  $\text{ā}^1\text{svā}^2/\text{ā}^3\text{u}^4\text{hō}^5\text{[234vā}^6//$ .

आत्मनि च महादिवाकीर्त्ये ॥ १५ ॥

In the *Mahādivākīrtiyasāman* too (AG 156.7) i.e. seventh *anugāna* named Ātman the *prastāva* ends in *vā* —  $\text{ā}^1\text{ū}^2\text{hā}^3\text{ū}^4\text{hō}^5\text{vā}^6\text{hō}^7\text{i}/$  (twice) /  $\text{ā}^1\text{ū}^2\text{hā}^3\text{ū}^4\text{hō}^5\text{vā}^6\text{hā}^7\text{[31u}/\text{vā}^8\text{[23//$  (See Arṣeyabrāhmaṇa and Lāṭyāśrau).

यान्तो दाशस्यत्यभासशाम्मदगायत्र्यासितानाम् ॥ १६ ॥

The *sāmans* Dāśaspatya [Ūha Daśa 95], Bhāsa (Ūha Daśa 158), Śāmmada [Ūha Daśa 192] and Āsita, based on the Gāyatrī metre (Ūha Daśa 565) have the *prastāva* ending with the syllable *yā* — (Ūha Daśa 95) —  $\text{ī}^2\text{ndura}^3\text{ū}^4\text{hō}^5\text{vā}^6\text{hā}^7\text{i}^8\text{yā}^9//$ ;  
 (Ūha Daśa 158) —  $\text{pā}^1\text{vā}^2/\text{svā}^3\text{[3dā}^4\text{i}/\text{vā}^5\text{h}/\text{ī}^6\text{yā}^7//$ ; (Ūha Daśa 192) —  $\text{tū}^3\text{vā}^4\text{msō}^5\text{mā}^6\text{sai}^7/\text{hī}^8\text{ai}^9\text{hī}^0\text{[234yā}^1//$ ; (Ūha Ahī 565) —  $\text{yā}^1\text{stē}^2\text{mā}^3\text{dō}^4\text{vārē}^5\text{[iyā}^6\text{[34[3i}^7\text{[34yā}^8//$

जारात्तो वीङ्क्वसिष्ठप्रियपज्राणाम् ॥ १७ ॥

The *sāmans* Vīṅka (Ūha Daśa 139), Vasiṣṭhapriya [Ūha Daśa 81] and Pajra [Ūha Sam 235], have the *prastāva* ending in the *jārā parvan* (jārā) — (Ūha Daśa

139) — yādindrācitramai/hānā[3/4āstū//; (Ūha Daśa 81) — īmāmī[23/drāsūtāmpība/jyēsthām//; (Ūha Sam 235) — prāso[4mā/dā[4ivāvi/tāyā[3i/sāindhūh//.

वारान्तो वैश्वामित्रे ॥ १८ ॥

In the Vaiśvāmitrasāman [Ūha Sat 727] the *prastāva* ends in *vārā parvan* (vārāvā[234ntām/) — prāsūnvānāyāśāndhasāh/mārtōnā[234vā//.

हाउकारान्तः सन्तनिजमदन्यभीवर्तकार्तयशाकारान्तत्वाष्ट्रीसाम्नाम् ॥ १९ ॥

In the *sāmans* Santani [Ūha Daśa 90], Jamadagnerabhivartah (Ūha Sat 715), Kārtayaśa [Ūha Daśa 134] and Ānidhanatvāṣṭrisāman [Ūha Sat 792], the *prastāva* ends in *hāu-* (Ūha Daśa 90) — āsāhāu//; (Ūha Sat 715) — pibāsutasyarasinōmatsvā hāu//; (Ūha Daśa 134) — pūrōhāhāu//; (Ūha Sat 792) — pūrōjītvōandhasāh/sūtāhāu//.

जाराग्निदूतोपक्रमाणां ते एवाविभाग्यानाम् ॥ २० ॥

The *prastava* which begins with *jārā parvan* or *āgnimdūtā* is there in the *sāmans* which are not *vibhāgya*. The two *parvans* only comprise the *prastāva*. The *sāman* which begins with *jārā parvan* has that as the *prastāva*. Those which begin with *āgnimdūtā*, have that *parvan* as the *prastāva*. e.g. — Beginning with *jārā parvan*-Auśana (Ūha Daśa 4) based on the triṣṭubh metre-prātū// Ādyavaidarvata [Ūha Daśa 110] — pāri//; Dīrgha [Ūha Daśa 112] — sāsū//; Gūrda (Ūha Daśa 119) — ōgnāi// Gāyatra parśva (Ūha Daśa 148) — ābhi//; Śākvaravarṇa [Ūha Eka 385] — ūccā//; Raivata (RG Daśa 17) — hāvindrā//; Nityavatsā [RG Eka 82] — ēāyā//; Rāyovājīya [RG Daśa 14] — ēsvadōh//; Śyena (Araṇyegeya) RG Daśa 19 — ūbhāi// etc. Beginning with *āgnimdūtā parvan* —

Sujñāna (Ūha Daśa 47) — indramacchā//; Triṇidhantvāṣṭrisāman (Ūha Daśa 64) — sūtāsōmā// Mānavādya — [Ūha Sam 355] — māndrayā yā// Agnestriṇidhana (Ūha Daśa 88) — sōmauśvā//; Iṣovrdhiya (Ūha Daśa 99) — indrayēndāu//; Vajadāvarya (Ūha Daśa 101) — indrayēndāu//; Aukṣṇorandhra (pūrva) [Ūha Daśa 102] — mṛjyamānāh//; Adārasṅk (Ūha Daśa 174) — hāupavamānā// Tvāṣṭrisāman (Ūha Ahi 633) — pāvasvadā//; [Yoni - (GGG 175.1) beginning with īṅkhayanūh] — Vāsa (Ūha Ahi 652) — kāmvedā//; Gatānidhana bābhava (Ūha Daśa 178) — pāvamānā//; Kāśita (Ūha Sam 238) — pāvātēha// Bhāradvāja (Ūha Sam 357) — ābhisōmā//; Acchidra (Ūha Daśa 152) — ābhisōmā//; Raiṣṭham (Ūha Daśa 167) — ābhīnōvā//; Bṛhadbhāradvāja [Ūha Ahi 602] — pāripriyā//; Vārśa (Ūha Ahi 640) — prāpāsīsūh//; Pūrvaṣṭṛaya (Vaiṣṇavādya) (Ūha Sat 778) — sōmauśvā// Aupagava (Ūha Eka 395) —

<sup>2</sup>indramacchā//Vārṣāharādyā (RG Eka 73) — <sup>2ra</sup>hāvarṣāsōmā//; Prathamāsvara [RG Sam 45] — <sup>2ra</sup>ēpratiyasmāi// (RG Sam 46 — <sup>2ra</sup>esutāsōmā// Devasthāna (RG Daśa 23) — <sup>2ra</sup>hāuparitoṣāi// Ātharvaṇa (RG Daśa 9) — <sup>2ra</sup>ūhuvāṣhā//; Atiṣaṅga (RG kṣu 171) — <sup>2ra</sup>ēyadindracāi//; Antarikṣa (RG Daśa 6) — <sup>2ra</sup>hāvabhisōmā//; Bārhadgira (RG Daśa 12) — <sup>2</sup>indrōmadā//, Añjovairūpa (RG Sam 31) — <sup>2</sup>ābhisōmā//; Vyāhṛtisamans (RG Ahī 100) — <sup>2</sup>bhūḥ//; <sup>2</sup>bhūvāḥ//, <sup>2</sup>sūvāḥ//, <sup>2</sup>sātyām//, <sup>2</sup>pūruṣāḥ// etc. (Ajāta — This attribute is only in the case of *sāmans* which are not *vibhāgya*. But in the case of *vibhāgya sāmans*, the *prastāva* comprises of the quarter of the *ṛc* which is similar to *agnimdūtā parvan* and *jārā parvan* as in the case of — Marāya (Ūha Ahī 672) — <sup>2ra</sup>hāu hāu hāu/pāibā// etc. Śārṅga (Ūha Ahī 672) — <sup>2</sup>hāu dhārtā/dā[234i/ .... etc. Dirghatamasorkaḥ [RG Daśa 2] <sup>1</sup>sūṣā/<sup>1</sup>vāsōmāma/ etc. Bharga (RG Daśa 25) — <sup>2</sup>yāt/paritoṣi/ etc. Mahāvaiśvāmītra (Ūha Daśa 98) — hayāi/hayā[3/ etc.]

X. 10 ends.

X. 11 begins —

योक्ताश्वैडयास्यत्रैशोकक्रोशशनौष्टोदंशपुत्रदैर्घतमससिमानां  
निषेधवैराजानां द्व्यक्षरः ॥ १ ॥

The *sāmans* Purvayauktāśva (Ūha Daśa 39), Yauktāśvottara [Ūha Sam 244], Aidaāyāśya (Ūha Daśa 40), Traiśoka (Ūha Daśa 73), Krośa [Ūha Daśa 92], Snausṭha (Ūha Daśa 118), Udvaṃṣaputra (Ūha Daśa 120), Sahodairghatamasa (Ūha Kṣu 870), Simānāmniśedhaḥ (Ūha Kṣu 929) and Mahāvairāja (RG Daśa 10) have *prastāva* of two syllables — (Ūha Daśa 39) — <sup>2ra</sup>āuhōhāi/<sup>1</sup>vīṣā//; (Ūha Sam 244) — <sup>2ra</sup>vīṣāāuhōhōhāi//; (Ūha Daśa 40) — <sup>1</sup>āipūnā//; (Ūha Daśa 73) — <sup>2</sup>vīsvōhāi//; (Ūha Daśa 92) — <sup>2ra</sup>prāṇā//; (Ūha Daśa 118) — (Ūhagāna-Snausṭha) — <sup>2ra</sup>āuhōhāi/ayōhāi//; (Ūha Daśa 120) — <sup>2</sup>prāvāḥ//; (Ūha Kṣu 870) — <sup>2</sup>hāupibā//; (Ūha Kṣu 929) — <sup>2</sup>āśō/vāhāi//; (RG Daśa 10) — <sup>2ra</sup>hōiyā hōiyā hōiyā[343-pībā//. अभ्यस्तो द्व्यक्षर आनूपैटतसौहविषवैष्णवोत्तरपयोन्तस्वरानाम् ॥ २ ॥

The *sāmans* Ānūpa (Vādhyraśra) (Ūha Daśa 86), Aitāta (Ūha Daśa 144), Sauhaviṣa (Ūha Daśa 220), Vaiṣṇavottara [Ūha Sat 779], Payonidhana (the final *svara* of the *svara sāmans* [RG Sam 39] have *prastāva* of two syllables repeated — (Ūha Daśa 86) — <sup>1ra</sup>sōmāssōmāḥ// (Ūha Daśa 144) — <sup>1</sup>ādhvā/āādhvā// (Ūha Daśa 220) — (Vānīdhana) — <sup>1</sup>pā/paryepārī// (Ūha Sat 779) — <sup>1ra</sup>sōmāḥ/<sup>1</sup>sōmāḥ//; (RG Sam 39) — (*caturtha svara*) — <sup>1</sup>yājñāyājñā//

अग्निदूताभ्यस्ता मध्यमक्रौञ्चस्य ॥ ३ ॥

In the Madhyamakrauñcasāman [Ūha Prā 820], the *prastāva* is formed with *agnimdūtā* parvan repeated (Dvitiyakrauñca) [Ūha Prā 820] —  $\text{sākhāyōdāi}^{\text{ra}}^{\text{ra}}$  // (twice)

पादोऽभ्यस्तो वषडन्ताभ्यस्ताकूपारराजनपयसाम् ॥ ४ ॥

The *sāmans* Vaṣatkāraṇidhana [Ūha Eka 394] Dvyabhyastākūpāra [Ūha Ahī 675], Rājana (RG Sam 67) and Payas (RG Ahī 120) — have the *prastāva* of quarter which is repeated — (Ūha Eka 394) — based on the beginning with *punānah* — [Ūha Eka 394] —  $\text{punānā}^{\text{ra}}^{\text{ra}}\text{sōmadhārāyā}^{\text{ra}}^{\text{ra}}/\text{punānā}^{\text{ra}}^{\text{ra}}\text{sōmadhārāyā}^{\text{ra}}^{\text{ra}}//$  Ūha prā 844 —  $\text{vidhūndadrāṇāmsamānē}^{\text{ra}}^{\text{ra}}/\text{bahūnā}^{\text{ra}}^{\text{ra}}\text{sōmadhārāyā}^{\text{ra}}^{\text{ra}}//$  This *sāman* is based on the metre other than its own. Hence, a part consisting of five syllables is repeated. (RG Sam 67) —  $\text{īadidāsā}^{\text{ra}}^{\text{ra}}/\text{bhuva}^{\text{ra}}^{\text{ra}}/\text{nēṣūjēṣṭhān}^{\text{ra}}^{\text{ra}}/$  (all the three thrice). (RG Sam 120) —  $\text{pārisuvānōgā}^{\text{ra}}^{\text{ra}}\text{sīriṣṭhāh}^{\text{ra}}^{\text{ra}}/\text{parisuvā}^{\text{ra}}^{\text{ra}}/\text{nōgīriṣṭhāh}^{\text{ra}}^{\text{ra}}/$   $\text{pārisuvānōgā}^{\text{ra}}^{\text{ra}}\text{sīriṣṭhāh}^{\text{ra}}^{\text{ra}}/$

द्वादशाक्षराणि च रैवतर्षभे ॥ ५ ॥

And in the Raivata-ṛṣabhasāman [RG Daśa 18] the quarter is repeated along with twelve syllables - (RG Daśa 18) —  $\text{sūrū}^{\text{ra}}^{\text{ra}}\text{pakṛtū}^{\text{ra}}^{\text{ra}}\text{mūṭayē}^{\text{ra}}^{\text{ra}}$  (thrice) /  $\text{sūdu}^{\text{ra}}^{\text{ra}}\text{ghāmivagōdūhē}^{\text{ra}}^{\text{ra}}/\text{jūhumā}^{\text{ra}}^{\text{ra}}\text{sāi}^{\text{ra}}^{\text{ra}}//$  Here the *prastāva* forms by the repetition of the quarter and 12 syllables (See drāśrau (18.2.24) — Śaitrimśadakṣaraṛṣabhasya raivatasya.)

त्र्यक्षरो बृहत्के ॥ ६ ॥

In the Brhatkasāman [Ūha Daśa 76], the *prastāva* is formed by three syllables -  $\text{tūvāmhi}^{\text{ra}}^{\text{ra}}$ .

सोमसामगायत्रीक्रौञ्चवैरूपौदलगायत्रौशनसैन्धुक्षितमैधातिथरोहित-  
कूलीयेहवदैध्मवाहेन्द्रस्ययशःकण्वबृहत्त्रैष्टुभस्यावाश्वशौक्तवर्षाहरवाज-  
भृत्कार्णश्रवसानां चत्वारि ॥ ७ ॥

The *prastāva* is formed by four syllables of the *ṛc* in the case of Soma sāman [Ūha Daśa 32], Krauñcasāman based on the Gāyatrī metre, (Ūha Daśa 100), Vairūpa (Ūha Daśa 140), Audala (Ūha Daśa 168), Auśana based on Gāyatrī metre (Ūha Daśa 171), Saindhukṣita (Ūha Daśa 177), Maidhātitha (Ūha Daśa 215), Rohitakūliya (Ūha Daśa 217), Ihavadaidhmavāha [Ūha Sam 292], Indrasayayaśaḥ (Ūha Sat 713), Kaṇvabrhat (Ūha Kṣu 866), Śyāvāśva based on the *triṣṭubh* metre, (Ūha Kṣu 905), Śaukta (Ūha Daśa 62 & Ūha Ahī 567), Vārṣāhara (Rg Eka 73), (RG Eka 74), Vājabhṛt (GGG 108.1) and Kārṇaśravasa (Ūha Daśa 113) —

(Ūha Daśa 32) —  $\text{sūtā}^{1\text{ra}}\text{indrā}^{2\text{ra}}//$ , (Ūha Daśa 100) —  $\text{indrā}^{1\text{ra}}\text{yēndāu}^{2\text{ra}}//$ , (Ūha Daśa 140) —  $\text{ādhvā}^{1\text{ra}}\text{ryo}^{2\text{ra}}[234\text{ā}^{5\text{ra}}//$ , (Ūha Daśa 168) —  $\text{ābhīnō}^{1\text{ra}}\text{vā}^{2\text{ra}}//$ ; (Ūha Daśa 171) —  $\text{prēṣṭhā}^{1\text{ra}}\text{mvaḥ}^{2\text{ra}}$  - here, in the first *stotriyā* the *prastāva* is formed by three syllables, elsewhere by four syllables — e.g. second *stotriyā* —  $\text{kāvīmā}^{1\text{ra}}\text{vā}^{2\text{ra}}//$  third *stotriyā* —  $\text{tūvām}^{1\text{ra}}\text{yavā}^{2\text{ra}}//$  etc. (Ūha Daśa 177) —  $\text{pāvamānō}^{1\text{ra}}\text{hāi}^{2\text{ra}}//$ ; (Ūha Daśa 215) —  $\text{mācidanyadōhāi}^{1\text{ra}}//$  (*mācidanyat*); (Ūha Daśa 217) —  $\text{indrāmācchā}^{1\text{ra}}//$ ; (Ūha Sam 292) —  $\text{pārisuvāihā}^{1\text{ra}}//$  (Ūha Sat 713) — first *stotriyā* —  $\text{tvamindrā}^{1\text{ra}}$  (*tuvaṁindra*) (Ūha Kṣu 866) —  $\text{āihōtūvām}^{1\text{ra}}\text{idhā}^{2\text{ra}}[3\text{ē}^{5\text{ra}}//$  (Ūha kṣu 905) —  $\text{sōmāhpavā}^{1\text{ra}}//$ ; (Ūha Daśa 62 & Ūha Ahī 567) —  $\text{sakhā}^{1\text{ra}}\text{yāao}^{2\text{ra}}[234\text{vā}^{5\text{ra}}//$ ; (RG Eka 73) —  $\text{hāvarṣā}^{1\text{ra}}\text{sōmā}^{2\text{ra}}//$  (RG Eka 74) —  $\text{yastēmadōhōhāi}^{1\text{ra}}//$ ; (GGG 108.1) —  $\text{prāso}^{1\text{ra}}[3\text{hāi}^{2\text{ra}}\text{āgnē}^{3\text{ra}}[3\text{hāi}^{4\text{ra}}//$  (it is used in another *sākhā*) (Ūha Daśa 113) —  $\text{tā}^{1\text{ra}}[234\text{mvaḥ}^{2\text{ra}}\text{sā}^{3\text{ra}}[234\text{kā}^{4\text{ra}}//$  [M — वारवन्तीय - (Ūha Daśa 108) —  $\text{rēvatīr}^{1\text{ra}}\text{nā}^{2\text{ra}}\text{āu}^{3\text{ra}}\text{hōhāi}^{4\text{ra}}//$  द्वे वान्त्ययोः ॥ ८ ॥

In the final two *sāmans* of this group namely, Vājabhṛt (GGG 108.1) and Kārṇasravasa (Ūha Daśa 113), the *prastāva* is alternatively formed with 2 syllables - (GGG 108.1) —  $\text{prā}^{1\text{ra}}\text{sō}^{2\text{ra}}\text{hāi}^{3\text{ra}}//$ ; (Ūha Daśa 113) —  $\text{tā}^{1\text{ra}}[234\text{mvaḥ}^{2\text{ra}}//$

षट्शङ्कुबार्हतवाजितस्वाररोहितकूलीयासितयौकस्तुचानाम् ॥ ९ ॥

The *sāmans* Śaṅku (Ūha Daśa 46), Vājajit based on Bṛhatī metre (Ūha Daśa 104), Svāraroḥitakūliya (Ūha Daśa 123), Āsita (Ūha Daśa 201), and Yauktasruca (Ūha Eka 446), have the *prastāva* of six syllables - (Ūha Daśa 46) —  $\text{pāvāsvamā}^{1\text{ra}}\text{e}^{2\text{ra}}[2\text{dhūmā}^{3\text{ra}}//$ ; (Ūha Daśa 104) —  $\text{mijyāmānāssuhā}^{1\text{ra}}//$ ; (Ūha Daśa 123) —  $\text{yṛṣāpavāsvādihā}^{1\text{ra}}//$ ; (Ūha Daśa 201) —  $\text{pārityamhāryatām}^{1\text{ra}}//$ ; (Ūha Eka 446) —  $\text{indrām}^{1\text{ra}}\text{iddevātā}^{2\text{ra}}//$ .

अष्टावौरुक्षयजागतसोमसाप्रोः ॥ १० ॥

In the *sāmans* Aurukṣaya (Ūha Sat 759) and Jāgata-Somasāman (Vaikhanaṁ somasāman) [Ūha Eka 520] — the *prastāva* is of eight syllables. [Ūha Sat 759] —  $\text{prāsuvānāyā}^{1\text{ra}}\text{andhāsāh}^{2\text{ra}}//$  [Ūha Eka 520] —  $\text{pūro}^{1\text{ra}}\text{jā}^{2\text{ra}}[3\text{itīvā}^{3\text{ra}}\text{andhāsāh}^{4\text{ra}}//$  एकादशोत्तरे जनित्रे ॥ ११ ॥

In the Janitrottarasāman [Ūha Ahī 542] the *prastāva* is of eleven syllables —  $\text{tā}^{1\text{ra}}\text{invōdasmām}^{2\text{ra}}\text{rūti}^{3\text{ra}}[3\text{hā}^{4\text{ra}}[3\text{mvaśōrmā}^{5\text{ra}}//$  [M — this sūtra is not given.].

द्वादश हरिश्रीयन्ते ॥ १२ ॥

In the Hariśrinidhana sāman [Ūha Daśa 176], the *prastāva* is of twelve syllables -  $\text{pāvamānāsyajighnatāh}^{1\text{ra}}\text{pāvamānā}^{2\text{ra}}//$

स्तोभ उपायान्तः पदनिधनेषु ॥ १३ ॥

In the *sāmans* which have got the *nidhana* formed by the quarter of the ṛ have

their *prastāva* with *stobha* ending in *vā*. e.g. *Arigirasāmgosthaḥ* [Ūha Daśa 106] — <sup>1ra</sup>hāuhāuhāuvā/<sup>1ra</sup>mṛjyā<sup>1ra</sup>mānā<sup>2ra</sup>ssuhastyā/<sup>1ra</sup>ihā/<sup>1ra</sup>upā<sup>1ra</sup>2345// The *nidhana* is formed of the quarter - <sup>1ra</sup>gōbhirā<sup>1ra</sup>njanō<sup>1ra</sup>arśasi/<sup>1ra</sup>. Pratoda (Ūha Ahī 643) — <sup>1ra</sup>hāuhāuhāuvā/<sup>1ra</sup>śrīnāntō<sup>1ra</sup>gōbhiruttaram/<sup>1ra</sup>upā<sup>1ra</sup>2345//; Saumitra (Ūha Daśa 97) — <sup>2ra</sup>au<sup>1ra</sup>hau<sup>1ra</sup> hoi/<sup>1ra</sup>au<sup>1ra</sup>3hō<sup>1ra</sup>3i/<sup>1ra</sup>ō<sup>1ra</sup>32345vā<sup>1ra</sup>656/<sup>1ra</sup>indrā<sup>1ra</sup> [2yasā<sup>1ra</sup>magāyata<sup>2ra</sup>2345// Dharman [Ūha Daśa 169] — <sup>2ra</sup>au<sup>1ra</sup>ho<sup>1ra</sup>3vā<sup>2ra</sup> (twice) / <sup>2ra</sup>au<sup>1ra</sup>ho<sup>1ra</sup>2vā<sup>2ra</sup>234 <sup>5ra</sup>au<sup>1ra</sup>ho<sup>1ra</sup>6vā<sup>5ra</sup>/pāvasvāsōmamahānt-samūdrā<sup>1ra</sup>1h//; Bhrāja (AG 152.1) — <sup>2ra</sup>bhrāja<sup>1ra</sup>/ (twice) / <sup>2ra</sup>bhrāja<sup>1ra</sup>31u/vā<sup>2ra</sup>2/<sup>1ra</sup>agnā<sup>1ra</sup>aymṣipavase<sup>2ra</sup>//; Mahādivākīrta (AG. 156.7) — <sup>2ra</sup>au<sup>1ra</sup>hau<sup>1ra</sup>hōvā<sup>1ra</sup> hoi/ (twice) / <sup>2ra</sup>au<sup>1ra</sup>hau<sup>1ra</sup> hō<sup>1ra</sup> vā<sup>1ra</sup>hā<sup>2ra</sup>31u/vā<sup>2ra</sup>23/ etc./ Saṁsarpa [AG 33.3] — <sup>1ra</sup>hāu<sup>1ra</sup> hāu<sup>1ra</sup> hāu<sup>1ra</sup> vā/<sup>1ra</sup>carṣa<sup>1ra</sup>nidh<sup>1ra</sup>tammāghavānām<sup>1ra</sup>ukthyam//; Yaśaḥ (AG 61.1) — <sup>1ra</sup>hāu<sup>1ra</sup> hāu<sup>1ra</sup> hāu<sup>1ra</sup> vā/<sup>1ra</sup>yaśō<sup>1ra</sup>hāu/ (thrice) / <sup>1ra</sup>varcō<sup>1ra</sup>hāu/ (thrice) <sup>1ra</sup>āsmīnsthīhā<sup>1ra</sup> (twice) / <sup>1ra</sup>āsmīnsthīhā<sup>1ra</sup>31u/vā<sup>1ra</sup>2/tāvedindrā<sup>1ra</sup>vamāmvasu<sup>2ra</sup>//; Śreyas (AG 80.2) — <sup>1ra</sup>hōi<sup>1ra</sup>yā<sup>1ra</sup> (thrice) / <sup>2ra</sup>iyōi<sup>1ra</sup>yā<sup>2ra</sup> (thrice) / <sup>1ra</sup>au<sup>1ra</sup>ho<sup>1ra</sup>2/iyā<sup>1ra</sup> (both twice) / <sup>1ra</sup>au<sup>1ra</sup>hōi<sup>1ra</sup>yā<sup>1ra</sup>34/<sup>5ra</sup>au<sup>1ra</sup>hōvā<sup>5ra</sup>//. Āśvavrata (RG. Ahī 99) — <sup>1ra</sup>hāu<sup>1ra</sup>/ hoi/<sup>1ra</sup>hva<sup>1ra</sup>u/ hoi/ <sup>1ra</sup>hya<sup>1ra</sup>u/ hoi/ <sup>1ra</sup>hāu<sup>1ra</sup>/ ho<sup>1ra</sup>2/ vā<sup>1ra</sup>234<sup>5ra</sup>au<sup>1ra</sup>hōvā<sup>5ra</sup>/ ē<sup>1ra</sup>3/<sup>1ra</sup>sūvarjyō<sup>1ra</sup>u<sup>1ra</sup>2345h/ <sup>1ra</sup>hāu<sup>1ra</sup>/ hoi/<sup>1ra</sup>hva<sup>1ra</sup>u/ hoi/ <sup>1ra</sup>hya<sup>1ra</sup>u/ hoi/ <sup>1ra</sup>hāu<sup>1ra</sup>/ ho<sup>1ra</sup>2/ vā<sup>1ra</sup>234 <sup>5ra</sup>au<sup>1ra</sup>hōvā<sup>5ra</sup>/ etc. Ekavṛṣa (AG 41.1) — <sup>1ra</sup>hā<sup>1ra</sup> hūm<sup>1ra</sup>/ (thrice) / <sup>1ra</sup>yōvā<sup>1ra</sup>/ (thrice) / etc. Gavāmvrata (AG 105.1) — <sup>1ra</sup>hāu<sup>1ra</sup> hāu<sup>1ra</sup> hāuvā<sup>1ra</sup>/ etc. Ilānda (AG 124.1) — <sup>1ra</sup>hāu<sup>1ra</sup>, <sup>1ra</sup>hāu<sup>1ra</sup> hāuvā<sup>1ra</sup>/ <sup>2ra</sup>agnī<sup>1ra</sup>rāsmī<sup>1ra</sup>njanmanājātavedā<sup>1ra</sup>h/ <sup>1ra</sup>idā<sup>1ra</sup>/suvah<sup>1ra</sup>/idā<sup>1ra</sup>//; Padastobha (AG. 32.2) — <sup>1ra</sup>hāu<sup>1ra</sup> hāu<sup>1ra</sup>/ <sup>1ra</sup>hau<sup>1ra</sup>vā<sup>1ra</sup>234vā<sup>2ra</sup>/ ē<sup>1ra</sup>/ <sup>1ra</sup>au<sup>1ra</sup>hau<sup>1ra</sup> hōvā<sup>1ra</sup>hāu<sup>1ra</sup>/vā<sup>1ra</sup>/ etc. [Siv उपायान्तः = उपद्रवान्तः — end of upāya means end of upadrava. Nānā वाशान्तः ending in the syllable vā.]

निधनं च तदङ्गं स्यात् ॥ १४ ॥

After that *prastāva*, the *padanidhana* which follows becomes the part of *prastāva*. By this rule, the starting of *udgītha* with *o* is not there and the placing *kuśā* is at the end of the *padanidhana*. Because it is *antarṇidhana* it is chanted by all. (Ajā—when the *nidhana* is to be employed by all what is the purpose of stating it as the part of *prastāva*? We say, the purpose is the procedure of *kuśā*. When it is part the placing of *kuśā* is at the end of the *nidhana*. This is the purpose of calling it as part. Others say, it is not according to the opinion of the author of PS. Even the *nidhana* in the case of *sāmans* which are *stobha vibhāgya*, is to be employed by the *prastotr*. By this statement the *nidhana* becomes part of *prastāva*. e.g. Bhadrāsāman (AG 80.1)..... <sup>5ra</sup>au<sup>1ra</sup>hōvā<sup>5ra</sup>// <sup>2ra</sup>imā<sup>1ra</sup>nukambhuvanā<sup>2ra</sup>śi<sup>1ra</sup>sadhēmā<sup>2ra</sup>3/ is the quarter.

द्विरेकवृषे ॥ १५ ॥

In the Ekavṛṣasāman (AG 41.1) the *prastāva* has the *stobha* ending with the

त्रिर्वा पदस्तोभेषु ॥ १६ ॥

In the *padastobhas* the *prastāva* has *stobha* ending in *vā* thrice or once. First *padastobha* *Aṣṭeḍa padastobha* (AG 32.1)  $\overset{3ra}{hā} \overset{2}{ha} / \overset{2}{hā} \overset{1ra}{hā} \overset{3ra}{hā} \overset{2}{hā} / \overset{5}{vā} /$  (both thrice) /  $\overset{2ra}{ē} / \overset{1ra}{ā} \overset{1ra}{hā} \overset{3ra}{hā} \overset{2}{hā} / \overset{5}{vā} /$ . All this should be chanted by the *prastotṛ* then the *nidhana*  $\overset{1ra}{īdā} /$  should be chanted by all the three. Then again the *prastotṛ* should chant  $\overset{3ra}{hā} \overset{2}{hā} / \overset{2}{hā} \overset{1ra}{hā} \overset{3ra}{hā} \overset{2}{hā} / \overset{5}{vā} /$  (both thrice) /  $\overset{2ra}{ē} / \overset{1ra}{ā} \overset{1ra}{hā} \overset{3ra}{hā} \overset{2}{hā} / \overset{5}{vā} /$  Then the *nidhana*  $\overset{2}{pā} \overset{1ra}{vas} \overset{2ra}{vā} \overset{ra}{ja} \overset{5}{sā} \overset{2}{tā} \overset{ra}{ye} /$  should be chanted by all the three. Then again the *prastotṛ* should chant  $\overset{3ra}{hā} \overset{2}{hā} / \overset{2}{hā} \overset{1ra}{hā} \overset{3ra}{hā} \overset{2}{hā} / \overset{5}{vā} /$  (both thrice) /  $\overset{2ra}{ē} / \overset{1ra}{ā} \overset{1ra}{hā} \overset{3ra}{hā} \overset{2}{hā} / \overset{5}{vā} /$ . Thus the *prastotṛ* has the *stobha* ending in *vā* thrice. *Dvitiya padastobha* (*Ṣaḍiḍa padastobha*) AG 32.2 —  $\overset{2ra}{hā} \overset{1ra}{hā} \overset{2ra}{hā} / \overset{2}{hā} \overset{1ra}{hā} \overset{3ra}{hā} \overset{2}{hā} / \overset{5}{vā} / \overset{2ra}{ē} / \overset{1ra}{ā} \overset{1ra}{hā} \overset{3ra}{hā} \overset{2}{hā} / \overset{5}{vā} /$  All this should be chanted by the *prastotṛ*, then the *nidhana* -  $\overset{2}{pā} \overset{1ra}{vitrā} \overset{2ra}{ṇe} \overset{1ra}{ṇitā} /$  (RG Ahi 109) should be chanted by all. Then again the *prastotṛ* should chant  $\overset{2ra}{hā} \overset{1ra}{hā} \overset{2ra}{hā} / \overset{2}{hā} \overset{1ra}{hā} \overset{3ra}{hā} \overset{2}{hā} / \overset{5}{vā} / \overset{2ra}{ē} / \overset{1ra}{ā} \overset{1ra}{hā} \overset{3ra}{hā} \overset{2}{hā} / \overset{5}{vā} /$ . Then the *nidhana*  $\overset{1ra}{īdā} /$  should be chanted by all the three. Then again the *prastotṛ* should chant  $\overset{2ra}{hā} \overset{1ra}{hā} \overset{2ra}{hā} / \overset{2}{hā} \overset{1ra}{hā} \overset{3ra}{hā} \overset{2}{hā} / \overset{5}{vā} / \overset{2ra}{ē} / \overset{1ra}{ā} \overset{1ra}{hā} \overset{3ra}{hā} \overset{2}{hā} / \overset{5}{vā} /$  Thus, the *prastotṛ* ends with *vā* employed thrice. The third *padastobha* - (*Caturḍa padastobha*) (AG. 32.3) —  $\overset{1ra}{ā} \overset{2ra}{hā} \overset{1ra}{hā} \overset{3ra}{hā} \overset{2}{hā} / \overset{5}{vā} / \overset{2ra}{ē} / \overset{1ra}{ā} \overset{1ra}{hā} \overset{3ra}{hā} \overset{2}{hā} / \overset{5}{vā} /$  This, the *prastotṛ* should chant. Then the *padanidhana* -  $\overset{2}{vṛ} \overset{1ra}{ṣā} \overset{2ra}{mā} \overset{ra}{tī} \overset{5}{nā} \overset{2}{m} \overset{1ra}{pā} /$  (RG Ahi 108) should be chanted by all. Then again the *prastotṛ* should chant —  $\overset{1ra}{ā} \overset{2ra}{hā} \overset{1ra}{hā} \overset{3ra}{hā} \overset{2}{hā} / \overset{5}{vā} / \overset{2ra}{ē} / \overset{1ra}{ā} \overset{1ra}{hā} \overset{3ra}{hā} \overset{2}{hā} / \overset{5}{vā} /$ . Then the *nidhana*  $\overset{1ra}{īdā} /$  should be chanted by all the three. Then again the *prastotṛ* should chant —  $\overset{1ra}{ā} \overset{2ra}{hā} \overset{1ra}{hā} \overset{3ra}{hā} \overset{2}{hā} / \overset{5}{vā} / \overset{2ra}{ē} / \overset{1ra}{ā} \overset{1ra}{hā} \overset{3ra}{hā} \overset{2}{hā} / \overset{5}{vā} /$ . Thus the *prastāva* has ending in *vā* thrice. The Fourth *padastobha* (*Dviriḍa padastobha*) (Ar. 32.4) —  $\overset{2ra}{ā} \overset{1ra}{hā} \overset{3ra}{hā} \overset{2}{hā} / \overset{5}{vā} / \overset{2ra}{ē} / \overset{1ra}{ā} \overset{1ra}{hā} \overset{3ra}{hā} \overset{2}{hā} / \overset{5}{vā} /$  All this should be chanted by the *prastotṛ*. Then the *padanidhana* -  $\overset{2}{ā} \overset{1ra}{bhi} \overset{2ra}{pri} /$  (RG Ahi 107) should be chanted by all. Then again the *prastotṛ* should chant —  $\overset{2ra}{ā} \overset{1ra}{hā} \overset{3ra}{hā} \overset{2}{hā} / \overset{5}{vā} / \overset{2ra}{ē} / \overset{1ra}{ā} \overset{1ra}{hā} \overset{3ra}{hā} \overset{2}{hā} / \overset{5}{vā} /$ . Then the *nidhana*



<sup>1ra</sup>yaṇipā<sup>2</sup> should be chanted by all. Then again the *prastotṛ* should chant <sup>2a</sup>ā<sup>1ra</sup>ūhōvā<sup>4</sup>hāi/<sup>2ra</sup>e/<sup>1ra</sup>ā<sup>1ra</sup>ūhōvā<sup>3ra</sup>hāu/vā/ Thus the *prastāva* has the ending in vā (upāya) thrice.

इलान्दाद्ये त्रिरुक्तम् ॥ १७ ॥

In the Ilāndasāman [RG Sam 70] in the first *anugāna* the *prastāva* has *stobha* chanted thrice — hāu hāu hāu/ū<sup>2</sup>/ (thrice).

यथोक्तमितरेषु ॥ १८ ॥

In the rest of the *anugānas* i.e. 2nd, 3rd, 4th and 5th, the *prastāva* is as stated - 2nd *anugāna*: the *prastāva* has *stobha* ending in vā by PS X. 11.13 because it is *stobhaviḥbhāgya*. In the 3rd, 4th and the 5th, the *prastāva* is formed by the quarter along with *stobha* by PS X. 10.7. 2nd *anugāna* (AG 124.1) *prastāva*-hāu hāu hāu vā/; 3rd *anugāna* - (AG 125.1) — hāu hāu hāu/ b<sup>2ra</sup>ī<sup>1ra</sup>hadbhānoṣā<sup>2</sup>/ hā<sup>1ra</sup>3/uvā<sup>2</sup>23//. This would be chanted by *prastotṛ*. Then - sū<sup>3</sup>234vā<sup>5</sup>h/īhā/ - this *nidhana*, the part of the *prastāva* should be chanted by all. The *prastāva* ends with hā<sup>3</sup>3/uvā<sup>2</sup>23/. This is *sastobhaviḥbhāgya*. The 4th *anugāna* (AG 126.1) - i<sup>1</sup>yā<sup>2</sup>/ (thrice) i<sup>1</sup>yā hāu/ (thrice) / pā<sup>1</sup>/vākā<sup>2</sup>vārcā<sup>3</sup>h/kā<sup>4</sup>vārcā<sup>5</sup>h/3h/hām hām hām hām hām/ (both thrice) / kā<sup>1</sup>vārcā<sup>2</sup>h/ (thrice) - This is the *prastāva*. This is also *sastobhaviḥbhāgya*. In the 5th *anugāna*, the *prastāva* is formed by pū<sup>2</sup>rā<sup>1ra</sup>āūhōhohāi/ mā<sup>1</sup>tā<sup>2</sup>1rā<sup>3</sup>2// (RG Daśa 70). This is *padaviḥbhāgya*. Here, the *prastāva* is the chant of *prastāva*. [In the *caturtha* *anugāna* Nānā has given - i<sup>1</sup>yāhāu (thrice) once more which is not found in AG text.]

अन्त्ये वा द्व्यक्षरः ॥ १९ ॥

In the last i.e. 5th *anugāna*, alternatively the *prastāva* would be of the quarter of the *ṛc* or of two syllables of the *ṛc*-pū<sup>2</sup>rā<sup>1ra</sup>āūhōhohāi/ is the alternate *prastāva* with two syllables along with *stobha*.

महानाम्नीषु द्विपदासु प्रस्तावः शाक्वरप्रथमेष्वध्यासपुरीषपदेषु

च यथोपदिष्टम् ॥ २० ॥

In the Mahānāmniś (AG - Mahānāmni *parvan*) having two quarters, the *prastāva* is as instructed and also in Śākvaraprathama and Adhyāsapuriṣapada - In the *dvīpadās* and also in the Śākvara prathama, the *prastāva* is formed of quarter of the *ṛc* by PS X. 10.7. In the Adhyāsyas and Puriṣas the *prastāva* has jā<sup>1ra</sup>rā *parvan* by PS. 10.20. *Dvīpadā* - in the first *simā* e<sup>2</sup>/vidā<sup>1ra</sup>maghā<sup>1ra</sup>vanvidā<sup>1ra</sup>h//; in the 2nd - e<sup>2</sup>/vidā<sup>1ra</sup>rā<sup>1ra</sup>ye<sup>1ra</sup>suvī<sup>1ra</sup>riyām//; in the 3rd - e<sup>2</sup>/ī<sup>1ra</sup>ndranodhanasyā<sup>2</sup> sā<sup>1ra</sup>tā<sup>1ra</sup>yāi// Śākvaraprathama - 1st - e<sup>2</sup>/sī<sup>1ra</sup>kṣā<sup>2</sup>sā<sup>1ra</sup>cī<sup>1ra</sup>nām-patāi// 2nd - e<sup>2</sup>/mā<sup>1ra</sup>mhi<sup>1ra</sup>ṣṭhā<sup>1ra</sup>vajrī<sup>1ra</sup>nnr<sup>1ra</sup>jā<sup>1ra</sup>sāi// 3rd - e<sup>2</sup>/sā<sup>1ra</sup>ṇṣvā<sup>1ra</sup>ṣadā<sup>1ra</sup>tī<sup>1ra</sup>dvi<sup>1ra</sup>ṣāh// Illustrations in Adhyāsyas - 1st - ā<sup>1ra</sup>yā<sup>2</sup>//



*stotrīya* - <sup>2ra</sup>hāu <sup>ra</sup>hāu <sup>ra</sup>hāu/<sup>ra</sup>enāviśvāniā<sup>1</sup>[<sup>2</sup>3ryaā<sup>2</sup>3// - *udgītha* in place of *prastāva*,  
 Santani [Ūha Ahī 562] — second *stotrīyā* - <sup>2ra</sup>stōtūrnīdhāas<sup>1ra</sup>ṛkṣatasāmin<sup>2</sup>dīrāyō<sup>1ra</sup>  
<sup>1ra</sup>br̥hatīradhūnutā<sup>2</sup>[<sup>3</sup>2345//. Here the *nidhana* is in place of *prastāva*. Third *stotrīyā*—  
<sup>1</sup>sāṁkṣōṇīsamūsūryām .....// here also there is *nidhana* in place of *prastāva*.  
 Śākvaravarṇa (AG 45-47.1) — second *stotrīyā* - <sup>1</sup>sānāḥ<sup>2</sup>// the *udgītha* in place of  
*prastāva*; third *stotrīyā* - <sup>1</sup>āinā<sup>2</sup>// the *udgītha* in place of *prastāva*.

प्रस्ताव्ये वा सन्तनिनः । प्रस्ताव्ये वा सन्तनिनः ॥ २३ ॥

In the Santani sāman [Ūha Ahī 562], the second and third *stotrīyās* alternately have *prastāva*, as they form *pragātha*. When the *nidhana* is in place of *prastāva* or there is *prastāva* - second *stotrīyā* - <sup>1ra</sup>stōtūr<sup>2</sup>hāu//; third *stotrīyā* - <sup>1</sup>sāṁkṣōhāu//;

PS. Prapā. X. 11 ends.

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- |      |                                  |
|------|----------------------------------|
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| ii)  | " " 29 of 1870 - 71.,            |
| iii) | " " 65 of 1886 - 92.,            |
| iv)  | " " 64 of 1886 - 92.,            |

## APPENDIX - A

Specimen parvans occurring in the illustrations in  
the Puṣpasūtra

- agnimī — <sup>5</sup>ā<sup>4</sup>gnimī<sup>5ra</sup> (GGG. 49.1)  
 agnimdūtā — <sup>5</sup>āgnim<sup>2</sup>dūtām (GGG. 3.1)  
 atāyithī — <sup>1</sup>atā<sup>2</sup>f23yithīm (" 5.1)  
 accha — <sup>1</sup>acchā<sup>2</sup>f2hojī (" 21.2)  
 abhidroṇā — <sup>1</sup>abh<sup>2</sup>id<sup>ra</sup>roṇā<sup>1</sup>f23hā<sup>2</sup> (" 503.3)  
 amanthatā — <sup>1</sup>āmā<sup>2</sup>f2nthā<sup>2</sup>f234tā<sup>5</sup> (" 9.1)  
 araṃgamā — <sup>1</sup>ara<sup>5ra</sup>ṃgamāyajā<sup>4.5</sup> (" 353.3)  
 āindrā — <sup>1</sup>ā<sup>2</sup>f23indrām (" 236.5)  
 ājuhotā — <sup>4ra</sup>ā<sup>5</sup>juhōtā<sup>4</sup> (' 63.1)  
 ādidvodā — <sup>1</sup>ād<sup>2</sup>idvode<sup>2</sup>f2 (" 55.1)  
 ānikayā — <sup>1</sup>ā<sup>ra</sup>n<sup>2</sup>ikāyā<sup>2</sup>f21uvāyē<sup>2</sup>f3 (" 89.1)  
 āndhā — <sup>1</sup>ā<sup>2ra</sup>ndhā<sup>2</sup> (" 313.2)  
 ārātā — <sup>1</sup>ārātē<sup>2</sup>h (" 6.2)  
 indrā — <sup>4</sup>indrā<sup>5ra</sup>yaśomasu<sup>ra</sup>ṣū<sup>4</sup>tahpāryāu<sup>5ra</sup> (" 561.2)  
 ivapri — <sup>1</sup>ivā<sup>2</sup>f2prā<sup>3</sup>f234yām (" 5.2)  
 iṣṭā — <sup>5</sup>i<sup>ra</sup>ṣṭā<sup>4</sup>hō<sup>5</sup>trāḥ (" 151.1)  
 Ugrāśarmā — <sup>2</sup>ū<sup>1</sup>grā<sup>1</sup>śarmā<sup>2</sup> (" 467.13)  
 Utadviṣā — <sup>1</sup>ūtād<sup>2</sup>vā<sup>2</sup>f2liṣā<sup>2</sup>f2h (" 6.1)  
 Udghā — <sup>5</sup>ūdghē<sup>ra</sup>dabhi<sup>ra</sup>śrutāmā<sup>5</sup>f6ghām (" 125.2)  
 Upā — <sup>1</sup>ū<sup>2ra</sup>pat<sup>3ra</sup>vākā (" 406.1)  
 Ūtā — <sup>2ra</sup>ū<sup>3</sup>tā<sup>4</sup>ckām<sup>5</sup> (" 65.1)  
 ṛdhyā — <sup>2</sup>ṛ<sup>1</sup>dhyā<sup>1</sup>f2mā<sup>3</sup>f234aūhōvā<sup>5ra</sup> (" 434.1)  
 ekine — <sup>2ra</sup>e<sup>3</sup>f3/kine<sup>1</sup>f2345 (" 115.1)  
 Kayāsthirā — <sup>2</sup>kāyā<sup>3</sup>f3sthā<sup>4</sup>f5irā<sup>5</sup>f656n (" 13.1)  
 Kāmpā — <sup>2</sup>kā<sup>2</sup>f3mpārah (" 65.1)  
 Khāni — <sup>2</sup>sā<sup>2</sup>mas<sup>ra</sup>rjō<sup>1</sup>vikhānī<sup>2</sup> (" 315.1)  
 cadakṣasā — <sup>1</sup>cadā<sup>1</sup>kṣāsā<sup>2</sup>f2i (" 35.3)  
 Catāsrbhā — <sup>2</sup>cātā<sup>1</sup>srbhā<sup>2</sup> (" 36.2)  
 Carā — <sup>2</sup>cārā<sup>ra</sup>jāso<sup>1</sup>f234hāi<sup>5</sup> (GGG 370.1)  
 Jani — <sup>1</sup>jāni (" 152.1)

- jā — jā<sup>1</sup> (" 31.1)  
 Jātaḥṛcchā — jātaḥṛcchā<sup>1</sup>3t (" 216.1)  
 Jārā — Jārā<sup>1</sup> (" 15.1)  
 tadvividdhā — tadvividdhā<sup>1</sup> (" 15.1)  
 tayā — tayā<sup>2</sup> (" 1.2)  
 tarutā — tarutā<sup>2</sup>3 (" 273.1)  
 tuviśuṣmā — tuviśuṣmā<sup>2</sup>3 (" 457.1)  
 tnumūtayā — tnumūtayā<sup>1</sup>2 (" 160.4)  
 tvaṃnā — tvaṃnā<sup>1</sup>32uvā<sup>3</sup> (" 318.1)  
 tsibā — tsā<sup>1</sup>2ibā<sup>3</sup>234 aūhōvā<sup>5ra</sup>4 (" 1.1)  
 dānā — dā<sup>2</sup>3nām<sup>2</sup> (" 156.1)  
 disvara — dā<sup>1</sup>234yā<sup>5</sup>hāi<sup>5</sup> (" 5.1)  
 divānaktā — divānaktamdisāsyatām<sup>1</sup> (" 287.1)  
 didiḥi — didiḥi<sup>1</sup> (" 541.1)  
 doṣā — doṣā<sup>1</sup>2vāstā<sup>1</sup>2h (" 14.1)  
 drasā — drasā<sup>2</sup>2 (" 234.1)  
 dviṣaḥ — dviṣa<sup>1</sup>2h (" 194.1)  
 dhmākḥā — dhmākḥā<sup>2</sup>jakṛ<sup>2</sup>2t (" 271.1)  
 dhvarā — dhvarā<sup>2</sup>2 (" 50.1)  
 nandā — nandā<sup>1</sup> (" 67.2)  
 nahivā — nahivā<sup>1</sup>ścāramam<sup>5</sup> (" 67.2)  
 niyā — niyā<sup>2</sup>mamcī<sup>3</sup>3trā<sup>4</sup>3 mñjātāi<sup>2</sup>3 (" 135.1)  
 nihotā — nihotā<sup>2</sup>234sā<sup>5</sup> (" 1.3)  
 nuṣejanā — nuṣejānā<sup>1</sup> (" 2.1)  
 nemiḥ — nāmiścakrāuvā<sup>1</sup> (" 94.1)  
 nmābhā — nmā<sup>1</sup>234bhāi<sup>1</sup> (" 87.1)  
 patimṅgirā — patimṅgirā<sup>1</sup> (" 168.3)  
 patiḥkavi — pātāiḥkā<sup>1</sup>1vi<sup>1</sup>2h (" 30.1)  
 pāsā — pā<sup>1</sup>234sām<sup>5</sup> (" 125.2)  
 Pibāsomā — pibāsomā<sup>1</sup>2m<sup>2</sup> (" 229)  
 Prahūyasā — prahūyā<sup>1</sup>234sāi<sup>5</sup> (" 16.1)  
 Pravaindrā — prāvā<sup>1</sup>2indrā<sup>1</sup> (" 156.1)  
 preṣṭhamvā — preṣṭhām<sup>1</sup>vā<sup>4</sup> (" 5.1)  
 marā — mārā<sup>1</sup>2rapā<sup>1</sup> (" 516.1)

- mahi — māhāitṛā<sup>2</sup>[234iṇām (" 192.1)  
 māgā — māgāyāta<sup>1</sup> (" 388.1)  
 mādā — mā<sup>2</sup>[3234dāḥ (" 578.5)  
 yodevā — yōdevāsyā<sup>2</sup>[2 (" 466.1)  
 rakṣā — āgnerā<sup>2</sup>[3kṣaṇō<sup>4</sup>-āmhāsāḥ<sup>5</sup> (" 24.1)  
 rathitamā — rāthitamā<sup>1</sup>[2m (" 343.3)  
 ranonumā — rānōnūmā<sup>1</sup>[2h (" 233.1)  
 rarimātā — rārimātā<sup>2</sup> (" 124.3)  
 rādhā — } vāsōrādhā<sup>2</sup> (" 41.1)  
 vāsōrādha — }  
 vāghadbhiḥ — vāghādbhi<sup>2</sup>[2h (" 57.1)  
 vājivāja — vājivāja<sup>5</sup>[2m (" 280.1)  
 vāīspatā — vāīspātā<sup>1</sup> (" 26.1)  
 vāyoranī — vāyōrā<sup>2</sup>[23nī<sup>2</sup> (" 13.1)  
 vārā — vārāvā<sup>2</sup>[234ntām (" 17.3)  
 vārdhā — vārdhasvātānvā<sup>2</sup> (" 52.1)  
 vṛṇī — vṛṇīmahāi<sup>1</sup> (" 3.1)  
 vṛdhantā — vṛdhā<sup>1</sup>[23ntām (" 21.3)  
 vyaiḥsvadāyā — vyaiḥsvadāyā<sup>2</sup>[23 (" 569.1)  
 śatā — śatā<sup>2</sup> (krā<sup>2</sup>[234tūḥ<sup>5</sup>) (" 466.1)  
 śucibā — śucibā<sup>2</sup>[3 (" 524.1)  
 śurmadā — śūrmādāyā<sup>2</sup> (" 473.3)  
 śravā — śrāvā<sup>1</sup>[2sā<sup>2</sup>[234iṇāḥ<sup>5</sup> (" 477.1)  
 ṣṭhā — ṣṭhā<sup>2</sup>[2345m (144.3)  
 sakhyaindā — sākhya<sup>1</sup>indo<sup>1</sup>[2 (" 516.4)  
 sadāvṛdhā — sādāv<sup>2</sup>[2dhā<sup>2</sup>[23m (" 243.1)  
 sārīvā — sārīvā<sup>1</sup>[2m (" 126.1)  
 sikṛṇuṣā — sikṛṇuṣā<sup>2</sup> (" 558.2)  
 sūtā — sūtā<sup>1</sup>[23m (" 228.2)  
 sūṣvā — sūṣvā<sup>4</sup>ṇāsāḥ<sup>5</sup> (" 316.1)  
 somā — sōmamsōmā<sup>2</sup>[31 (" 402.3)  
 stotrā — stōtrā<sup>2</sup>[3m (" 228.1)  
 syāmā — syā<sup>1</sup>[3mā<sup>2</sup>[3 (" 87.1)  
 srabhā — srābhā<sup>5</sup> (" 549.4)



svādi — svādi<sup>4ra</sup>sthayā<sup>5</sup>ma<sup>ra</sup> (" 468.9)

hīṣī — hī<sup>3</sup>f234ṣī<sup>5</sup> (" 1.1)

hotā — hō<sup>1ra</sup>tārā<sup>ra</sup>f23mvi<sup>2</sup> (' 3.1)

Saṅghātaparvans — (The types of *parvans*, having combinations of *parvans*).

idam — idam<sup>2</sup>tae/kā<sup>2</sup>f3mpārah/ūtā<sup>2</sup>ēkām<sup>3</sup>// (GGG. 65.1)

ṛbhu — ṛ<sup>2</sup>bhu/kṣā<sup>1</sup>nāf2m/ṛbhūmrā<sup>3</sup>f234yīm<sup>5</sup>// (" 199.1)

Jari — agnē<sup>4ra</sup>jaritarvi/śpātī<sup>3</sup>f3h/tā<sup>2</sup>f234/pānō<sup>ra</sup>devāra/kṣāsā<sup>5</sup>h// (" 39.2)

Juhū — juhū<sup>1ra</sup>masāf2i/dyāvīdyā<sup>3</sup>f234vī<sup>5</sup>// (" 160.3)

tamu — tāmū<sup>4</sup>f3ābhiprāgāyātā<sup>5</sup>// (The *tamusamghāta* given in the Dīpa of Nānābhāi is seen in GGG 382.3. In the bhāṣya of Ajātaśatru we find 'tāmū<sup>4</sup>f3ābhiprāgāyātēdām, which is seen in GGG 382.4.) (" 382.3)

taṇtvā — taṇtvā<sup>1ra</sup>giraḥsustūta<sup>ra</sup>yōvājāyā<sup>2</sup>f23ntū<sup>2</sup>// (" 68.1)

pāhi — pā<sup>2ra</sup>/hōi<sup>1</sup>/ū<sup>2</sup>/tā<sup>1</sup>// (" 36.2)

yakṣā — yā<sup>1</sup>/kṣāiyā<sup>2</sup>f23sīf3// (" 61.1)

vaji — yā<sup>3</sup>f5ji/ṣṭhamtvā<sup>4</sup>f3vā<sup>2</sup>f3vīmahāi<sup>5</sup>// (" 112.1)

satrā — sāt<sup>5ra</sup>rā/hā<sup>3</sup>nā<sup>2</sup>f34aūhōvā<sup>3ra</sup>4ra<sup>5</sup>// (" 335.1)

saṁtvā — sā<sup>1</sup>mtvāmārtāsah/indhā<sup>2ra</sup>f23tāi<sup>2</sup>// (" 46.1)

somā — hōi<sup>1</sup>/hōi/sō<sup>1ra</sup>māyavacā<sup>ra</sup>ūcyātā<sup>2</sup>f2i// (" 573.1)

[In the edition by Simon, *a* is placed on *cā* while in the Madras edition it is placed on *u*.]

## APPENDIX - B

### GLOSSARY

Aticchandās — A metre having exceeding number of syllables

Atikrānta — having *atikrama* i.e. descent to lower note crossing over intermediate note or notes - e.g. ū<sup>2</sup>.

Atiṣaṅga — closeness

Antarṇidhana } — the nidhana formed by the word of the ṛc  
Antarṇidhana }

Anvayikī — agreeing each quarter (*pratipādam anvītā*).

Anvayin (*stobha*) — the *stobha* coming at the beginning of the word

Anuṣaṅgin (*stobha*) — the *stobha* which follows the word

Anutoda — repetition

Adhyardhāidā — iṭ/iḍā<sup>11</sup><sub>2345</sub>

Anurūpa — the second of the 3 *ṛcas* of the bahiṣpavamāna (Tāmbr 13.1.6)

Aparāṅga — pūrvāṅga (the former part)

l- gati — ā-i, ho-i

U-gati — ā-u. hā-u

Udarka — concluding part of a verse

Udūha — the fourth, the mandra and the *atisvārya* notes are employed as first, second and third notes respectively, having two intermediate higher notes

Udghāta — the low *svara* in the ṛc is raised up in the chant

Uddhāra — elision, removal

Upagraha — the vowel *e* prefixed to the nidhana.

Upadhā — the penultimate syllable

Upāya — the syllable *vā* or the division *upadrava*.

Ustha — the vowels *u*, *ū*, *o* and *au* are the *ustha* vowels

Kramaja — the first of the doubled consonants preceding a vowel in conjunction

Gaṇagīti — a group of *sāmans* bearing the same name, but based on the different *ṛcas*; they have the common *nidhana* which comes at the end of the last *sāman*.

- Geṣṇa — the *udgītha* division; *parvan*
- Grāme — Grāmegeyagane (i.e. in the G.G.G)
- Ghāta — the low pith
- Ghoṣa — voiced syllable
- Chandasi — in *Veda*
- Chāndasiṣu Simāsu — in the *simās* based on *chandas* (AG. 291-293)
- Dirgha karṣaṇa — the Karṣaṇa in regard to the long vowel.
- Nighāta — lowering of the notes (from Ni+han meaning to lower down) [Nārśi — 1.7.19].
- Nyāya — Yoni; yoni-gāna (the chant of the G.G.G and A.G)
- Padagīta — chanting the word in its original form.
- Pragāṇa — chanting of a verse from the Saṁhitā text.
- Pratyakṣa — parokṣa — Pratyakṣa means prakṛti (i.e. original form) and parokṣa means modifications like the state of becoming *āi* etc.
- Pratyaya — the letter or word or *parvan* that follows immediately.
- Pravacana — Brāhmaṇa
- Pradeśa — explanation or definition.
- Prasliṣṭa or Prasleṣa — the svara-combination in which two similar vowels merge.  
e.g. *sruci+iva = srucīva*
- Prastāvoddesa — definition or characteristics of *prastāva*
- Bahirṇidhana (or Bahirnidhana) the *nidhana* which is not formed by the words of the *ṛc*
- Bhāva — the state of becoming; modification.
- Madhyenidhana — the *nidhana* occurring in the midst of a *sāman*.
- Yoni — (i) the *ṛc* on which the *sāman* is based; (ii) the first *stotṛyā* of the *sāman*, the chant of which is employed in the remaining two *stotṛyās*
- Rahasyā — the verse not traced in Sāmaveda but found in Aranyageyagāna among the basic verses.
- Rāga — it involves the nasalisation of a vowel.
- Vāk — the syllable *vā* employed as *nidhana*

Vikarṣa or Vikṛṣṭa — Separated form

Vicchandasa — the *sāman* composed on a metre other than that of its *yonī* (i.e. the basic verse)

Vidhā — the mode of chanting

Vibhāṣā — an alternative; optional rule

Virāma — pause

Vivṛtta — the vowel remaining separate without blending in the *sandhi*. e.g. satyānṛte ava ....

Vṛddha — a short or long vowel lengthened to have the duration of three *mātrās*

Vikṛtigāna — the chants of Ūha and Ūhya-gāna.

Vyāhṛti — the five mystic words — *bhūh*, *bhuvah*, *svah*, *satyam* and *purusaḥ*; the *sāman* chants based on these words

Samghāta — a group of adjacent *parvans* in a *sāman*.

Sambhāryā — the single *ṛc* employed in the place of *ṛca*

Sandhyagīta — the chanting employed as having *sandhi*

Samānodarka — having similar ending.

Sāmagāṇa — the entire collection of *sāmans*.

Svaropadhaḥ — a penultimate vowel.

Sutyā — the extraction or solemn preparation of Soma.

Sūrmī — the name of the fourth Viṣṭuti of Ekaviṃśastoma.

Sandhistotra — the name of the last *stotra* in the third round of Atirātra.

Sacchandasya — the *sāman* originated in the similar metre. (*samāna chandas*).

Ṣoḍaśī-sāman — the last chant sung in Ṣoḍaśin sacrifice

Stotrīyā — the first *ṛca* of Bahiṣpavamāna

Rathantaravarṇā — the *ṛc* having four syllables after *prastāva*, like those of the Rathantarāsāman. (Lāṭyāśrau — I.12.11, 12)

Pratyakṣasāman — the chant with the appellation derived from the phrase or word in the same verse e.g. Yajñāyajñīyam

Ājya — the laud (*stotra*) recited in the morning sacrifice (*prātahsavana*)

Ārbhavapavamāna — the chants employed in the third *savana*.

Mādhyandinapavamāna — the chants employed in the mid-day sacrifice.

Paryāsa — the last *tṛca* in the Bahiṣpavamāna.

Avikṛpta — unmodified; not changed.

Āvṛtatṛca — the *tṛca* chanted in reverse order.

Uktha — the name of the *stotra* recited after mādhyandina pavamāna.

Ukthya — the name of a sacrifice.

Udayaniya atirātra — the concluding Atirātra of a sacrifice

Udvāpa — subtracting or removing

Kalpa — the procedure

Kṛpti or Kalpa — the formula of verses or *stomas* in different rituals.

Prṣṭha — the name of *stotras* chanted after Mādhyandina-pavamāna.

Prāyaṇiya atirātra — the Atirātra performed at the beginning of a sacrifice.

Viṣṭāva — the name of the unit of a round of a Viṣṭuti.

Roha — ascent; e.g. When Ma is chanted first and then Ga is chanted, this Ga is Rohapūrva; (ii) the *karṣaṇa* from Dvitīyasvara to Caturthasvara e.g. tvam<sup>3ra</sup> kāṣṭhā<sup>2</sup>34.

Pratyavaroha — the second *avaroha* (according to Śiv)

Somasvara — hoi/ hoi/ [<sup>1ra</sup>soma<sup>2ra</sup> yava cāṇcyātā<sup>2</sup>2; it is Somasaṁghāta.

Sāmatṛca — the three sāmans Gāyatram, Āmahiyavam and Ābhikam

Somāparvan — somam somā<sup>2</sup>31

Agniṣṭomasaman — the last chant of Agniṣṭomastotra sung in the Agniṣṭoma; the sāman chanted in the third *savana* after Ārbhavapavmāna and before Uktha

Aniṅgya — unchanged.

Ahina — a sacrifice lasting from two to eleven days performed by one or more sacrificers

Upasad — appellation of a ceremony preceding the Sutyā

Kuśā — a small stick of *udumbara* having the length of a span employed for counting the chants; it is pointed at one end

Kratuvilopa — lapses in the performances of sacrifices

Cātvāla — a hole in the ground for constructing *uttaravedi*

Parācibhiḥ — the *ṛcs* recited in the Anuloma order that is natural order, not having repetition [anāvṛtābhiḥ] (Tām br. II. 2.1)

Pragūṇa — Straight

Vyatiṣakta — intertwined

Nāminah — the vowels i, ī, u, ū, ṛ, ṛī, e, ai, o au, are called the Nāmisvaras.

Upakṣudrāḥ — the kṣudras (having small measure of syllables) in the proximity of Śakvarī [Tāmbr 18.4.5]

Jāmitva or Jāmitā — belonging to the same class - e.g. When in the Dvādaśāha the 6th and 7th days have Bārhatasāman in continuation, the defect Jāmitva arises; to remove this defect, the Kaṇvarathantarāsāman is employed. (Tāmbr. 14.3.17)

Sarvasvāra — all the *sāmans* in it have *svara-nidhana* (Tāmbr - 17.12.1)

Akṣarapañkti metre — it has 4 quarters each having 5 syllables.

Chandomāḥ stomāḥ — the *stomas* Caturviṃśa and others chanted in the metres like Gāyatrī and others (Tāmbr. X. 1.19)

Dhuraḥ — the modification in the chant.

Prṣṭha — the appellation of 4 *stotras* employed in the mid-day libation.

Januṣāekarcau — the two *sāmans* based on one *ṛc* as per their originaton e.g. Sapha and Pauṣkala.

Dvyudāsa — having two *udāsas* i.e. raising the tone twice.

Ṣodaśī — the additional form of Bṛhat in the case of Pañcadaśastotra; it completes the number 16. (Tāmbr. 12.13.1). It is the Soma-sacrifice having 16 *stotras* and 16 *śāstras*. It is the 16th *stotra*.

Retasyā — the first *stotrīyā* of Bahiṣpavamāna which is without *himkāra*

Upavatīpratīpad — *pratīpad*, the first *ṛca* of Bahiṣpavamāna has the word *upa-* "upāsmāi" etc. It is the first *ṛc* of the first *ṛca* beginning with *upa*.

Samudra metre — a metre of very large measure of syllables.

Chalākṣaras — these are in the form of single syllables representing the notes, parvans etc. which are stated under the *gāna* to check any errors.

Sthitasandhita — At the time of chanting the *sāman*, in the case of similar parvan, the recitation is made without taking recourse to *sandhi*; this is called *sthitāsānhita* - e.g. in the Gāyatrāsāman-him sthīā/2.

Vibhāgyasāmans — The *sāmans* are divided into three classes -

Padavibhāgya — divided on the basis of words only; devoid of *stobhas*

Stobhavibhāgya — divided on the basis of *stobhas* only,

Sastobhapadavibhāgya — divided on the basis of *stobhas* along with every quarter.

Viparyāsa — reverse order

Padanidhana — the *nidhana* formed by the word.

Sandhistotra — The *stotra* chanted at the break of dawn in the *rātriṣaryāya*.

Abhyāsaṅga — The *stoma* employed in the former day of the third *savana* is chanted in the latter day. As it is connected with the first two *savanas*, it is called *abhyāsaṅga*. The Pañcarātra is called *abhyāsaṅgya* due to having the *abhyāsaṅga*

Antaḥsāmika (*nidhana*) — A word or a phrase similar or identical to the concluding division (i.e. *nidhana*), inserted in the middle of the chant after each division (i.e. *bhakti*).

Viṣamabhakti (*sāmans*) — In these *sāmans*, the *parvans* or the quarters are not evenly divided.

Dvipadākāra — Having the form of two quarters.

Catuṣpadākāra — having the form of four quarters.

Jyotiḥ — This word denotes the four *stomas* - Trivṛt, Pañcadaśa, Saptadaśa and Ekaviṁśa.

Sarīsava — it is the defect caused, when two sacrificers with different purposes or hating mutually while *soma* is being praised, in the same place simultaneously and the *somas* of each are pounded together.

Loke — in place (of)

Mahānamnīs — The Mahānamnīs are the concluding *sāmans* of Śukriyaparvan. They are enjoined in different Soma-sacrifices. Each of the three melodies would be divided in five *bhaktīs*.

## APPENDIX-C

### SOMA-SACRIFICES

In the Soma-sacrifices,<sup>1</sup> the *soma*-juice is extracted from *soma* and offered it to the deities. This is done three times a day, in the morning, on the midday and in the evening. This is called *prātaḥ savana*, *mādhyandīnasavana* and *trītiya* (i.e. third savana respectively). The *stotra* to be chanted in the morning libation is the Bahiṣpavamāna stotra, the *sūktas* of which are chanted in the Gāvatrasāman; in the Mādhyandīnasavana, the *stotras* of Mādhyandīnapavamāna are sung and in the Tṛtīyasavana, the *stotras* of Ārbhavapavamāna are chanted. The chanting in the morning *savana* is in low tone, that in the midday *savana* in the medium tone and that in the Ārbhavapavamāna in hightone. The *Ājyastutis* are employed in between Bahiṣpavamāna and Mādhyandīna pavamāna and the *pr̥sthā stotras* after the Mādhyandīnapavamāna and before the Ārbhavapavamāna. After the Ārbhavapavamāna Ukthas are employed. The *sāmans* are mentioned under two *pr̥sthas* namely the Rathantara and the Bṛhat.

There are four *somasamsthās*.<sup>2</sup> Samsthā indicates the ending of the *kratu*. The *sāman* with which the sacrifice ends is said to be that samsthā. When Agniṣtomasāman is employed at the end of the *somayāga*, that ending is called *agniṣtomasamsthā*. Similarly it is to be understood in the case of the other three *samsthās*, namely *ukthyasamsthā*, *śoḍaśisamsthā* and *atirātra-samsthā*. These are termed as Agniṣtoma, Ukthya etc. without the word *samsthā* being employed. The

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1. The sacrifices are of four types — the Darvihomas, Iṣṭis, Paśuyāgas and Somayāgas. The Agnihotra which is performed by offering curds, milk, rice etc every morning and evening is called Agnihotrahoma; such homas are called Darvihomas. [Darvi means a laddle.] Iṣṭis are the particular sacrifices performed on every new-moon and full moon day with *caru*, puroḍāśa etc. [Caru means oblation of boiled rice or barley; *puroḍāśa* is the sacrificial oblation made of ground rice offered in *Kapilas* (pots/herds or vessels)] As they are accomplished within a short period, they are termed as Iṣṭi. The Paśuyāgas are performed by offering the limbs of beast like heart and others in the rainy season or on other times. The Somayāgas are performed during every spring season or other times, by purchasing the somacreeper, pounding it and offering the *soma*-juice to the deities in *graha* (a vessel) *camasa* (laddle) etc. Iṣṭi can be a part of another Iṣṭi, Paśuyāga or Somayāga; the Paśuyāga can become part of Somayāga only and not of Iṣṭi or another Paśuyāga; Somayāga can be a part of other Somayāga and not of Iṣṭi or Paśuyāga.

2. Cf. Introduction to *Ārṣeyakalpa*, by Dr. B.R. Sharma - pp. 19, 20.



*ukthas* would be concluded with *ukthastotras*, that come after the Agniṣtomasāman; the Ṣoḍaśin would conclude with the Ṣoḍaśisāman, chanted after the *ukthas* and the Atirātra would conclude with the *rātri stotras* including the *sandhi* and relevant śastra. When the number of *Samsthas* is seven, three more are added to the above four — Atyagniṣtoma, Vājapeya and Aptoryāma, after Agniṣtoma, Ṣoḍaśin and Atirātra respectively.

The sacrifice which enjoins all the rituals expected in regard to it is the *prakṛti*. The *vikṛtis* borrow other details from the *prakṛti*, the basic form, the distinctive features being enjoined in their case. Darśa and Pūṇamāsa *īstis* are the *prakṛti* of all the *īstis* and also of Agniṣomīyapaśuyāga; the Agniṣomīyapaśuyāga is the *prakṛti* of all the paśuyāgas and the Jyotiṣtoma and the Agniṣtomasamsthā, of all the *somayāgas*.

There are four groups of priests who carry out the sacrifice. They are Adhvaryugaṇa; Hotṛgaṇa, Udgāṛgaṇa and Brahmagāṇa. The group of Adhvaryu consists of Adhvaryu, Pratipasthātṛ, neṣṭṛ and unnetṛ; that of Hotṛ consists of Hotṛ, Maitrāvaruṇa, Acchāvāka and Grāvastutṛ; the Udgāṛgaṇa consists of Udgāṛṭṛ, Prastotṛ, Praūhartṛ and Subrahmaṇya. These groups are specialised in the Rgveda, the Yajurveda and the Sāmaveda, respectively. The group of Brahman consists of Brahman, Brāhmaṇācchamsin, Agnīdhra and Potṛ. This group performs the duty of supervision.

The *somasacrifices* are treated under the heads - Ekāhas (one day sacrifices), Ahīnas (sacrifices performed having the duration of two to eleven days and satras having the duration of 12 days to one year and more. They are dealt with in the Tāmbr and Ārṣeyakalpa in detail.

(a) Ekāhas : Jyotiḥ, Gauḥ, Āyuh, Abhijit, Viśvajit, mahāvṛata (i.e. the Sarvajit in Tāmbr.), 4 Sāhasras, 4 Sādyaskras (5 according to Tāmbr) Śyena, Ekatrika, 4 Vrātyastomas, 4 Agniṣtuts (called Nikāyins), 4 Trivṛd-Agniṣtomas namely Prajāpateḥ-apūrvah, Bṛhaspatisava, Iṣu, Sarvasvāra, 4 Cāturmāsyas (Vaiśvadeva, Varuṇapraghāsa, Sākamedha and Śunāsīrya), Upahavya, Rtapeya, Dūṇāśa, Vaiśyastoma, Tivrasut, Vājapeya, Rājasūya (having 7 *sutyā* days namely - Abhyārohaṇīya, Abhṣecanīya, Daśapeya, Keśavapanīya, Vyūṣṭidvirātra (having two *sutyā* days), and Kṣatrasya dhṛtiḥ), Rāj and Virāj, Aupaśada, Punasstoma, (Sarvastoma, given in Āpastambaśrautasūtra), two Catuṣstomas, Udbhid, Balabhid, two Apacitis, two Agniṣtomas (Pakṣin and Jyotiḥ), Rṣabha, Gosava, marutstoma, Indrāgnyoh kulāyah, Indrastoma, Indragnyoh-stomaḥ, two Vighanas, Saṁdamśa and Vajra. [Śyena, Iṣu, Saṁdamśa and Vajra involve exorcism and are dealt with in the Śaḍvīmśabrāhmaṇa. The Saumika-cāturmāsyas are performed for 7 days and Rājasūya has 7 *sutyā* days. Kātyāyanasays that these two, though included among *Ekāhas* are neither *Ekāhas* nor *Ahīnas*. They should be understood as belonging to a third class.]

The name Śrīstomāḥ is in plural. According to the commentator, the plural is used in consideration of the sacrifices performed for 4 days. Nānābhai (the commentator of the PS) understands these as four *ekāhas*.

Ahīnas: Atirātras 13 Atirātra of Jyotiṣṭoma, Sarvastoma, Aptoryāma, navasaptadaśa, Viṣuvat, Goṣṭoma, Āyusṭoma, Viśvajit and Abhijit, 4 Ekastomas (Tirvṛt-atirātra, Pañcadaśa-atirātra, Saptadaśa-atirātra and Ekaviṃśaatirātra);

Dvirātras (3) Aṅgirasām-dvirātraḥ, Caitraratha-dvirātraḥ and Kāpivana-dvirātraḥ);

Trirātras (6) Gargatrirātra (after which the three Ājyadohas and Śabalihoma are dealt with.) [The performer of this *trirātra* has to perform Śabalihoma.], Aśvatrirātra, Vaidā-trirātra (U.L. Baidā-trirātra), Chandomapavamāna-trirātra, Antarvasu-trirātra, Parāka-trirātra); Catūrātras (4) Atri or Caturvīra, Jamadagneḥ-catūrātraḥ, Vasiṣṭhasya-catūrātraḥ (or Saṁsarpa), Viśvāmitrasyacatūrātraḥ called Sañjaya;

Pañcarātras (3)— Devapañcarātra, Pañcaśārādiya and Vratamadhya-pañcarātra;

Ṣaḍahas (3) — Rutūnaṁṣaḍahaḥ (Pṛṣṭhyāṣaḍaha), Āyuskāmaṣaḍaha, Pṛṣṭhyāvalambaṣaḍaha (Abhyāsaṅgyaṣaḍaha);

Saptarātras (7) — Saptarṣi, Prājāpatya, Paśukāmasyasaptarātraḥ, Kṣullakajāmadagnya, Aindra, Janaka, Pṛṣṭhyastoma.

Aṣṭarātra (1);

Navarātras (2) — Devānam-navarātraḥ, Paśukāmasya navarātraḥ;

Daśarātras (4) — Trikakub or Trikadruka, Kusurubinda-daśarātra, chandomavaddaśarātra, Devapūrdaśarātra.

Paunḍarikaekādaśarātra.

Satras - (1) Dvādaśarātra - (beginning and ending with Atirātra);

(2) Trayodaśarātra; Caturdaśarātras (3), Pañcadaśarātras (4); (4) Aindra-ṣoḍaśarātra; (5) Prajāpateḥ saptadaśarātraḥ; (6) Devānamaṣṭādaśarātraḥ; (7) Vāyoḥ ekaviṃśatirātraḥ; (8) Viṃśatirātra; (9) two Ekaviṃśatirātras; (10) Dvāviṃśatirātra; (11) Trayaviṃśatirātra; (12) two caturviṃśatirātras; (13) pañcaviṃśatirātra; (14) Ṣaḍviṃśatirātra; (15) Saptaviṃśatirātra of Nakṣatras; (16) Aṣṭaviṃśatirātra; (17) Ekonatrimśadrātra; (18) Trimśadrātra; (19) Ekatrimśadrātra; (20) Dvātrimśadrātra; (21) Trayastrimśadrātra; (22) Catustrimśadrātra; (23) Pañcatrimśadrātra; (24) Ṣaṭtrimśadrātra; (25) Saptatrimśadrātra; (26) Ekonacatvārimśadrātra; (27) Catvārimśadrātra; (28) Seven Ekonapañcāśadrātras (Vidhṛti, yamātirātra, Añjanābhyañjana, Saṁvatsarasammita, Savituḥkakubhaḥ; two other Ekonapañcāśadrātras); (29) Ekaṣaṣṭirātra; (30) Śatarātra.

Satras performed for one year or more:

(1) Gavāmayanam —

Pūrva Pakṣa (first half) —

Atirātra, Caturviṃśa-prāyaṇīya day (2 days); 1st month - 4 Abhiplava Ṣaḍahas-Prṣṭhya ṣaḍaha = 30 days,

2nd, 3rd, 4th and 5th months, similar to the 1st month; 6th month- 3 Abhiplava Ṣaḍahas, one Prṣṭhya ṣaḍaha, Abhijit, 3 Svarasāmāns - 28 days + 2 days at the beginning - 30 days Viṣuvat in the middle - 1 day; 7th month - 3 Svarasāmāns, Viśvajit, Prṣṭhyaṣaḍaha and three Abhiplavaṣaḍahas (28 days) - 28 days; 8th month - one Prṣṭhyaṣaḍaha + 4 Abhiplavaṣaḍahas - 30 days; Ninth, tenth and eleventh month similar to the 8th month - 9 days, 12th month - 3 Abhiplavaṣaḍahas, Āyuh, Gauḥ, 10 days of Dvādaśāha - 30 days; Mahāvratā and Udayaniya Atirātra - 361 days in all. The other yearly sacrifices dealt with are —

(2) Ādityānām-ayanam — There is the Divākirtya day after the 6th month; in the closing part of the 12th month, Gauḥ, Āyuh and Chandomadaśāha, Mahāvratā and Atirātra;

(3) Aṅgirasāmayanam; (4) Dṛtvātavatoḥayanam; (5) Kuṇḍapāyinām ayanam and (6) Tapaścītām ayanam.

The other *satras* performed for more than one year are - Prajāpateḥ dvādaśasamvatsarasatram; Śākyānām Ṣaṭtriṃśatsamvatsarasatram; Sādhyānām śatasamvatsarasatram; Agneḥ sahasrasāvyaḥ; Sārasvata-ayanas —

[These are performed at the place Vinaśana on the southern bank of Sarasvatī, where the river disappears.]

(1) Mitrāvaruṇayoḥ sārasvatamayanam;

(2) Indrāgnyoḥ sārasvatam ayanam;

(3) Aryamṇaḥ sārasvatam ayanam;

Dārṣadvatam ayanam; Turāyaṇam; Sarpasatram; Trisamvatsarasatram (consisting of Gavām ayanam, Ādityānām ayanam and Aṅgirasām ayanam); Prajāpateḥ sahasrasamvatsarasatram; Viśvasṛjām ayanam — (250 years having Trivṛtastoma, 250 years having Pañcadaśa stoma, 250 years having saptaśa stoma and 250 years having Ekaviṃśastoma).

Arṣeyakalpa has Gavām ayanam at the beginning. It deals with the Somasacrifices as per the Tāmbr, giving the *sāmāns* to be employed in the various rituals. Kṣudrakalpa deals with the Prāyaścitta and Kṣudra parvan, stating the *sāmāns* to be employed. It treats the desirefulfilling Agniṣṭomas, Agniṣṭoma performed by many sacrificers, for curing the chronic diseases, for rain etc, the wishfulfilling Jyotiṣṭomas related to Brahmasamāns, the Ukthya, the expiation rituals, the rite in the case of excess of soma, the rite in the case of the stone being broken, Garbhin - sacrifices, Śrīstoma, Prabarhas, Ekāha with *āvāpa*, the Ṣaḍahas and the Dvādaśāhas.

## APPENDIX-D

The list of *sūtras* in the Uttaragāna  
(The nos. in the brackets refer to the Prapāṭhaka, Khaṇḍa and *sūtra*)

अंशोरित्यस्य शब्दस्यावृद्धात् परस्य प्रश्लेषः सर्वत्र ॥ (६.१०.२)	अग्रये ज्ञीये ॥ (७.५.२९)
अः कारः ॥ (७.४.१५)	अग्रिं तं महेनः प्रतिवाजीयानि ॥ (२.२७.२)
अःकारश्च रैवते ॥ (७.६.२१)	अग्रिंदूताभ्यस्ता मध्यमक्रौञ्चस्य ॥ (१०.११.३)
अःकारोऽत्वम् ॥ (६.५.३१)	अग्रिंदूतास्तावो मन्द्रे ॥ (८.१०.३४)
अः कारो वृद्धः पदगीतः पादान्ते (६.१.१)	अग्रिंवो वाजीय उपान्त्यं कृष्ट सर्वासु ॥ [ -अग्रि वोदे] (१०.८.३)
अककुभि ॥ (५.२.६६)	अग्रिं वो वाजीयद्वितीयायां च ॥ (८.८.९)
अकारः सनेमित्वायामदेवं श्रुध्यत्रैतष्कलेषु ॥ (७.५.२३)	अग्रिं वो वाजीयम् ॥ (२.२६.१९)
अकूसिष्ठप्रिये यदिन्द्रचित्रायाम् ॥ (८.२.३०)	अग्रिं वः सत्रा ॥ (१.१२.११)
अक्रां ज्योतिषवात्सप्रे ॥ (२.२१.८)	अग्रिर्मू सत्रा ॥ (२.१०.१५)
अक्रान् ज्योतिषे प्रथमे देव वृणी ॥ (४.२१.६)	अग्रिष्टुत्रौघसे मध्यमायां मागायतान्वाङ्मास्वरोत्पत्तिश्च प्राक् प्रहूयसायाः ॥ (८.५.३५)
अक्रान्तमसः ॥ (२.२९.३०)	अग्रे गूर्दः ॥ (१.६.१०)
अक्रान्तसामराजम् ॥ (२.२१.५)	अग्रे तमद्य साकमक्षे ॥ (६.१०.२६)
अक्रान् वासिष्ठे थमे सेनः देवान् णीत देवान् द्रेवज्योतिः ॥ (४.८.१)	अग्रे तवषड्भृष्टे लान्दम् ॥ (२.२४.२६)
अक्षरन्नब्रुवंस्त्वाष्ट्रयाद्ये ॥ (७.५.२८)	अग्रे त्वःसत्रा ॥ (१.२५.११)
अक्षरे द्वे पार्थे ॥ (५.११.३१)	अग्रे बृहति जुष्टः ॥ (८.३.१७)
अक्षारित्यस्य शब्दस्य रेफलोपः स्वरघोषवत्सु प्रत्ययेषु ॥ (७.६.२६)	अग्रे बृहति शुषे श्विष्याम् ॥ (४.२८.२)
अगतिः स्तोभस्य स्वरे प्रत्यये सन्धौ ॥ (५.५.२)	अग्रे विवस्वत्तरम् ॥ (२.२८.९)
अ-गिरिप्रभृति तिस्रः ॥ (५.१.४३)	अग्रे विवस्वेति च तानि ॥ (२.१६.७)
अगृमिस्निर्दन्वन्तपोऽक्षाश्च ॥ (९.५.३)	अग्रेस्तिणिघन ठप्वायां द्वितीयापादद्वितीयां वृत् प्र ॥ (९.९.१)
अग्र आया धसम् ॥ (१.२२.२)	अग्रेस्तिणिघने पिये ॥ (३.१४.८)
अग्र आयाह्वान्तरिक्षम् ॥ (२.२९.२८)	अग्रेस्तिणिघने मन्दौ ॥ (४.१२.१)
अग्र आ-इन्द्र-बण्मनैपातिथानि ॥ (२.२२.३)	अवयोवरी प्रथमे ॥ (७.५.२४)
	अङ्गदा शङ्कुनि ॥ (८.१.२६)

- अ-चतुरक्षरे ॥ (५.१.५७)  
 अचमीङ्ख ॥ (५.१.१३)  
 अचिक्रदत्पवमानाध्यर्षसीत्यत्रकण्वतरे ॥ (७.७.२५)  
 अचिक्र मृज्यमानायां रन्ध्रोत्तरवाजजिन्मन्तेषु ॥  
 (७.११.५)  
 अचिक्र हितम् ॥ (२.१७.२)  
 अच्छ कूलीयम् ॥ (१.११.१०)  
 अच्छ जरा ॥ (२.१.८)  
 अच्छ दासम् ॥ (१.२५.९)  
 अच्छ लेयम् ॥ (१.२२.३)  
 अच्छविशीयम् ॥ (१.२६.२)  
 अच्छ श्रुध्ये ॥ (१.१७.१९)  
 अच्छ सुज्ञानम् ॥ (१.१२.८)  
 अच्छा क्षारम् ॥ (२.१.१२)  
 अच्छा श्रायन्तीयं क्षुद्राः ॥ (२.२२.४)  
 अच्छिद्रयिष्ठयोश्च ॥ (५.११.५३)  
 अच्छिद्राञ्जोरूपसन्तनिपार्श्वानाम्सर्वत्र ॥ (५.८.२१)  
 अच्छिद्रैकचर्चं णो नीचः से तःशब्दश्चावृद्धो विचे  
 प्रत्यये ॥ (९.७.१७)  
 अच्छैकस्याम् ॥ (१.२०.१४)  
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 अभ्यः ॥ (५.२.५०)  
 अभ्यन्ते मन्द्रैः याहि चित् येमुः इत् अतिघन्वे हरि  
 गम्भी सन्धे ॥ (४.१०.१०)

अभ्यन्ते वणे सुते रेके स्वब्दी कण्वे दर्षि ॥  
 (३.८.४)  
 अभ्यन्ते शिगा रिय रेज धीभिः प्रदै धिवीम् ॥  
 (४.२२.१)  
 अभ्यस्तान्ताः पुष्पाद्यरयिष्ठयोः ॥ (८.९.१४)  
 अभ्यस्तो द्व्यक्षर आनूपैटतसौहविषवैष्णवोत्तर-  
 पयोन्तस्वराणाम् ॥ (१०.११.२)  
 अभ्यासश्च ॥ (८.६.२९)  
 अभ्यासे च ॥ (७.५.३३)  
 अभ्युदहेन सर्वत्र ऊहेगीती रहस्यवत् । स्वादिपर्वणि  
 तिस्रायां तथैवान्येषु सामसु ॥ (९.२.९)  
 अभ्यैडं कावम् ॥ (१.१७.२)  
 अभ्रामही ॥ (१.१३.८)  
 अम ॥ (५.२.२१)  
 अमदाय ॥ (५.१०.३२)  
 अमप ॥ (९.३.२४)  
 अमराये ॥ (६.११.१२)  
 अमीढे ॥ (१०.५.२५)  
 अमीद्वां न हि रिक्खे ॥ (५.११.५६)  
 अमृतो ग्रहणम् ॥ (५.११.४४)  
 अयं दासोत्तरयोस्तृतीयोच्चाच्छतोत्पत्तिः ॥ (९.४.४३)  
 अयं दासोत्तरयोर्जरिसंघातम् ॥ (८.६.७)  
 अयं दासौर्ध्वसघने ॥ (१.२.२)  
 अयम्पू क्रौञ्चाद्यम् ॥ (२.३.१०)  
 अयं पू तमसः कर्चः ॥ (२.२६.६)  
 अयं पू तमसोऽर्कं पतिः ॥ (४.२६.५)  
 अयं पू निषेधः ॥ (१.२६.३)  
 अयं पू-पुरः क्रौञ्चे ॥ (५.९.५६)  
 अयं पू भर्गः ॥ (२.२५.८)  
 अयं पू मधुक्षुत् ॥ (२.१४.१४)  
 अयं पूषाक्षम् ॥ (१.२३.१०) [अयं पू वाक्षम् ॥]  
 अयंपूषा-बृहति गवः ॥ (८.३.१९)



अयं-पूषायां च क्रौञ्चे ॥ (६.५.३५)  
 अयंसो पार्थम् ॥ (१.१८.५)  
 अ-यती-युधा-तेदे ॥ (५.१.१६)  
 अयं पू कौत्समैडम् ॥ (२.१३.४)  
 अयम् ज्ञीय-हिष्ठीये ॥ (२.३.७)  
 अयादौ ॥ (५.२.६८)  
 अया पवा वार्त्रतुरम् ॥ (२.२१.१)  
 अया पवा सिष्ठम् ॥ (१.१६.८)  
 अया पार्श्वम् ॥ (१.२१.३)  
 अयावास्वासोमघा ॥ (५.१.६)  
 अयासोमीयेन्द्रेण ॥ (४.२१.१०)  
 अया हरिश्ची ॥ (५.९.९)  
 अयेन्दो ॥ (९.६.८)  
 अयोनौ ॥ (५.२.४७)  
 अ-योनौ ॥ (५.३.४०)  
 अयोनौ ॥ (५.११.६)  
 अयोनौ ॥ (५.४.४)  
 अयोनौ ॥ (८.७.२)  
 अयोनौ ॥ (१०.६.२६)  
 अयोनौ ॥ (१०.८.१२)  
 अयोनौ ॥ (१०.८.१८)  
 अर ॥ (९.४.१३)  
 अ-रसं दो-षं-प्र ॥ (५.१.५०)  
 अ-रारणा ॥ (५.१.२७)  
 अरिष्टे चानादौ ॥ (७.३.१४)  
 अरिष्टे पवि त्राणि तिभु ॥ (४.२३.३)  
 अरिष्टे सखे वे पूर्वम् ॥ (४.२९.१३)  
 अरुषी प्रतिष्ठासूनरीद्वितीयायां बोधीये ॥ (६.९.१४)  
 अरेवैखानस-सन्तानिषु ॥ (७.५.३६)  
 अरोचयत्सर्वत्र ॥ (९.८.२१)  
 अर्चत प्रिये ॥ (६.१०.१६)  
 अर्चन्त्युद्वंशपुत्रे ॥ (७.१०.१९)

अर्चन्त्युद्वंशीयवितयोः ॥ (७.१.१४)  
 अर्वाग्रथम् ॥ (५.६.५५)  
 अर्वाङ् त्रिलोपमेकेकावे ॥ (७.८.२६)  
 अर्षसि कण्वतरे ॥ (६.५.२३)  
 अर्षापत्यशाक्वरे ॥ (२.२४.४)  
 अर्षा यण्वम् ॥ (२.२३.८)  
 अर्षा-यस्ते वार्षाहरे ॥ (२.२५.३)  
 अर्षा शाकलवार्शे ॥ (१.५.३)  
 अर्षा सन्तानि ॥ (१.१४.११)  
 अ वकया ॥ (५.१.३६)  
 अवक्तातविमायाविनः ॥ (५.११.५९)  
 अवद्युतानायां च तमसोऽर्के ॥ (६.६.२४)  
 अवन्त्यस्य सामराजे ॥ (७.१०.९)  
 अवन्त्यस्य स्वारकावज्ञीययोः ॥ (७.१.२५)  
 अवरुणा ॥ (५.१२.४७)  
 अवासृजोऽरातय इत्येतौ शब्दौ प्रोषुवत्सासु च ॥  
 (६.१०.११)  
 अवसोनि ॥ (९.६.१२) [ -अवसूनि ॥]  
 अ-विता-षभो-रिया-चत ॥ (-चता) (५.२.३०)  
 अविधाद्यः ॥ (१०.१०.४)  
 अविप्रः ॥ (९.४.६)  
 अ विर् यम् दम् तो रः ॥ (५.२.८)  
 अविशोत्तमायाम् ॥ (१०.५.१६)  
 अवृद्धश्शेने जिग्यु ॥ (५.२.२४)  
 अवृद्धं प्रकृतिः ॥ (३.१.२)  
 अवृद्धं सर्वमा भवत्योहोस्तोभे सस्वरे प्रत्यये ॥  
 रेवतीर्ना औहो प्राणा शिशा औहो । सा  
 औहो (८. ४.१२) × (८.४.१३)  
 अवृद्धः स्तोभात्पर इकारः सम्पद्यते । रायिं सोमश्चा  
 चौऽ३ हो । वाहा । इयाऽ२ म् ॥ (७.६.३९)  
 अवृद्धमप्याह भवतीशानं ण्वतरे स्तावे ॥ (३.१.८)  
 अवृद्धमप्या भवति ॥ (७.११.३२)

- अवृद्धमप्या भवति ॥ (८.१.२०)  
 अवृद्धमप्यार्भवति ॥ (६.७.१३)  
 अवृद्धादिपदान्तात्स्वरे परे यकारो व्यवधीयत  
 उपदान्ताच्च वकारो विकर्षे सर्वत्र तत्र चालोपः  
 संधौ विरते लोपः ॥ (७.९.१)  
 अव्येऽद्रिः ॥ (९.४.१७)  
 अशतः ॥ (९.४.२)  
 अशिप्रयुः प्रवद्गर्गवे ॥ (७.६.७)  
 अशी ॥ (५.२.५६)  
 अशूष ॥ (९.३.१०)  
 अश्रुष्ट-आरत्नधा नहि ॥ (५.१२.७)  
 अश्वव्रतमभि वाजी ॥ (२.२६.४)  
 अश्वव्रते श्पतिः ॥ (४.२६.४)  
 अश्वव्रते हौ ह्वौ हौ होऽन्तेषु चत्वारः सोमाः ॥  
 (८.१०.२४)  
 अश्वान्धीगवयोः स्तोभधर्माच्छिद्रेषु पञ्चसु ॥  
 (९.२.१५)  
 अश्वयन्तो ॥ (५.६.५७)  
 अश्वयन्तोऽभित्वाशूरायां कण्वतरे ॥ (६.४.२०)  
 अश्विनोर्व्रतपूर्वं इकारोऽति क्रान्तः ॥ (८.१०.२१)  
 अश्विनोर्व्रतपूर्वं च तालव्यम् ॥ (८.४.१६)  
 अश्विनोर्व्रतोत्तरे ॥ (९.३.१६)  
 अषतयश च ॥ (९.४.४)  
 अषिणो दनः ॥ (५.४.२३)  
 अष्टावौरुक्षयजागतसोमसाम्नोः ॥ (१०.११.१०)  
 अष्टेडरविष्ठयोर्हित्वनादीदिहिस्वरा ॥ (९.१.५)  
 अष्टेडे र्मणिः ॥ (४.२३.८)  
 असंयोगे ॥ (५.३.२३)  
 असन्तु ॥ (५.२.५२)  
 असा क्षितमैडम् ॥ (२.५.५)  
 असा गौषूक्तम् ॥ (१.१४.१५)  
 असा त्वाष्ट्री ॥ (२.१९.११)  
 असा महामित्रम् ॥ (१.५.१२)  
 असा याममैडम् ॥ (२.८.४)  
 असा लौशोत्तरम् ॥ (१.१५.३)  
 असावित इन्द्रि सुते वृत्तीः ॥ (४.२०.३)  
 असाविमान्त्ये ॥ (५.९.४५)  
 असाव्यंशुस्सर्वत्र ॥ (६.१२.२१)  
 असा सामराजम् ॥ (१.१०.३)  
 असा सोमसामाध्यर्षेडम् ॥ (२.१४.२)  
 असु ॥ (१०.४.१२)  
 असूरासः ॥ (१०.५.२)[ -असूरासः]  
 असूर्यम् ॥ (९.८.२२)  
 असुर्यस्य न ते गिर इत्यत्र ॥ (६.११.२६)  
 असोम वरुणा ॥ (५.१०.२१)  
 अस्तावहारयोरवश्येहिस्तोमसुमराप्रमरजी च ॥  
 (१०.५.२२)  
 अस्ता संतनि ॥ (२.२.६)  
 अस्थाः ॥ (९.४.२७)  
 अस्मद् ग्रहणात् ॥ (५.१०.४१)  
 अस्य जरा ॥ (१.१९.१०)  
 अस्य पीत्वा काशीते ॥ (५.९.४६)  
 अस्य प्रत्नायामयं सूर्यशब्दः सर्वत्र ॥ (६.११.२४)  
 अस्य प्रत्नाशु-मार्गीयवे ॥ (२.१.१४)  
 अस्य प्रत्नां प्राजम् ॥ (२.२४.१२)  
 अस्यष्मत् ॥ (१.२३.८)  
 अस्य सत्रा ॥ (१.१७.९)  
 अस्यामही ॥ (१.१८.३)  
 अस्येदिन्द्रः क्षारे ॥ ६.३.३)  
 अस्येदिन्द्रश्चाभित्वा पूर्वायाम् ॥ (६.४.२१)  
 अहं गताभिश्चयोरहंगताभिस्त्वयोः ॥ (५.१२.५४)  
 अहं च ॥ (५.११.४०)  
 अहं च ॥ (५.१२.५२)  
 अहर्य ॥ (९.९.७)

अहिं स्वारे पर्णे ॥ (७.८.२१)  
 अहिन्वन्ति सर्वासु ॥ (९.७.२१)  
 आः कारोऽत्वम् ॥ (६.५.१६)  
 आइःकारस्य भे स्वरे प्रत्यये ग्रहणैर्विसर्गलोपः  
 (७.३.१)  
 आइत्वं प्रकृतिं चैव वृद्धं चावृद्धमेव च ॥ गतागतं  
 च स्तोभानामुच्चनीचं तथैव च ॥ (९.२.२)  
 आइन्द्रा सोमाभिधा ॥ (५.३.१५)  
 आइ प्राप्तमोड भवति हिशब्द एवाहि सौभरा-  
 महीयवयोः (३.१.४)  
 आउवाभीके सर्वत्र ॥ (५.८.१९)  
 आउवाव्यवहितमाउ भवति सर्वं पदान्त्यं च न्यञ्जनं  
 लुप्यते ॥ (७.६.१)  
 आकारोऽत्वम् ॥ (६.५.१)  
 आकारणिघने भि पूर्वम् ॥ (४.१४.४)  
 आकारस्तन्त्वा विप्रायामिहवद्दामे ॥ (७.५.३०)  
 आकूस्ताव तृतीयं नीचमाद्यायाम् ॥ (१०.४.६)  
 आकू-हविष-घृतिनिधनाश्चसाध्यानां-द्वे ॥ (५.१०.७)  
 आग्नेये जास्वरं वृत् ॥ (१०.५.१८)  
 आग्नेये पुरोज्यग्रिम् ॥ (५.९.१५)  
 आचतुर्थकृष्टं तु पादान्ते ॥ (१०.२.१४)  
 आजागृ शनम् ॥ (२.८.५)  
 आजा तमम् ॥ (१.१७.१)  
 आजाम्योको निघनम् ॥ (१.१२.१७)  
 आजा वितम् ॥ (१.११.७)  
 आजा वितोत्तरयोरेन्द्रयाहिपूर्वयोः पर्युषु चोपान्त्यो-  
 च्चापतिं गिरा ॥ (९.७.५)  
 आज्यदोहद्यौतानयोर्जुहूंसंघातम् ॥ (८.६.१९)  
 आज्यदोहानि प्रतिलोमानि ॥ (८.१०.१)  
 आज्यदोहानि प्रतिलोमानि प्रमुन्वायंसो तिस्रो वाच  
 इति ॥ (२.२६.१)  
 आतीषादीये सर्वे ॥ (५.६.३५)

आतीषा सोमः ॥ (१.४.११)  
 आतूनाकूपारे चाद्यायाम् ॥ (९.७.१५)  
 आ तू पारम् ॥ (१.२.३)  
 आ ते सञ्जयम् ॥ (१.५.१०)  
 आते स्त्रौग्तम् ॥ (२.७.५)  
 आत्मनि च महादिवाकीर्त्ये ॥ (१०.१०.१५)  
 आत्रेयं पुर ॥ (२.७.१२)  
 आ त्वा द्वाजम् ॥ (२.१०.१२)  
 आत्वा ध्यन्त इन्द्र हरी रसि ॥ (४.२२.२)  
 आत्वा लेयम् ॥ (-कालेयम्) (२.१५.१५)  
 आ त्वा वर्तः ॥ (१.१३.१३)  
 आत्वा विदश्ष्टं पूर्वम् ॥ (२.१.२)  
 आ त्वे तिथम् ॥ (१.२.७)  
 आ त्वेन्द्र सुतोद्वंशीयम् ॥ (२.११.१)  
 आथर्वणदेवस्थानस्वरान्तरिक्षतौरश्रव-सानाम-  
 विकारः ॥ (८.१०.३)  
 आथर्वणे सर्वम् ॥ (७.७.१६)  
 आदिद्वोदा तस्या हदुक्थरूपयोर्द्वितीयं घं प्रत्युत्क्रान्तं  
 प्राप्तं चाभिगीतम् ॥ (९.४.५१)  
 आद्यं ध्यमायाम् ॥ (५.३.५४)  
 आद्यं ध्यमायाम् ॥ (१०.४.७)  
 [आद्ययोरतृतीये] अतृतीये ॥ (५.४.१२)  
 आद्यात् ॥ (५.२.३)  
 आद्यान्त्ययोस्तु विकारः ॥ (१०.६.७)  
 आद्यायां चान्त्यस्य ॥ (१०.७.६)  
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 कमक्षे च पूर्वे ॥ (५.११.४)  
 कमक्षे मिणीं न्मात्री ॥ (४.१६.५)  
 कया तरम् ॥ (२.२३.२०)  
 कया ते देव्यम् ॥ (१.२२.१)  
 कया देव्यम् ॥ (१.१.४)  
 कया स्वारं पर्णम् ॥ (१.२०.८)  
 करेऽभि ॥ (५.११.२५)  
 कर्म वत्सासु ॥ (७.७.१५)  
 कर्षणे तु निवर्तते त्सायिबायामुपद्रवे । ओभावो  
 दृश्यते साम्नि औभावश्च (९.२.८)  
 कलेऽर्षा प्रान्त्यवोः ॥ (५.१०.६)  
 कविः तुवे क्षेस सः पी असि तृतीये ॥ (३.७.६)  
 कविमिवायां चौशने ॥ (७.१०.६)  
 कश्चित्पदान्तो लोपः प्राप्तोऽतिह्रियते कश्चित्पदान्तः  
 पूर्वाङ्गं प्राप्तोऽतिह्रियते । वचनात् । प्राक्  
 स्तोभस्य स्वरान्तो विरामः स्तोभान्ते विरते  
 लोपः संधावल्लोपः ॥ (७.७.२२)  
 कस्तं देव्यम् ॥ (२.३.११)

काक्षीवत उच्चावत् ॥ (८.५.२२)  
 काण्वे तवेत् यन्ति यन्ति ॥ (३.२.१३)  
 काण्वमामन्दैरभिनिधनम् ॥ (२.१०.१७)  
 काण्वमाष्कृतमभि सो ॥ (२.१०.३)  
 काण्वे रन्ता ॥ (८.१.१८)  
 काण्वे रित्र ॥ (४.१५.३)  
 कामे च प्रथमकल्पे सर्वासु ॥ (९.३.१३)  
 कामे च सर्वासु मद-भिय-रुह-शब्दा मध्यमे  
 विकल्पे ॥ (६.५.४०)  
 काम्या च प्यते ॥ (१०.६.२३)  
 कार्णश्रवस इव ॥ (३.७.८)  
 कार्णश्रवसोत्तरयोर्नुषेजनासदावृधाम् ॥ (८.६.८)  
 कार्णश्रवसोत्तरयोर्व्यैः स्वदया सदावृधाम् ॥  
 (१०.८.१)  
 कार्तयशे तीवो यित्वे ॥ (३.८.९)  
 कार्तयशे सर्वे ॥ (५.७.२)  
 कार्ते च परि ॥ (९.३.१५)  
 कालबविनामपि प्रवचनविहितः स्वरः स्वाध्याये ॥  
 (८.८.२८)  
 कावपर्णकूलीयानामो भवति ॥ (१०.२.४)  
 कावरथन्तरयोः सर्वत्र ॥ (५.९.५९)  
 कावश्रौतकक्षार्षभत्र्यन्तायास्यैर्दौक्षोरन्वैड-  
 (१०.१०.१२)  
 कावे कविम् जसौ ॥ (३.२३.७)  
 कावे गीतषष्ठःसर्वत्र ॥ (९.९.९)  
 कावे दग्ने माहि ॥ (३.१८.८)  
 कावे धिर तार्ती अभि तृतीयायाम् ॥ (३.२.१०)  
 कावे नक्त्री ज्योतिः ॥ (३.२५.८)  
 कावे नेन्द्रात् निवतम् ॥ (३.१९.६)  
 कावे भिधे ॥ (३.१३.३)  
 कावे स इव ॥ (३.२६.१)  
 कावे स्वासु भिषब्दादकारगम उदपत्तायां च  
 वाशब्दे च नित्यमोस्वम् ॥ (८.५.३८)

- काव्यम् नाभ्यासे ॥ (७.२.३६)  
 काशीते त्राजित् ॥ (३.११.५)  
 काशीते नए ॥ (३.२८.६)  
 काशीतहाविष्कृतयोस्त्वंशब्दः सर्वासु ॥ (७.१.१२)  
 किमित्रिकबृहद्देव्ययोर्वृणी प्रथमम् ॥ (८.८.४)  
 किमिद् बृहत् ॥ (२.२५.१२)  
 कीर्त्यशः सःसर्पेषु वान्ते यतिः शब्दौ नीचौ ॥  
 (९.८.२०)  
 कुण्डपाय्यः सद्यने ॥ (६.११.३७)  
 कुत्सस्याधिरथीये वक्ति एति रेभन् जूतिम् मते ॥  
 (४.२१.५)  
 कुवित्स्वासु मार्गीयवे ॥ (७.७.२४)  
 कुवित्सुनायां बोधीये ॥ (१०.१.१)  
 कृण्वते क्रौञ्चे ॥ (६.७.१८)  
 कृतस्वराणि पर्वाणि परिमिताक्षराणि छन्दसि ॥  
 (८.५.१५)  
 कृतिनि परीतोत्तरयोः ॥ (५.८.२५)  
 कृतिनि तृतीये दे सर्वत्र रम्यते ॥ (१०.५.९)  
 कृते चापदान्तः ॥ (९.३.८)  
 कृते थे तुरीयं सर्वत्र षष्ठं ध्वक्षयोः ॥ (५.२.६३)  
 कृत्यस्तौरश्रवसे ॥ (८.१.३०)  
 कृत्योऽनुमाद्योऽत्योगभस्त्योः स्वः घ्वाविशैत्येते  
 शब्दाः षडष्टेडे ॥ (६.१२.४२)  
 कृपे स्वासु नैपे ॥ (७.१२.१४)  
 कृष्टवृद्धयोर्मध्ये गीतं लुप्यते ॥ [-वृद्धकृष्ट ...]  
 (९.९.१९)  
 कृष्टाद्वृष्णि ॥ (१०.१०.१३)  
 केतवः स्वासु मरुताम् ॥ (६.८.६)  
 कौत्सदंष्ट्रोत्तराकूपारश्रुध्यपृश्निमानवाद्यरुणवैधृत-  
 वासिष्ठतिथिकुभनित्रेषु च नौ ॥ (१०.८.१०)  
 कौत्समभीनः स्वारम् ॥ (२.७.१४)  
 कौत्से च हिशब्दः ॥ (९.३.२८)  
 कौत्से चेकारोकारौ ॥ (९.३.३)  
 कौत्से प्रियाः रयिम् ॥ (४.१३.२)  
 कौत्सेऽभितृतीयायामुभौ स्तोभौ ॥ (५.७.१६)  
 कौत्से मेषु मनि ॥ (३.३.७)  
 कौत्से वे सूष्वा चतुर्थमेकोना ॥ (९.४.२९)  
 कौत्से हिशब्दो वृद्धः प्रकृतौ ॥ (८.८.११)  
 कौल्म इष्टा सिकृणुषाम् ॥ (९.७.११)  
 कौल्मलाञ्चीकावाभीकसोमर्षभमरुतां योनौ प्र ॥  
 (५.१०.१०)  
 कौल्मे स्तावे ॥ (६.९.७)  
 कौल्मे स्त्राणि ॥ (३.२३.१०)  
 क्रतुश्शयैतम् ॥ (१.१७.१८)  
 क्रतुश्छम्भम् ॥ (१.१७.१६)  
 क्रतुं जनित्रम् ॥ (१.१९.३)  
 क्रतुं द्वाजम् ॥ (१.१९.५)  
 क्रतुं धसम् ॥ (१.१८.१)  
 क्रतुं मानवाद्यम् ॥ (१.१९.१)  
 क्रतुं मीढम् ॥ (१.१८.१८)  
 क्रतुंविच्च पूर्ववत् ॥ (७.७.१९)  
 क्रतुः परीताध्यास्यायामायास्ये ॥ (७.४.३)  
 क्रन्दे शूर इन्द्रस्य ॥ (५.८.१८)  
 क्रमुरिन्द्रक्रतुमित्यत्र छम्भशयैतनित्रेषु ॥ (७.४.६)  
 क्रायां राजे ध्यमायां पाष्टे वृत् ॥ (१०.७.५)  
 क्रेष्वायास्ये पुनानइत्यत्र सोमसोदे वृद्धे ॥ (९.४.४५)  
 क्रोशे धीभिः ॥ (४.४.६)  
 क्रोशे प्रिया ग्रीणि ते सर्वत्र विवृतमकारप्रत्ययम् ॥  
 (३.६.८)  
 क्रौञ्चयोः पर्याकूपारे चागताः स्तोभाः ॥ (५.५.१५)  
 क्रौञ्चाभिनिधनसप्तहपय उत्तरधर्तोद्वित्रा-सदस्यवेषु  
 वृष्यादिः ॥ (९.३.२२)  
 क्रौञ्चाष्टमिके क्षो विभाष्यते ॥ (६.२.३)  
 क्रौञ्चे घोषे ॥ (४.२०.१)

क्रौञ्चे च हिशब्दाभ्यासात् ॥ (८.५.२६)  
 क्रौञ्चे चोवित् सर्वत्र पञ्चमः ॥ (३.६.१५)  
 क्रौञ्चे त्वसंयोगे ॥ (९.३.२६)  
 क्रौञ्चे दे चमात्प्रथमोच्चम् ॥ (१०.५.१)  
 क्रौञ्चे धियाः ॥ (३.७.१०)  
 क्रौञ्चे भि ॥ (३.४.६)  
 क्रौञ्चेऽभि ॥ (४.१८.४)  
 क्रौञ्चे मदे ॥ (४.१४.२)  
 क्रौञ्चमषष्ठं नवमात्रम् ॥ (९.१.७)  
 क्रौञ्चमष्टम्भतमच्छन्दसवैयश्चत्वाष्ट्रीसामोर्ध्वेऽ-  
 श्वैतसाध्राणां यथर्चस्तृतीयो दादिः ॥ (५.१२.६)  
 क्रौञ्चौपगवोत्तरवैकर्चतृहवद्देव्यवरुणयववाजी-  
 यादारसृच्छुद्धीयपदनिघन-चित्रषड्भयण्व-  
 यामानां विपर्ययो यथा योनौ ॥ (५.१०.४५)  
 क्रेचिद्विरतेऽप्यगतिः ॥ (५.५.४)  
 क्रेचिदिकारात् ॥ (७.१०.२९)  
 क्षाश्चाउवायां प्रत्यये नित्यवत्सा-तीषङ्गसिमासु ॥  
 (६.५.१९)  
 क्षिते च ॥ (५.१०.३१)  
 क्षिते च हाशब्दे ॥ (८.७.३२)  
 क्षिते शुभ्रश्रायस्सम् ॥ (५.९.७)  
 क्षीवते द्वितीयपादान्त्यमद्वितीयस्वरम् ॥ (९.७.१९)  
 क्षुष्टम्भे स्वादिष्टाद्ययोरन्त्यः ॥ (५.६.११)  
 क्षौद्रे च ॥ (९.३.७)  
 क्षौद्रेऽतिचतुर्थम् ॥ (५.३.९)  
 क्षौद्रे तु वृणी प्रथमम् ॥ (८.६.३०)  
 खानसे सहिमभ्यासे माने ॥ (३.८.५)  
 गणगीतीनामन्ते निघनम् ॥ (८.५.१२)  
 गतहन्मनयोरत्के ॥ (४.९.१)  
 गतिमान् पूर्वः स्तोभः सौभरे सनोयुवा-तवत्वदिन्दि-  
 वायां सर्वासु तंवादस्माद्यायां च ॥ (५.५.१७)  
 गतिर्विरते ॥ (५.५.३)

गते तेदि ॥ (४.६.८)  
 गतेरेकारभावप्राप्ताया एकारनिवृत्तिः ॥ (८.५.१०)  
 गतेश्च कनीयस्यत्वम् ॥ (१०.५.२६)  
 गर्भो महत्तत्सोमायां सर्वत्र ॥ (६.८.७)  
 गवतृतीयदशमं कृष्टं सर्वत्र ॥ (९.१.९)  
 गवां च पूर्वे ॥ (५.११.८१)  
 गवां चोत्तरे ॥ (५.११.५२)  
 गविष्टयेऽभिद्युच्यावने ॥ (७.१२.२१)  
 गवे तृतीयः ॥ (५.११.२३)  
 गां वर्ते ॥ (५.११.६४)  
 गायन्तित्वायां च त्वाष्ट्री सामि ॥ (७.११.७)  
 गायन्ति साभ्यासं त्वाष्ट्री ॥ (२.२०.१)  
 गायन्तो यूधादानायां कण्वबृहति ॥ (६.९.८)  
 गायन्त्याद्यायामाष्कारणिघनवत् ॥ (८.५.२०)  
 गायविते चेत ॥ (४.२०.४)  
 गारे भयिन् ननि गोभिः त्वास्मिन् ॥ (३.३.५)  
 गिरस्त इन्द्रायां च संहिते ॥ (६.६.१९)  
 गिरा गिरा प्रप्र नशंसिषं तस्थुषश्चेत्यनुब्राह्मणं  
 स्वाध्याये ॥ (८.८.२५)  
 गिरेर्वृष्णि ॥ (७.३.१०)  
 गिर्वणस्त्वया भूषन्ति मानवे ॥ (७.७.२९)  
 गीतचतुर्थं च ॥ (५.३.७०)  
 गीथाद्यं कावे ते ॥ (५.२.५७)  
 गीथोफन्त्यं त्रीषु बोधीये ॥ (५.३.४५)  
 गीर्भिरुत्तरे ॥ (७.११.२३)  
 गुरुषु निधनैकदेशः ॥ (८.१०.९)  
 गूर्द उत सुम्न ॥ (५.११.९)  
 गूर्द उत्तरयोर्होता यक्षम् ॥ (९.८.१) [ - होतारं .... ]  
 गूर्दपूर्वयोर्हुम्ना ॥ (५.६.६०)  
 गूर्दं वृद्ध ओ भवत्वकारोऽग्नि प्रत्यये यादौ ॥  
 (१०.२.१)  
 गूर्दं वृद्धि षष्ठः ॥ (३.७.१२)

गृकारो हकारोऽपृकारः श्निकारे ॥ (६.६.७)  
 गृविः प्रसोमदायां कण्वतरे ॥ (७.३.६)  
 गृविर्ज्ञायम् ॥ (२.१२.१३)  
 गोजी च ॥ (५.११.२०)  
 गोमत् पौष्कलम् ॥ (२.१०.७)  
 गोमन्नश्च ॥ (१०.६.३)  
 गोमन्नः श्रुध्ये ॥ (७.४.१६)  
 गोमन्नस्त्रैतम् ॥ (२.७.२)  
 गोमानाग्रेयं पङ्क्त्याम् ॥ (२.१२.३)  
 गोरङ्गिरेसे विच ॥ (४.२१.९)  
 गोविच्छेनेनः ॥ (२.२०.१४)  
 गोष्ठः पुना पङ्क्त्याम् ॥ (२.१२.५)  
 गोष्ठ'-प्रतोद-पुष्य-धर्म-विधर्म-पार्श्व-सन्तनि  
 अवाजम् । सदोवि-नरे परमज्याः (५.११.५१)  
 गौङ्गवे दिवे पूर्वम् परि ॥ (४.६.९)  
 गौतमेऽन्त्यः ॥ (५.६.१३)  
 गौशृङ्गेऽष्टादशविंशेषुभि ॥ (५.३.३४)  
 गौशृङ्गे स्वर्विदः ॥ (७.११.२०)  
 गौषूक्ते र्यआ ॥ (५.८.२)  
 गौषूक्ते तूच्चातायामूने षाशब्दाभ्यासात् संप्राप्तिः ॥  
 (८.५.२५)  
 ग्नि स्वी वारे ॥ (१०.८.१३)  
 ग्रहणादा भवति ॥ (८.२.२५)  
 ग्रहणादाभवति ॥ (८.३.२४)  
 ग्रहणात् ॥ (८.१.२३)  
 ग्रहणानि ॥ (५.११.१)  
 घं यामे ॥ (५.१.५९)  
 घं वैधृते ॥ (५.१.५३)  
 घतः पार्श्वे मोषुत्वायाम् ॥ (७.८.२२)  
 घ त्वा वर्तः ॥ (१.१७.६)  
 घत्वाष्टम् ॥ [घत्वाष्टम्] (१.३.१५)  
 घमृगाद्यं तमसे ॥ (५.३.१)

घृणा ॥ (५.६.३२)  
 घृतनिधनसांवर्तयोराद्यायाम् ॥ (५.२.६९)  
 घृतनिधनाद्यायां च ॥ (९.४.३४)  
 घृतनिधने छतानुवमित्यत्र स्वरागमः ॥ (८.६.११)  
 घृतनिधनेऽन्त्यः सर्वासु ॥ (५.६.६)  
 घ्नन्ताः काऽ२३ष्णांम् । काऽ२३र्द्धीऽ३ एवं जाती-  
 यानि ॥ (६.६.२)  
 घ्न्यानां श्रुध्ये ॥ (७.२.२)  
 चक्रमा शाक्त्ये ॥ (६.६.१४)  
 चतुरक्षरा प्रथमा द्व्यक्षरे परे ॥ (८.७.१६)  
 चतुरक्षरो वा सुरूपाजिगैडसाकमश्चानाम् ॥  
 (१०.१०.९)  
 चतुर्थं ब ॥ (५.१२.३२)  
 चतुर्थमन्त्यायाम् ॥ (५.३.५७)  
 चतुर्थे तु वृणी जास्वरं सर्वत्र ॥ (१०.६.२२)  
 चत्वारि पिबन्तमयं तं हि ॥ (५.३.५९)  
 चन्द्रो बाभ्रे ॥ (६.३.१४)  
 चमं न जातोऽदब्धः सुदेवो वः ॥ (९.७.३)  
 चमं योनौ ॥ (५.३.१२)  
 चरे वारे हत्याम् ॥ (८.४.७)  
 चवि प्रत्नंपी जये ॥ (३.१.१५)  
 चव्यधयदिमायामुत्सेधे ॥ (७.११.२६)  
 चस्साम्नि च तृतीयम् ॥ (५.१२.३५)  
 चासाद्वन्तीयोत्तमतृतीयायाम् ॥ (६.९.१७)  
 चि॥ (५.१.५४) (-अचि) (-चि)  
 चित्तदद्यायां वन्तीये ॥ (७.८.१८)  
 चित्पर्णे ॥ (३.२८.३)  
 च्यावनमेकस्यां पवस्व ॥ (१.२६.५)  
 च्यावसधमासुर्य-सवना-जन-गृह-क्षमश्चाइका-  
 रात् ॥ (५.११.३७)  
 छन्दसि तु प्रश्लेषः ॥ (६.८.८)  
 छन्दसे गहिनान्त्ये तीवे ॥ (३.४.३)

छान्दसीषु दिशोवसोराणां घोनाम् ॥ (७.६.२४)  
 छान्दसीष्वाद्यायाम् ॥ (५.८.३०)  
 छिद्रेऽभिसोमाद्यायां नीचं ध्यभ्यासे ॥ (९.८.९)  
 जगतीषु च वाराहे ॥ (५.४.१३)  
 जठरेषूद्भृत्काववासिष्ठाभिक्रन्दाकैषु ॥ (७.९.५)  
 जनस्यैतावो कावानि ॥ (२.११.१०)  
 जनिता ज्ञीयम् ॥ (२.२०.७)  
 जनिता श्यावाश्वम् ॥ (२.२०.१२)  
 जनितेति द्वे ॥ (५.११.३४)  
 जनित्र्यश्वेने ॥ (७.२.४२)  
 जनेच भु ॥ (१०.६.१०)  
 जमवर्ते च ॥ (६.१०.२५)  
 जमवर्ते तुते ॥ (४.१०.९)  
 जमवर्ते ध्यमायां रनोनुमा चदक्षसाम् ॥ (८.६.४)  
 जम्भस्वरयोरनाभावस्तालव्यस्यान्तःपदिकस्य ॥  
 (७.११.२९)  
 जम्भे च ॥ (६.९.९)  
 जम्भे च तृतीयो दादिः ॥ (दादिः = पादादिः)  
 (९.४.२४)  
 जम्भे च त्वामिद्धीत्यत्र ॥ (७.७.३१)  
 जम्भे प्रतिहारे ॥ (६.९.६)  
 जम्भोत्तरसंस्तोभाज्जोरूपाणां सामान्तेऽन्त्यं वचनम् ॥  
 (८.९.२३)  
 जय उतोऽनः ॥ (५.१०.३)  
 जयत्रिणिघनसाप्तमिकेषु च थे सर्वादिः ॥ (९.४.१९)  
 जयसितश्वैतेषु शपेव चतुर्थे ववपामन्द्रे ॥ (९.४.५०)  
 जयेक्षारान्ते देव ॥ (-आक्षरान्ते, -क्षारान्ते) (४.१.५)  
 जये च स्तावान्त्यमयोनी ॥ (१०.४.१४)  
 जये हारात् ॥ (५.२.२९)  
 जरि स्वारे पर्णे ॥ (७.११.३६)  
 जसावसन्तमन्धर्मन्सुत उद्रयः बिभिर्धयन् ।  
 न्यायादेतान्यपेतानि श्वत एके वृधेस्वरम् ॥  
 (९.२.१२)

जसा वितपार्थे ॥ (१.५.८)  
 जसा वैश्वमनसे ॥ (६.५.४)  
 जातमार्यज्ञीये ॥ (७.२.४) [-जातार्य ....]  
 जातो वाचः साम्नि प्रियदेवायाम् ॥ (६.४.१३)  
 जारः प्रसुन्वान-द्वितीयायां विते ॥ (६.४.५)  
 जाराग्निन्दूतोपक्रमाणां ते एवाविभाग्यानाम् ॥  
 (१०.१०.२०)  
 जारादिश्च गौशृङ्गे ॥ (९.८.२४)  
 जारान्तो वीङ्क्वसिष्ठप्रियपञ्जानाम् ॥ (१०.१०.१७)  
 जास्वरं श्वमनसे च द्विषः ॥ (१०.६.२७)  
 जिगल्वस्ते पूतायां क्रौञ्चाष्टमिके ॥ (६.२.६)  
 जिगल्वस्ते पूतायां वाङ्निघनक्रौञ्चे ॥ [-वाङ्-  
 निघने] (६.४.४)  
 जिगे तेजा ॥ (३.१२.५)  
 जिगे हिन्वे ॥ (३.२४.८)  
 जिघ्रत इत्यदार-सुरूपोत्तरहरिश्रीनिघन-सैन्धु-  
 बाभ्रवेदानां संक्षारऋषभश्चेति ॥ (१.९.७)  
 जिघ्र पणैडकूलीयसन्तनीनि ॥ (२.९.४)  
 जिघ्र मही ॥ (१.२४.७)  
 जिति भिया ॥ (५.१२.३)  
 जिती योदी क्रौञ्चे ॥ (७.११.३३)  
 जितोश्च पूर्वेऽसंयोगे ॥ २३ ॥  
 जिषु सन्तनिनि ॥ (६.१०.७)  
 जिह्वयं न कृत्व्यश्च ज्ञीयसोद्गीथे ॥ (६.११.७)  
 जीराः सैन्धुक्षिते ॥ (७.४.१२)  
 जेता नामेधे ॥ (६.५.१२)  
 ज्ञीयर्क्षु विशीयम् ॥ (१.२५.४)  
 ज्ञीयर्क्षु विशीयाद्यायां तद्विषिङ्गवृणीमहाम् ॥ (८.८.१)  
 ज्ञीयर्क्षु विशीयान्त्यायां स्यामान्पाथयोरैकत्वान्पाभा  
 संपूर्यते ॥ (९.८.१०)  
 ज्ञीयर्क्षु विशीये प्र ॥ (५.१०.४४)  
 ज्ञीयर्क्ष्वाद्यायां ज्ञीयवत् ॥ (९.७.२२)

ज्ञीये चर्षणीयं ओजिष्ठायाम् ॥ (७.८.२४)  
 ज्ञीये चाति सर्वत्र ॥ (४.६.५)  
 ज्ञीये तिवा द्विस परि ॥ (४.७.४)  
 ज्ञीये लवे ॥ (४.१७.२)  
 ज्ञीये लवे ॥ पञ्चमः ॥ (३.१७.८)  
 ज्ञीये त्वा भवति ॥ (८.१.१५)  
 ज्ञीये दान्त्ये ॥ (५.१.३३)  
 ज्ञीये दिया ॥ (४.५.४)  
 ज्ञीये परि नन्ति ॥ (४.३.१)  
 ज्ञीये पन्नीं सर्वत्र सिषं दासे जेषु ॥ (३.२.११)  
 ज्ञीये प्रदै त्यानि तानि ॥ (३.२४.२)  
 ज्ञीये प्रियम्, दुरि ॥ (३.२३.५)  
 ज्ञीयेऽभि तृतीयायाम् ॥ (४.५.२)  
 ज्ञीये वयमूर्जस्तंसिञ्चमातधीतिम् ॥ (५.११.३५)  
 ज्ञीये षसि पूर्वम् ॥ (३.१२.७)  
 ज्ञीये सिचम् प्रचे वह्निम् ॥ (३.२२.७)  
 ज्ञीये सी वी तीस ज्योतिषावित् ॥ (४.१२.३)  
 ज्ञीये सूरि ॥ (४.२०.६)  
 ज्ञीये स्यन्दते कृण्वते चर्षणीरधीत् ॥ (७.१२.४)  
 ज्ञीये स्वासु पुना देवः ॥ (५.२.५८)  
 ज्यक्षा हविषम् ॥ (१.७.८)  
 ज्याकाः प्रोषुवत्सासु ॥ (७.४.१४)  
 ज्ये च ॥ (५.१२.४५)  
 ज्योक्कः शब्दस्त्वोत्वं हे ॥ (७.६.२७)  
 ज्योतिरौपगवे पवमानो अजीजनायाम् ॥ (७.८.२५)  
 ज्योतिर्जागतं वरुणसाम् ॥ (२.२१.२)  
 ज्योतिर्मरुताम् ॥ (१.१६.९)  
 ज्योतिर्वरुणसाम्न्याद्यान्त्ययोस्तृतीयोच्चात् परं तमु ॥  
 (८.८.२२)  
 ज्योतिस्तावे प्रत्यु ब्रूहि ॥ (७.३.११)  
 ज्योतींषि वृषन्न दर्शि वारे ॥ (७.७.६)  
 डव उतद्विषा ॥ (५.३.३९)

डिते वसो त्रैककुम्भे ॥ (६.१०.१४)  
 डिन उत्तरयोरास्तोभे प्रत्यये ॥ (६.५.२४)  
 डिनतृतीयायां स्तावेऽभ्यासार्भावमेके ॥ [—अभ्यास  
 आर्भावम्] (९.८.१४)  
 डिन द्वितीयायाम् ॥ (७.११.१६)  
 डिने चतुर्थोच्चाणि यथा योनावाद्यं द्वितीयायां प्रथमे  
 निघातान्मद्रे तृतीयायां च प्रतृतीययोः ॥  
 (९.७.१०)  
 ढे च त्वं सर्वासु ॥ (५.११.१३)  
 णश्चयोऽतिहारी स्यादविकृतपूर्वपदवत् ॥  
 (१०.७.१२)  
 णी जनित्रे ॥ (५.१.३०)  
 ण्वतर इन्द्र ॥ (४.१८.१)  
 ण्वतर इन्द्र नोद्गीथे ॥ (३.२५.९)  
 ण्यतरे च पूर्वकल्पे ॥ (६.११.४०)  
 ण्वतरे तुरीयं नीचं सर्वत्र ॥ (९.७.२)  
 ण्वतरे भिः अस्येत् ॥ (४.१८.६)  
 ण्वतरे षसि पूर्वम् ॥ (३.८.२)  
 ण्वतरे प्ये ॥ (४.१९.५)  
 ण्वतरे सिचम् देवः ॥ (४.२०.५)  
 ण्वन्व स्पत्ये ॥ (५.११.७६)  
 ण्वब्रूहि च शतान्माभयोः ॥ (९.८.१२)  
 ण्वब्रूहत्युदा आ इति गतिः ॥ (९.१.२०)  
 ण्योर्मरायेऽभ्यासे प्रत्यये ॥ (७.४.२२)  
 ण्योस्तन्वाधर्तायां हाविष्यतसन्तनिनोः ॥ (६.१२.१)  
 तं ते भरम् ॥ (२.११.१२)  
 तं त्वा मार्गी ॥ (२.१२.६)  
 तं त्वा हवद्देव्यम् ॥ (२.२०.१५)  
 तं वः शुद्धापदान्तम् ॥ (१.२६.८)  
 तं वः पुरो जनित्रे ॥ (१.२६.६)  
 तं वचिं ज्ञानकाशीते ॥ (१.१५.१०)  
 तं वचिं श्रुष्ये ॥ (१.१८.१९)

तं वस्तुचे श्रुध्यम् ॥ (२.९.२)  
 तं वो दाभि प्र वः क्रौञ्चे ॥ (२.१९.१०)  
 तं वो घसम् ॥ (१.१.५)  
 तं वो नौघसशयैतम् ॥ (२.१८.७)  
 तं वो भरम् ॥ (२.१५.४)  
 तं वो वणम् ॥ (२.२८.१)  
 तकारः परिस्वानायामैधमवाहे ॥ (८.२.८)  
 तकार लोपः ॥ (७.५.१)  
 ततर्दिथो दैर्घे ॥ (६.१०.२७)  
 तत्र स्वरव्यञ्जनयोः प्रत्यययोरगतिमन्तः स्तोभा ये  
 तान् प्रवक्ष्यामः ॥ (५.५.६)  
 तत्रापवादाः ॥ (८.३.१३)  
 तथा क्रौञ्चे वाङ्निधनमैडे ॥ (१.६.८)  
 तथातिच्छन्दस्सु नित्यवत्सासु ॥ (८.८.३२)  
 तथाभिसोमत्सपरिधीं दुहेति च ॥ (१.१५.१४)  
 तथा शाट्यायनिनाम् ॥ (८.८.२९)  
 तथा शाङ्गे तृतीयोच्चम् ॥ (८.७.१३)  
 तथा श्रीणम् ॥ (२.३.५)  
 तथा सर्वत्र स न्यायः ॥ (८.७.२७)  
 तथा हाङ्कारस्वारपदानुस्वाराणाम् ॥ (८.९.४)  
 तदिदा-त्रिक राजन-देव्ये ॥ (२.२४.२४)  
 तदिदा शयैतम् ॥ (१.२७.११)  
 तद्यज्जायथा द्वितीयायां बृहद्रथन्तरयोः ॥ (७.८.१३)  
 तद्विविङ्गां प्राणा सर्वासु ॥ (८.८.१५)  
 तद्विविङ्गा वृणीमहाम् ॥ (८.६.२६)  
 तनिन्यभि ॥ (४.२.१)  
 तनिपर्णकूलीयेषु न्वेवा ॥ (३.८.१)  
 तन्ते वारे षि पत्नीः ॥ (३.२७.४)  
 तन्त्वा गिरः सुष्टुतयो वाजयाऽ२३न्ती आजिन्नगाइ ।  
 सुरो आऽ२३४ क्तुषुवा ॥ (७.९.१६)  
 तन्त्वामदायां च संहिते ॥ (६.६.२७)  
 तन्दुकार्तयशे स्वरान्तमेके विसर्जनायान्तं वा ॥  
 (७.७.१७-१८)

तमद्रिवो यदिन्द्रचित्रायां वसिष्ठप्रिये ॥ (६.१.६)  
 तमसे चान्धातद्वितीयेऽनेकं सर्वत्रायोनौ प्रथमे दे ॥  
 (१०.४.८)  
 तमसे योनौ द्वौ द्वावुत्तरौ ॥ (५.११.३९)  
 [-अत्येष्यव्यं .....] तमसोर्के च ॥ (७.१.८)  
 तवाहं पृथन्येकस्याम् ॥ (२.१२.१)  
 तवाहं मन्तजये ॥ (१.२७.१)  
 तवा हन्म-गत-गौड्गवयास्यानि ॥ (२.६.१४)  
 तवेत्प्रत्यु बृहति ॥ (७.५.१०)  
 तवे पर्णे ॥ (३.९.३)  
 तवोत्सेधः ॥ (१.१७.१०)  
 तसृभिः पाहि रौरवे ॥ (६.७.७)  
 तस्माच्च ॥ (५.२.७)  
 तस्य लक्षणोद्देशः ॥ (८.९.१९)  
 तानि व्यंशुः ॥ (१.५.६)  
 ताऽ३र्ता । यामाघिरो । तार्वाणाऽ२३४ ओ ॥ (६.६.६)  
 तालव्यमाइ यद्वृद्धम् ॥ (३.१.१)  
 तास्वेव जयम् ॥ (१.२१.१७)  
 तिथे च तृतीये प्रथमं योनौ ॥ (१०.४.१३)  
 तिथे च योनावाम् ॥ (८.७.२३)  
 तिष्ठा तु वारा ॥ (९.१.१४)  
 तिरोवत्यां योनिवत् ॥ (९.४.३२)  
 तिस्रः द्वौहे ॥ (१.३.१७)  
 तिस्रः संक्रोशः ॥ (१.३.१४)  
 तिस्रः सैन्धुक्षिते ॥ (२.३.१२)  
 तिस्रोऽग्नेरर्कः ॥ (२.२६.८)  
 तिस्रो हितम् ॥ (१.१७.७)  
 ती च ॥ (५.३.१०)  
 तीषङ्गशो रयोरान्धन्तः ॥ (१०.८.११)  
 तीषु रेव ॥ (४.२४.७)  
 तुरीयं त्वा भवति शिशुं देव्ये ॥ (८.३.६)  
 तुरीयमर्ष-पौ-शिक्ष-मानः ॥ (५.११.२२)



तुरे ध्माखादिः ॥ (५.२.४६)	तोद श्रीणम् ॥ (२.६.११)
तुवः स्वारयोस्त्वाष्ट्रीसाम्नोः ॥ (६.३.५)	तोषिं कण्वरम् ॥ ( - कण्वतरम्) (२.११.११)
तुवि शुद्धीयौदलयोः ॥ (५.३.१९)	तोषिं छन्दसमृचि ॥ (१.१३.२)
तुव्यभीनः कौत्से ॥ (७.१२.६)	तोषिं पृश्नि ॥ (२.३.४)
तृकारस्तपयोः प्रत्यययोरार्भवति ॥ (६.६.५)	तोषिं पृश्येकस्याम् ॥ (१.१४.३)
तृकारस्तु न सर्वेषु स्पर्शेष्वार्भवति ॥ (६.६.३)	तोषिं पृष्ठ-कौल्म-पुष्पदैर्घ-वैयश्वाद्याभीशवानि ॥
तृचेन्धीगवज्ञीये ॥ (तृचेऽऽन्धी) (१.२२.८)	(१.१०.१)
तृचे पुष्पोत्तरम् ॥ (२.१४.८)	तोषिं यौधाद्वैगते ॥ (२.५.६)
तृचे भीशवोत्तरम् ॥ (१.१४.४)	तोषिं वरुणसाम ॥ (१.२५.७)
तृचे भीशवोत्तरम् ॥ (२.६.३)	तोषिं वाग्रमानवानूपानि ॥ (२.४.१०)
तृचे मच्छौपगवम् ॥ (१.२१.१)	तोषि दशष्टोत्तरम् ॥ (१.२४.१५)
तृचे श्रुध्यम् ॥ (१.२२.६)	तोषि दुक्थम् ॥ (१.१९.७)
तृतीयं विस्वासां विश्वास्ते ॥ (५.४.२७)	तोषि मन्तम् ॥ (१.१७.३)
तृतीयमाद्यायाम् (५.३.५५)	तोषि रवम् ॥ (१.१९.११)
तृतीयमृतस्य जिह्वायां ना भवति सर्वत्र ॥ (८.१.१४)	तोषि लेयमृचि ॥ (१.१८.४)
तृतीयादिन्यामौहावायां चतुर्थस्यो वृद्धः पदान्तः सर्वत्रा भवति ॥ (८.३.१०)	तोषि स्थान-संस्कृति-भर्ग-यशांसि ॥ (२.२३.१८)
तृतीयायां तु त्रिभाक् चतुर्थः ॥ (८.८.२३)	तोष्यां वणम् ॥ (२.२४.३)
तृतीये प्रति वृषिः तनी तनी ॥ (४.२७.३)	तोष्युत्सेधे ॥ (१.२५.१६)
तृतीयोच्चान्त्यं हिस्तोभे दीर्घाभवति ॥ (९.३.१)	त्नुमद्रिवश्च बर्हिषश्च तन्ते मदायाम् ॥ (६.२.१५)
तृतीये शौह सोमि ॥ (४.२३.२)	त्यूमाः पूर्वं व्यनद्वे त्वे क्रतुमित्येते शब्दाः श्यैते ॥
तृम्पायामृवर्णं प्राप्तम् । रेफः प्रथमस्वरायां वृद्धाया- मपदिश्यते । त्राऽऽऽम्पाऽऽ ॥ (६.७.२०)	(७.२.१९)
तेनापवस्व ॥ (५.७.१३)	त्येष्यव्य द्वभ्यालौशे ॥ (७.१.७)
तेषामुक्तो नियमः ॥ (८.५.४)	त्रिकप्रोषु वत्साः ॥ (२.२९.९)
तेषां नियमाश्रयाणाम् ॥ (८.५.६)	त्रिकबृहति च पर्वैकत्वात् ॥ (८.८.३३)
तेषांमूहे ज्यायसि छन्दसि यथान्यायमावापः ॥	त्रिक-बृहति सईम् ॥ (४.२८.३)
(८.५.१६)	त्रिकवत्सायां चाद्ययोः ॥ (१०.८.४)
तेषामाद्यस्य सामादावाद्यं वचनम् ॥ (८.१०.२)	त्रिणिघनास्ये स्वानः ॥ (५.१२.४८)
तेऽयोनौ ॥ (९.४.१८)	त्रिणिघने चायास्ये ॥ (९.३.११)
तैरश्च्ये प्रत्नामृतस्य ॥ (५.६.२३)	त्रिरुक्तस्य सामादावाद्यं वचनं यथा (८.९.२२)
तोगो द्वैगते ॥ (८.२.२०)	त्रिरुक्तानामन्त्यं वचनम् ॥ (८.१०.१०)
	त्रिर्वा पदस्तोभेषु ॥ (१०.११.१६)
	त्रिष्टुप्सु दशमम् ॥ (५.४.१६)

त्रिष्टुभि चोतायां शने च द्वितीयचतुर्थस्थम् ॥

(५.१.१५)

त्रौत्रौश्चप्रमशाक्त्यसंजयभरक्रन्दाभिकार्णश्रवश्यैता-

कूपविशोविभीशक-कुभस्वापर्णरश्च्यादिषु।

आयास्यद्विनिकाण्वकार्तययवश्यावाश्वयश्वेषु

च ज्ञेया मध्यसमन्विता न निघनं हीष्येषु या

सामसु ॥ (१०.३.१)

त्रीणित्रितायां वार्शे ॥ (७.४.४)

त्रीभासबौष्कलाष्टेडरयिष्ठाच्छिद्र धर्मसु । त्रैताश्वव्रत-

शौक्तान्धीचतुःषडिडयोस्तथा ॥ (९.२.१३)

त्रेयानिघनयोरभि ॥ (९.५.८)

त्र्यक्षरो बृहत्के ॥ (१०.११.६)

त्र्यन्ते च त्वाष्ट्रीसाम्नि हारादियोनौ ॥ (९.४.९)

त्रेये देवे ॥ (४.५.१)

त्रेये रया ॥ (५.१२.२०)

त्रे वैश्वामित्रे ॥ (५.२.६२)

त्रैककुभे ब्रवीमि गीथे ॥ (४.१५.२)

त्रैककुभे विवा पमि ॥ (३.१२.३)

त्रैशोके चाद्यान्त्ययोः ॥ (५.१.४४)

त्र्यन्ते च त्वाष्ट्रीसाम्नि ॥ (५.२.३६)

त्वं कविर्द्वितीये दन्वते ॥ (६.१२.३२)

त्वं कौल्मलम् ॥ (१.२२.१५)

त्वं द्यां शुद्धा सुध्वा पारं कचौ ॥ (२.२०.९)

त्वं द्यां शुद्धीये ॥ (६.१२.२६)

त्वंनोवारे पुनाण्वबृहति प्रसोण्वतरे पुनाभिसो जम्भे

चोतरयोः ककुभोर्विकल्पः ॥ (९.१.२२)

[ -ककुभो ]

त्वं पर्णम् ॥ (१.१०.७)

त्वं पुरु कौल्मजम्भयोः ॥ (७.२.१२)

[ -व्यद्विभिर्ज्ञीये ] त्वं मातौपगवे ॥ (६.१२.३६)

त्वं बृहस्येत्येतौ शब्दौ द्विहिंकादेव्ये ॥ [ -द्विहिं-

कार .... ] (७.१.२७)

त्वःसत्रा ॥ (२.११.७)

त्वं सुवीरःश्येने ॥ (७.१.३१)

त्वं सूर्यं सौमित्रे ॥ (६.११.३०)

त्वःसोमाश्वसूक्त-शाम्म दाव-चीनेड- विष्कृतानि ॥

(१.१०.६)

त्वंस्यन्ये यशसि ॥ (७.१.२८)

त्वं हि कौल्मे ॥ (३.१.६)

त्वःहि शङ्कु ॥ (१.२३.१७)

त्वःहि हत्कम् ॥ (१.४.१०)

त्वं द्वाङ्गप्रथमायां च ॥ (९.३.३१)

त्वं ह्येत्येतौ शब्दौसौपर्णे ॥ (६.१२.१८)

त्वं ह्येहि जम्भे ॥ (७.२.११)

त्वग्रये स्वासुदैर्घे ध्यामायाम् ॥ (६.११.२३)

त्वचि सुध्वाणायामान्धीगवे ॥ (६.१०.८)

त्वद्रयश्चैतेषु ॥ (६.११.१०)

त्वन्नः सौश्रवसम् ॥ (१.७.११)

त्वन्न इन्द्रौपगवे ॥ (६.९.१६)

त्वन्निश्चि वारम् ॥ (१.२५.५)

त्वमग्र आद्यायामाद्यम् ॥ (५.३.३७)

त्वमग्रे बृहत् ॥ (२.२४.२२)

त्वमङ्ग ककुभम् ॥ (२.१५.५)

त्वमङ्ग ककुभे ॥ (७.२.२४)

त्वमङ्गमीढे ॥ (२.१०.१९)

त्वमिन्द्र त्वं वृत्रार्णोन्द्रस्य यशसि ॥ (७.१.२६)

त्वमिन्द्र द्विहिङ्कारदेव्यम् ॥ (२.६.७)

त्वमिन्द्र यशः ॥ (२.२५.१४)

त्वाःरित्वं द्यां च गवाष्टेडसिम्भसु ॥ (६.१२.२५)

त्वां रिहन्तीत्वन्न च त्वाष्ट्री-साम्नि ॥ (७.११.१७)

त्वांवृध्विन्द्रगम्भश्चमित्येते सद्भास्रयोवारे ॥ (७.२.३७)

त्वां शब्दौ पूर्वौ ध्विन्द्र च जम्भे ॥ (७.२.४१)

त्वां सप्तहे ॥ (७.२.३९)

त्वां दूतं जीये ॥ (७.२.९)

त्वां दूतोदपप्तयोश्च ॥ (९.९.१२)  
 त्वां देवासो रीत्याप इत्येतौ शब्दौ वैश्वमनस-  
 श्रुध्ययोः ॥ (७.१.१३)  
 त्वामभिदंष्ट्रोत्तरे ॥ (६.१२.६)  
 त्वामि त्वं ह्येहि कण्वबृहत् ॥ (२.१८.१२)  
 त्वामि-त्वंह्येहि जम्भम् ॥ (२.२९.५)  
 त्वामि त्वां काष्ठासु प्रतिहारे बृहति ॥ (७.२.३८)  
 त्वामिदा छन्दसम् ॥ (१.३.४)  
 त्वामिद्वयवि भरे ॥ (६.११.३४)  
 त्वामिद् बृहत् ॥ (२.२३.२)  
 त्वामिद् बृहत्तरम् ॥ (२.२९.४)  
 त्वामिद्भूरिहितायां मराये ॥ (६.१२.१४)  
 त्वामि मानवोत्तरम् ॥ (२.१०.९)  
 त्वाय सर्वत्र ॥ (६.११.३५)  
 त्वाष्ट्री गहि हरी ॥ (४.१९.९)  
 त्वाष्ट्री यवे ॥ (४.६.१)  
 त्वाष्ट्री सखे ॥ (३.५.२)  
 त्वाष्ट्रीसाम्नोश्च सर्वे ॥ (५.८.४)  
 त्वाष्ट्रयोश्च ॥ (५.९.१३)  
 त्वे सो दैर्घे गकारः ॥ (९.१.१५)  
 त्वे सोमदैर्घे पराङ्गं नित्यमाचार्यनियमात् ॥ (८.८.५)  
 त्वेसोमाभ्यभिहीत्येतौ शब्दौ दैर्घे ॥ (७.२.१)  
 त्वे सो यौधादैर्घे ॥ (१.२१.६)  
 त्सप्रे द्वितीयान्तः सूर्यस्य ॥ (९.३.४१)  
 त्सप्रे द्वितीयान्ते प्र ॥ (१०.९.१०)  
 त्सप्रे सेनः देवान् पूर्वम् ॥ (४.२१.७)  
 त्सिबास्वरं सर्वमा भवति यास्तोमे प्रत्ययेवचश्चानाद-  
 भन्नित्येवं जातीयानि ॥ माऽ३ इतेवा चाऽ२  
 याऽ२३४ । औ हो वा । चानाद । भाऽ२ ।  
 याऽ२३४ । औ हो वा ॥ (८.४.५)  
 त्से रयिमिन्द्रा सर्वोऽभियो ॥ (५.१०.१६)  
 त्सोदे हारे थे च धौ च हारे यास्ये ॥ (५.२.३९)

त्स्यशब्दः स्वरयोः ॥ (९.३.४६)  
 थमोच्चं षभइत्रिम ॥ (१०.६.९)  
 थमोच्च द्वितीयं ज्ञीये सर्वत्र ॥ (५.३.६५)  
 था उत्तरे दष्ट्रे ॥ (९.९.४)  
 थादेश्च परम् ॥ (५.२.१३)  
 थे पुनानायां प्रान्त्ययोः ॥ (५.९.२)  
 थे षूक्ते द्वेऽसाव्याम् ॥ (५.१०.१)  
 थंष्ट्र उत्तरेऽविकृतस्तावः ॥ (५.११.३०)  
 दश्ष्ट्रे च ॥ (५.९.४)  
 दश्ष्ट्रे पतिं द्वितीयम् अभि ॥ (३.४.८)  
 दश्ष्ट्रे पतिम् ॥ (३.१४.६)  
 दश्ष्ट्रे वे धनि ॥ (३.५.६)  
 दक्षं दध ॥ (५.६.४८)  
 दक्षणिधने गोषातिरिन्द्रायद्रोणे ॥ (५.७.१)  
 दक्षशूरावर्के ॥ (६.४.१५)  
 दक्षसंहितयोः स्वादिमान्त्ये ॥ (५.९.२१)  
 दक्षसा कामम् ॥ [दक्षसाकम्] ॥ (१.४.४)  
 दक्षसा सत्रा ॥ (२.४.७)  
 दद्राण तृतीयायां च रक्षा शतासूच्ये ॥ (९.८.१७)  
 दधन्वायः सर्वत्र ॥ (६.४.१४)  
 दधि यज्ञीयक्रौञ्चयोः ॥ (७.१०.२२)  
 दधे वार्याणि कमश्चे ॥ (७.२.३०)  
 दध्याशिरो विते ॥ (६.१२.३४)  
 दन्वते च ॥ (५.१.४२)  
 दन्वते च ॥ (९.४.५)  
 दन्वते प्रथमऋध्येवप्रियामुत्तरयोः ॥ (८.८.१९)  
 दले त्के ॥ (३.२४.१)  
 दले त्रे सर्वत्र विवृतमकारप्रत्ययम् ॥ प्रथमः ॥  
 (३.१३.७)  
 दवि ज्ञीये तिया, हेतु, क्रमीत् ॥ (४.१५.५)  
 दसे ज्ञीये हाराद्योनिवत् ॥ (१०.५.१५)  
 दस्मं सुरा क्रौञ्चे सभानहिवा ॥ (१०.८.२)

- दस्येसोमसामि षसि दसि ॥ (४.७.८)  
 दादिस्तनिपाश्वर्योयथर्चस्सर्वत्र ॥ (१०.५.२१)  
 दान्ते यहो धिगोस्तावे मिन्दो ॥ (९.६.१३)  
 दान्त्यस्य वृद्धिर्विष्टारपङ्क्त्याम् ॥ (८.८.३)  
 दान्त्या विधाः सर्वत्रास्वासूतमायां प्रथमे दे॥  
 (१०.७.१०)  
 दान्त्ये होपरे द्वे ॥ (९.४.३६)  
 दावसुनिधन-पूर्वनित्र-जम्भशुद्धीय-विशीयष्ण-  
 वैकचौरुक्षयौकोनिधनेषु च नौ ॥ (५.११.१९)  
 दावसुनिधने त्वंसोमान्त्यस्सर्वासु मदेषु गोषातिः॥  
 (५.७.२३)  
 दाशस्पत्ये रातिम् सखि ॥ (३.६.११)  
 दासे च ॥ (५.९.२८)  
 दासे च ॥ (५.१०.९)  
 दासे च ॥ (१०.२.३)  
 दासे त्रीणि ॥ (३.१६.१)  
 दासे समी ॥ (३.१४.१०)  
 दासे स्येत् ॥ (३.२६.६)  
 दिव आ प्रत्रं पीयूषमित्यत्र-जया-महीयवोत्सेधेषु॥  
 (६.५.८)  
 दिवस्पदे तपोषवित्रायां ज्ञीये ॥ (६.१०.४)  
 दिवाकीर्त्ये वैराजम् ॥ (८.१०.१४)  
 दिवि यज्जायथोत्तमायां बृहति ॥ (८.१.२९)  
 दिवे त्वाष्ट्रीसाम्नोः सहस्रधारायाम् ॥ (७.१२.२२)  
 दिव्यं यज्यर्षसि यशः-संसर्प-पुष्पेषु ॥ (६.११.४)  
 दिव्यो रथन्तरबृहति ॥ (६.४.२४)  
 दिस्वरे विराममेके ॥ [ -धे स्वरे .... ॥ -डिस्वरे  
 .....](९.८.११)  
 दीया ज्ञीये ॥ (७.१०.११)  
 दीर्घ इन्द्रः आये नमि ॥ (३.७.७)  
 दीर्घकर्षणस्य वृद्धिः ॥ (८.५.८)  
 दीर्घनिषेधे पुरोजित्याम् ॥ (७.११.२८)  
 दीर्घवृद्धोपहित इपदान्त आइभूतोऽकाराकारयोः  
 प्रत्यययोः संधौयकारमापद्यते गतिर्विरते ॥  
 (७.१०.१४)  
 दीर्घशब्दस्त्वा भवति पुरोजित्यां जम्भे ॥ (७.११.३०)  
 दीर्घे परयोर्दोषापरं नीचैः ॥ (९.१.८)  
 दुक्थेऽभिगीतक्रमयोः ॥ (९.९.६)  
 दुर्यन्त्युद्यता चान्धीगवे ॥ (७.२.७)  
 दुहा पृश्नि ॥ (१.१७.११)  
 दुहा-सखा-मत्स्वे प्रत्यये वैराजे ॥ (६.५.१५)  
 दुहा समन्तं पङ्क्त्याम् ॥ (१.२६.१३)  
 दूरान्तिद्वीये प्रथमे ॥ (७.८.७)  
 दूरेदृशंविराट्सु देव्ये ॥ (८.२.७)  
 दृढाचित्वासु वीङ्केऽभ्यासे प्रत्यये ॥ (७.५.५)  
 देदिशतीरनाघृष्टाभिः ॥ (५.६.४३)  
 दे दे चा विधाः सर्वत्र ॥ (१०.६.२५)  
 देवं राघः सदुद्रवायाम् ॥ (६.२.१७)  
 देवः कण्वतरम् ॥ (२.२०.४)  
 देवः पुनाभिसोमयोर्मैघष्टम्भयोः स्तब्धे ॥ (६.३.१८)  
 धौ च ॥ (९.४.४६)  
 देवतानामधेया-यप्यनिरुक्तेष्वेके ॥ (८.८.२६)  
 देवस्थानपूर्वयोर्निधनाद्यं पदम् ॥ (८.१०.१२)  
 देवाजरमाते अग्रइधीमहीत्यत्र ॥ (६.९.१५)  
 देवाञ्जसा बृहति ॥ (६.९.२०)  
 देवान् गच्छेन्दुरिन्द्राय-विश्वस्येशा-सहस्रधा ॥  
 (५.६.१९)  
 देवेभ्यः संक्षारे ॥ (७.१.१)  
 देवो जय-साप्तमिक-त्रिभिधनायास्येषु च धे सा-  
 र्वादः ॥ (५.२.४०)  
 देवो धौतो मत्सरसोऽश्वाज्जम्भे ॥ (६.३.७)  
 देवोऽदर्शिज्ञीयम् ॥ (१.२१.११)  
 देव्य आकनराकारवकाराभ्यास एनातवोऽग्निमिति॥  
 (८.५.२३)

देव्य एदु ॥ (४.४.३)

देव्ये खीनाम् ॥ (३.२.३)

देव्ये ग्रे ॥ (३.२.३.१)

देव्ये त्वनृगन्तीयः स्पर्शः प्रथमस्वरो नामि-  
विसर्जनीयश्च ना भवति । तत्र चौहोशब्दः  
प्रथमात्-कृष्यते ॥ (८.३.४)

देव्ये दर्शि ॥ (४.१६.७)

देव्ये दीधि ॥ (९.३.४४)

देव्येप्रहृद्वितीयेऽमन्थताम् ॥ (१०.९.७)

देव्ये प्रेद्धो ॥ (३.१२.१३)

देव्ये येद प्रिया ॥ (४.३.७)

देव्ये रेव ॥ (३.२८.२)

देव्ये विष्ठ ॥ (५.१२.४१)

दैर्घवर्जम् ॥ (७.१.४)

दैर्घे ब्रात्याग्रिष्ठुतोर्गीथद्वितीयसप्तमे कृष्टे ॥ (५.३.६१)

दैर्घे ब्रात्योत्तरयोश्च थे ॥ (९.३.३५)

दैवोदाक्षरयोः ॥ (५.६.८)

दोविशीये स्तावहारोपाया वान्तास्थे दौपूर्वौ हान्तौ ॥  
(८.७.३५)

दोविशीये हारादिः ॥ (९.४.२६)

द्युम्नं प्राणा वनक्रोशे ॥ (१.५.७)

द्युम्नं प्राणा सफश्चुध्यैकचौ ॥ (१.१७.१३)

द्युम्नमैषिर्म् ॥ (१.९.१)

द्युम्नी प्रमौहिष्ठीये ॥ (७.९.२८)

द्यौताने तुचमध्ये ॥ (५.१.५६)

द्यौताने मई यवि याभिः, ह्याणि, दिवेपूर्वम् युगे ॥  
(३.२२.४)

द्रि दंष्ट्रे ॥ (५.१२.२४)

द्वादश हरिश्रीयन्ते ॥ (१०.११.१२)

द्वादशाक्षराणि च रैवतर्षभे ॥ (१०.११.५)

द्विता सुज्ञाने ॥ (६.५.७)

द्वितीयं सन्तः ॥ (९.३.३२)

द्वितीयमकर्षणम् ॥ (१०.९.५)

द्वितीयमन्यस्याम् ॥ (९.४.३९)

द्वितीयमुत्तरयोः ॥ (९.७.२५)

द्वितायात्कृष्टं तालव्यं हाइशब्दश्च भवत्योस्तोभे  
प्रथमादौ प्रत्यये ॥ श्रियाऽ३ ओऽ२३४ वा ।  
हाऽ३ । ओऽ३ हाऽ३ । आऽ३ हाऽ३ । हाइ ॥  
(८.४.२)

द्वितीये च पादे सान्त्वा तन्त्वाम् ॥ (८.८.२१)

द्वितीये तूष्णिक्षु ॥ (८.७.१५)

द्वितीये महे ॥ (४.२७.२)

द्वितीये लान्दे थमोच्चम ऊति ॥ (१०.६.२१)

द्वितीये सन्धि-बृहति मही तवे ॥ (४.२८.१)

द्विपदायाम् ॥ (५.१.१०)

द्विपदासु च वाजजिति ॥ (५.११.७७)

द्विपदास्वाद्यम् ॥ (५.३.१४)

द्विपात्संजयनानदगौशृङ्गरात्रिदैवोदासानाम् ॥  
(१०.१०.११)

द्वियकारसंयुक्ते विकृष्टे पूर्वो यकारः प्लुत आकारः  
संपद्यते रयिःसोमश्रवाऽ३१ (७.६.३६)

द्विरभ्यस्तं गोविल्लौशोत्तरम् ॥ (१.१६.६)

द्विरेक वृषे ॥ (१०.११.१५)

द्विर्यं दीर्घतमसोऽर्कः ॥ (२.२६.२१)

द्विर्वा वारवन्तीये ॥ (१०.१०.१४)

द्वे वान्त्ययोः ॥ (१०.११.८)

द्वैगते पुनानायामुत्सः ॥ (६.२.५)

द्वैगतेऽभिगीतात् ॥ (५.३.२४)

द्वैगते सीद ॥ (४.१४.६)

द्वौ म ॥ (५.११.१६)

द्व्यक्षरेऽन्यत्र ॥ (८.७.७)

द्व्यक्षरोत्तरयोः ॥ (९.७.१६)

द्व्यक्षरो वा संकृतिदार्ढ्युतयोः ॥ (१०.१०.८)

द्व्यन्तस्थपरे तु लोपः ॥ (७.९.१०)

द्व्यभ्यालौशे राजे ॥ (३.१६.३)  
 द्व्युच्चं पितापवमानामाशिवासश्च ॥ (९.४.४९)  
 द्व्युच्चमिन्द्र ॥ (५.४.३१)  
 धः सन्तनिनि ॥ (५.११.७)  
 धन्व हविषं वाङ्निधनम् ॥ (१.११.१२)  
 धरुणम् ॥ (५.६.४१)  
 धर्ता कावम् ॥ (१.१७.१५)  
 धर्ता क्रन्दे ॥ (२.२१.१५)  
 धर्ता ज्ञीयम् ॥ (२.३.८)  
 धर्ता ज्ञीये त्वियो मादि ॥ (४.३.६)  
 धर्ता दीर्घतमसोऽर्कः ॥ (२.२५.७)  
 धर्तायां काववासिष्ठाभिक्रन्देषु ॥ (७.९.२६)  
 धर्तायां ज्ञीयकावाभिक्रन्देषु ॥ (६.६.२३)  
 धर्ता शाङ्गे ॥ (२.७.१५)  
 धर्तासाविसो च ॥ (१०.९.४)  
 धर्मणि तादे धर्तासि ॥ (३.१०.२)  
 धर्मन् दैर्घे ॥ (७.७.१२)  
 धर्मविधर्मणोर्दशपञ्चाक्षरशो धनानि ॥ (९.१.१०)  
 धसे चतुर्थोच्चाद्यं योनिवत् ॥ [-धसे चतुर्थाद्यं  
 योनिवत्] (१०.६.५)  
 धसे त्वे ॥ (४.१८.२)  
 धसे त्रे भि ॥ (३.१९.१) (-भी)  
 धसेऽभि षुधे रित्र ॥ (३.२.४)  
 धसे वे कृष्टाद्विस्तो-मुद्रो-जिष्ठं-चक्ष-वाज्यो-रित्र-  
 रोजि ॥ (५.१२.१४)  
 धसे ष्वती, बर्हिः, रन्ति, केशम् अग्रिम् ॥ (३.२३.२)  
 धसो द्रयो वात्सप्रे ॥ (६.१०.१८)  
 धारं वाचः साम्नि ॥ (५.३.२०)  
 धारया सेधे ॥ (६.१०.२३)  
 धास्या द्विमन्द्रा त्रास दे ॥ (५.१२.१७)  
 धियोऽग्रे भरणेध्यायां मन्ते ॥ (६.१०.६)  
 धियो सेधे ॥ (६.१०.२४)

धीगवे घजि न स्तावे अभि ॥ (३.२.९)  
 धीगवे परि नई महे अभि ॥ (३.१२.११)  
 धीगवे वे पूर्वम् ॥ (३.१४.११)  
 धीगवे वेधयोर्धियः ॥ (४.४.८)  
 धीगवे स्तावपष्ठं प्रत्युत्क्रामति सर्वत्र ॥ (५.३.११)  
 धृतव्रतस्त्रैशोके ॥ (६.४.७)  
 धृष्णु वृष्णि ॥ (६.७.१५)  
 देवः प्रत्युत्क्रान्त ऐडयास्यद्वितीयायाम् ॥ (६.४.३)  
 ध्यममैषिरे ॥ (७.८.५)  
 ध्यमायां स्तावे द्वितीयं घातं रुणसाग्नि ॥ (१०.६.६)  
 ध्यमायाम्मकारो द्वितीयम् ॥ (१०.६.१५)  
 ध्यै नौ वारे प्रथमे ॥ (८.१.२४)  
 ध्यै नौ वारोत्तरे ॥ (७.१२.३)  
 ध्यश्चत्वाष्ट्रीसाग्रेष्वदक्षसापतिः कवीम् ॥ (८.६.३७)  
 ध्यश्चे नृभिः येन पेगो ॥ (३.६.३)  
 ध्यश्चेऽभि ॥ (३.१५.७)  
 ध्यश्चे सुते ॥ (४.४.७)  
 नःसू वारे प्रथमे ॥ (८.२.२७)  
 नकारश्च भवति संध्यगीतः ॥  
 न किर्नकिष्टवद्रथायां स्वशस्त्रे प्रत्यये गौरीवित्तासि-  
 तयोः ॥ (७.३.१६)  
 नकिष्टत्सिते ॥ [-न किष्टत्सिते ॥] [-न किष्ट-  
 त्सिते ॥] (६.१२.२०)  
 नकृच्छयैतविशीययोः ॥ (८.२.३)  
 नकृ क्षोने प्रत्यये ॥ (६.६.१०)  
 न गप शूषा ॥ (९.४.८)  
 नजातम-विक्काशवि-स्तोत्रीयान्ते ॥ (५.६.१७)  
 न जिनं वृषतनिनि ॥ (३.१.१३)  
 न तालव्यात् ॥ (५.८.२२)  
 न तुवि-वसोः-स्याम-सुम्ने ॥ (५.७.३)  
 न तदिप्रान्त्ययोः ॥ (१०.४.२)  
 न तरदर्भा ॥ (५.११.२४)

न तिष्ठुप्शिशुमुद्वति । सोमो वाइराऽ२३ जमनूराऽ२३ जतिष्ठाऽ३१ उ ॥ (७.६.१५)	न योनिं सोमसाम्नि सीदञ्छ्येनाऽ२३ । हाइ । नाया उवा । नाइमा उवाऽ३ ॥ (७.६.११)
नदं वः श्रुध्यम् ॥ (१.२१.१०)	न योनौ ॥ (५.३.३८)
नदंवओ संस्तोभे ॥ (६.५.२६)	न योनौ ॥ (५.३.४६)
न दीधिमः श्रायन्तायां सौभरे ॥ (६.१०.१९)	न रथ्यं महस्तवायां कण्वबृहति ॥ (८.१.४)
नदीषु प्रियः सूनायां यौधाजयद्वैगण्वतरेषु ॥ (७.९.२५)	न रथिमचिक्त्र ॥ (५.६.३९)
नदे च दुरो ॥ (५.१२.१५)	न रवे विकल्पे प्रियावसु सिसीदतु भूरितेवसु न सन्तनिनि निधनत्वात् (९.६.६)
नदे च स्वास्वाद्ययोः ॥ (९.७.९)	नर्यः सनोहरीणायामित्यत्र त्रैते ॥ (८.१.६)
न द्वितीयचतुर्थे पादे ॥ (१०.१.७)	नर्यः परीतायां माघु-यास्य-भीश-रौर-दंष्ट्र-जम्भ- आनूप-यौध-द्वैगण्वतर-स्थान (७.१.२)
न नृभिः ॥ (५.८.१५)	नवपूर्वपञ्जरुणसामशोकपृश्निषु च नौ देदिरिक्त्रे- शब्दाः ॥ (९.४.१०)
नन्दापरमेकोच्चम् ॥ (५.४.३०)	नवमे चाहनि सर्वत्र ॥ (७.१.३)
नन्दायाः त्सिब्यकर्षणम् ॥ (८.५.९)	न वशि प्रत्यये न वशि प्रत्यये ॥ (५.८.३३)
नन्दायाः स्थाने मागायता परिदुहा-शकु-पुरः-सखा- तन्दु-दक्षादिषु च ॥ (५.४.२९)	न वाग्ने स्पर्शान्तं व्यं च ॥ (९.३.२)
नप्त्योः परिप्रियाणां षूक्तौर्णवयवोः ॥ (७.८.२३)	न वाश्वान्धीगवयोः ॥ (४.६.६)
नप्त्योरौर्णवयवोः परिप्रियायाम् ॥ (६.१२.१६)	न विच्छन्दस्सु ॥ (१०.५.१९)
न प्रतीनि वर्ते ॥ (७.९.४)	न वृद्धे ॥ (५.१२.३६)
न प्रवाज्युत्तरयोः ॥ (९.५.७)	नवे गीथादिः ॥ (५.४.३)
न प्रसो ॥ (१०.५.४)	नवे च तृतीये तृतीयम् ॥ (५.११.२१)
न भूम्युच्चा संक्षारे ॥ (७.९.१८)	नवे च विकल्पे ॥ (५.१.४७)
न भृप्रसुन्वानायां गौतम-साध्रश्यावाधौदल-कूपार- दास-वैश्वामित्र-स्वारकौत्स-ण्वतर-दोह- तरेषु ॥ (६.६.२०)	नवे निहोता ॥ (९.१.१३)
न मधोस्तृतीयः ॥ (५.७.६)	नवे मन्द्राभि-मत्स-सुषा ॥ (५.९.४७)
न मर्मज्यन्ते हिते पवते दाशस्पत्ये ॥ (३.६.९)	नश्च ॥ (९.३.४)
नमसा लेयवच्छायन्तीये ॥ (९.८.२६)	न सन्तनिनि ॥ (६.१२.२२)
नमस्ते जरा ॥ (२.५.१५)	न सुताइन्द्रायाम् ॥ (५.८.२०)
न मीढे ॥ (३.१८.१०)	न सोम ॥ (५.१०.४३)
न यताविग्रिरे च ॥ (१०.६.२४)	न स्तोभे प्रत्यये ॥ (३.२१.४)
न-य-म- ॥ (५.२.२८)	न स्वे प्रत्यये ॥ (७.८.३४)
न येत्वा-यदी-पवि-नशी-पतिः ॥ (५.८.१७)	नस्सो मैधे ॥ (५.११.६८)
	न हरिं वत्सं पवमान वाचस्पतिः सोमस्पतिः-

सखेन्द्रस्य पुरस्सखायोऽर्वाचीनं यज्ञं च ब्रह्मोद्वंश  
 युङ्क्वा ह्यथा गिराम् ॥ (५.८.५)  
 न हारेत्सरा-राय-आकु-देवानग्रिमम् ॥ (५.११.५७)  
 न हिन्वन्ति तवद्यौरिन्द्रायां सौभरे ॥ (७.११.४)  
 नागोरयिर्माशर्षा ॥ (५.६.५८)  
 नाजावितज्ञीययोर्जनकावे प्रसोतरयोश्च ॥ (३.१६.१०)  
 नात्राविनेमिः ॥ (९.३.२७)  
 नाध्वतवत्य पर्णे ॥ (१०.२.७)  
 नाध्व-तव-प्रसो-सनः ॥ (५.९.१७)  
 नाभिसोमाध्यास्यायां विचे प्रत्यये ॥ (५.६.२९)  
 नाभ्यासे ॥ (६.११.९)  
 नाभ्यासे ॥ (१०.७.८)  
 नार्मे द्वितीयायां राधायां तृतीयमयोनौ ॥ (१०.८.९)  
 नार्मेधेऽधाह्याद्ययोः पाह्युपामापद्यते ॥ (१०.६.८)  
 नार्मेधे पतिं चतुर्थे स्वरे अभि ॥ (४.१६.२)  
 नार्मे मई दधिः व्याभिस्तिशुह्याणि ॥ (३.२.१२)  
 नार्षसि पुनानायां यथा गौङ्गवाभीवर्तयोः ॥  
 (७.१०.१७)  
 नावेकं नीचम् ॥ (५.४.३२)  
 नासादधीन् ॥ (५.१.३९)  
 नाहम् ॥ [पादतुरीयम्] (५.३.४)  
 निकामा वितशृङ्गयोः ॥ (७.४.१३)  
 नित्रवत् त्रिष्टुप्सु वात्सप्रे दादयः ॥ (५.१२.४९)  
 नित्रे गीथषष्ठम् ॥ (५.४.१८)  
 नित्रे च ॥ (५.२.३५)  
 नित्रे च ॥ (५.११.३३)  
 नित्रे च पूर्वे ॥ (९.४.२५)  
 नित्रे च पूर्वे ॥ (९.५.५)  
 नित्रे पुरोजिमध्यमायाम् ॥ (५.१२.२९)  
 नित्रे स्यद्धि ॥ (४.१०.७)  
 निधनं च तदङ्गं स्यात् ॥ (१०.११.१४)  
 निधनं तु सामान्ते सर्वत्र यच्छीयः ॥ (८.१०.८)

निधने च नित्यमोत्वम् ॥ (८.५.२४)  
 निधने हीवीस्थं सर्वत्र ॥ (३.१.१२)  
 निधनोपायान्ताः स्तोत्रीयाः सर्वत्र ॥ (८.९.१०)  
 निमा यस्ते हिते ॥ (३.१.१७)  
 निषेधः श्रायम् ॥ (१.२१.२)  
 निष्कृतं रुणसाम्नि वृषो अचिक्रायाम् ॥ (७.८.३)  
 निष्कृतं वरुणसाम्नि वृषो अचिक्रायाम् ॥ (७.१२.९)  
 निष्ठा अधयदिमायां सदोविशीयोत्सेधयोः ॥  
 (७.७.२३)  
 निहवे रेण सर्वत्र ॥ (३.११.६)  
 निहोता णस्सो पंमघ ज्ञैःपरि, क्रतुरि-मान्गो ॥  
 (५.१.४१)  
 नीचात्परःषः-षेध-मैघ-दैर्घ-वैयश्च-पृश्नि-कैत्य-  
 मद्र-स्थानेषु ॥ (५.१२.१)  
 नृभिः च शोके प्रस्यरे ॥ (९.९.३)  
 नृभिः प्रत्नं सदस्थमित्यत्रैडयास्य गौङ्गवज्ञीयषेधाभी-  
 शाष्कारसोमवरुणतमतरजम्पेषु ॥ (६.६.२१)  
 नृभिर्दिदिरिन्द्रोमदायां बार्हदिररश्मयोः ॥ (७.३.८)  
 नेन्द्रः ॥ (५.१०.५)  
 नेन्द्रः कई वेदायामाष्कारणिधने ॥ (६.२.८)  
 नेन्द्रःसुत इन्द्रं गीर्भिराष्वागमन्निवमते ॥ (५.६.५)  
 नेन्द्रस्तेसो न्हितेषू विश्वस्यदू ज्योतिष्कुषो जोदेष्टाःसू  
 रागश्च पुराब्दश्चेलान्दे ॥ (८.४.१४)  
 नैकर्वे ॥ (५.१.४८)  
 नैडे ॥ (६.११.३)  
 नैपे नृभिः नवे वर्से न स्तावे ॥ अष्टमः ॥ (३.९.८)  
 नैपातिथे न्दे स्वा ॥ (४.२२.३)  
 नैपे गीथतृतीयम् ॥ (५.१२.३१)  
 नैपोर्जो महस्ते मद्वा चान्त्या ॥ (५.११.४१)  
 नो अर्षसि पुनानायां साप्तमिकत्रिणिधना-  
 यास्ययोः ॥ (६.५.३२)  
 नो अविभिः सुभाषसोमार्थां सर्वत्र ॥ (६.८.१७)



- नोत्तरयोर्ब्रात्ये ॥ (५.२.१४)  
 नोत्तरयोः स्वासु ॥ (५.१२.३९)  
 नोत्तरे वृषो अचि ॥ (५.६.३७)  
 नोर्मयार्णसार्जुनऋभ्वसे एवामृता चार्के ॥ (७.५.३४)  
 नौ च पञ्चमम् ॥ (५.१२.३४)  
 नौ च रुणसाम्नि ॥ (१०.६.२०)  
 नौ च सर्वासु ॥ (५.१२.५३)  
 नौधसं पूर्वोक्तम् ॥ (४.१५.१०)  
 नौधस आइन्द्रान्तात् ॥ (५.२.९)  
 नौसध रेवतीषु ॥ (५.१२.२१)  
 न्ययः साहीय-पर्ण-वर्ण-मित्र-विलम्बेषु ॥  
 (६.११.२)  
 न्यृण्वन् दक्षाय्य इत्येतौ शब्दौ मराये ॥ (७.१.२२)  
 न्यैरयज्ञीये ॥ (७.२.८)  
 न्योजसा कीर्त्ये ॥ (७.१.१०)  
 न्ववा वितदेव्ययोः ॥ (९.३.४५)  
 न्वसि रयिं रुणसाम्नि ॥ (३.७.२)  
 पञ्चममुत्तरयोः ॥ (५.३.६८)  
 पञ्चाक्षरश्चाध्यासः ॥ (१०.७.४)  
 पञ्चाक्षरोच्चाद्ययोः ॥ (९.७.१३)  
 पतिः कवीषु चान्त्यस्याक्षरस्याध्यासः सर्वास्वतृतीये  
 दे ॥ (९.८.१८)  
 पतिः कव्युत्तमे च ॥ (८.६.३)  
 पदगीतं वक्ष्यामः ॥ (६.४.२)  
 पदगीतस्त्वसिद्धत्वात् ॥ (१०.५.२८)  
 पदान्तश्चा भवति ॥ (७.११.१)  
 पदान्तश्चा भवति ॥ (८.१.१६)  
 पदान्ते काम्पा पदादौ च दीर्घे ॥ (५.४.९)  
 पद्योऽनादेशे ॥ (१०.१०.७)  
 पन काण्वे ॥ (५.९.३५)  
 पन्यं कक्षम् ॥ (२.१.१)  
 पप्रिं यज्ञाबृहति ॥ (७.५.१७)  
 पयसि परि नोगि ॥ (५.१२.२२)  
 पयसि विश्वे तिमा ॥ (४.२६.१२)  
 पयोजीजनायां वाश्चे ॥ (६.१.९) [-पयोऽजी ....]  
 पर उत्सेधे दुहानायाम् ॥ (६.५.३७)  
 परमज्याः स्वादोर्वावृ-पुरोजि ॥ (५.९.३७)  
 परयोरूद्धारः ॥ (८.१०.३०)  
 परयोश्चान्तेषु ॥ (५.४.१४)  
 परयोस्त्र्यक्षरेऽच्छा पञ्चाक्षरे होता ॥ (८.७.६)  
 पराङ्गं वा ॥ (७.६.३१)  
 पराङ्गं वा ॥ (७.६.३३)  
 परात्सर्वत्र ॥ (५.३.३)  
 परासु विधासु ज्योतिर्भाः शिशुर्वाज्यश्चो मेध्य  
 इति ॥ (८.१०.२८)  
 परिजम्भे हविः ॥ (४.२४.९)  
 परित्यं वाङ्निधनं क्रौञ्चम् ॥ (२.१४.४)  
 परित्यं वित-निहव-हिष्ठीयानि ॥ (१.१०.९)  
 परित्यं श्यावागवे ॥ (१.२५.१)  
 परित्यं संकृत्येकर्चः ॥ (२.२७.७)  
 परित्यमासितोत्तरम् ॥ (२.८.२)  
 परित्यमूर्ध्वैडत्वाष्ट्री-ज्ञीये ॥ (२.७.७)  
 परि त्रेसो सर्वत्र तुवे सः पी द्वितीये ॥ (३.७.५)  
 परिधीनाथर्वणम् ॥ (२.२७.५)  
 परिधी नित्रम् ॥ (१.१८.१४)  
 परि प्र धन्व दीर्घतमसोऽर्कः ॥ (२.२६.९)  
 परि प्र धन्व पौष्कलमेकस्याम् ॥ (२.१५.१६)  
 परिप्रधन्व वाजजिदहीनाः ॥ (२.८.६)  
 परि प्र धन्व सफमेकस्याम् ॥ (१.२०.९)  
 परि प्र ध वारम् ॥ (१.१८.१०)  
 परि प्रिया द्वाजम् ॥ (२.४.८)  
 परि प्रिया मार्गीयवमीनिघनम् ॥ (२.१३.९)  
 परिप्रियायां च मार्गीयवे ॥ (७.४.५)  
 परि प्रिया स्वाशिरामर्कः ॥ (२.२६.१४)

परि प्रि षूक्तमेकस्याम् ॥ (२.५.१०)  
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 पूर्याः संजये ॥ (७.२.१५)  
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 पूर्वकल्पश्चोदिन्द्रेत्यन्त्यत्वात् ॥ (५.५.८)  
 पूर्वथा कण्वतरे ॥ (६.५.६)  
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 पूर्वाङ्गं वा ॥ (७.७.२१)  
 पूर्वाङ्गं च ॥ (८.८.६)  
 पूर्वे जनित्रे चदक्षसोतद्विषाम् ॥ (८.७.१७)  
 पूर्वार्कपुष्परयिष्ठयोः स्तौभिकं पर्वाणुपादम् ॥ (९.८.४)  
 पूर्वे जनित्रेऽन्त्यस्य स्तोभस्यागतिः ॥ (५.५.११)  
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पूर्व्यो वृषामती-द्वितीयायां ज्ञीये ॥ (६.१२.५)  
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 पृथिवीं प्रदैभ्यन्ते ॥ (६.७.१०)  
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 पृथुप्रगामा ॥ (५.६.४६)  
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 पृश्निन्यपादादिर्भात् ॥ (५.२.१)  
 पृश्निन्येकचे ॥ (५.१०.२४)  
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 प्रति नानदम् ॥ (१.२०.१)  
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 (५.२.२२)

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 प्रत्नामृषभः ॥ (१.२५.१५)  
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 प्रत्यस्मै तरम् ॥ (२.२४.७)  
 प्रत्यस्मैतृतीयायां च रथन्तरे ॥ (६.१०.१०)  
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 प्र धन्व वर्यः ॥ (१.२४.६)  
 प्रघ सत्रा ॥ (१.२३.१)  
 प्रमौहि द्वितीयायां वाद्याद्धीर्योदेवाम् ॥ (८.६.२५)  
 प्रमंद्वाद्यायोर्भात् ॥ (५.२.६०)  
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प्रयघृतवनि ॥ (५.११.४२)  
 प्रयति पादादौ द्वे ॥ (५.११.४५)  
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 प्र रे वय्यश्वे नौ ॥ (५.११.२६)  
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 प्रवत् प्र का ॥ (२.२१.३)  
 प्रवद्भार्गवे कृष्टादस्थाद्वकारः ॥ (९.३.२९)  
 प्रवद्भार्गवे तिरे तिसा जूतिम् मते ॥ (४.२१.२)  
 प्र वाजि बोधीयम् ॥ (२.२२.१)  
 प्रवाज्याद्यायां च ॥ (५.३.४७)  
 प्रवोऽर्चोपोद्भृशपुत्रे ॥ (१.६.११)  
 प्रशंसन्ति विशीयान्धीगवयोः ॥ (७.७.९)  
 प्रसु दासोत्तरमृचि ॥ (२.५.१३)  
 प्र सुन्वा गौतमं तृचे ॥ (१.२३.१३)  
 प्रसुन्वानायां सर्वत्र ॥ (६.८.९)  
 प्रसुन्वासाध्रे ॥ (१.१२.१९)  
 प्रसु पारम् ॥ (२.३.९)  
 प्रसुवाश्वं कर्चौ ॥ (१.२३.२)  
 प्र सु वितम् ॥ (१.१२.१६)  
 प्रसु वैश्वमित्रस्वास्वकौत्से ॥ (२.१२.१८)  
 प्रसु शुद्धापदान्तम् ॥ (२.९.११)  
 प्रसुस्वरे सवी ॥ (४.२४.५)  
 प्रसोक्षरान्तं जयम् ॥ (२.१.१०)  
 प्रसो गवशुद्धीय एकर्चाः ॥ (१.१८.१७)  
 प्र सो जयं तृचे ॥ (१.२.११)  
 प्रसो जरा-सोमसामरोहितकूलीयानि ॥ (२.१.९)  
 प्रसो तृचे गौक्षवम् ॥ (१.२२.१३)  
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 प्रसो प्रसु कण्वतरम् ॥ (२.१९.४)  
 प्र सो-प्र सु तरम् ॥ (२.२९.१७)  
 प्र सोम दे गत-हन्सहरायणानि ॥ (२.९.९)  
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प्र सोमाभीकपर्णैडे ॥ (२.१२.१५)	प्रो कावम् ॥ (१.१२.१०)
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प्र सोमाश्वम् ॥ (१.१२.१२)	प्रोवाराह ऊताकयास्थिराम् ॥ (१०.९.३)
प्रसोर्चिं वर्तः ॥ (१.१५.१२)	प्रो वाराहम् ॥ (२.२१.१२)
प्र सोहितमयासफमाक्षारश्हर्यप्रसुन्वागौरी-गौतममे- कर्चाः ॥ (१.२.१२)	प्रोषु-वत्सायां सङ्गे ॥ (४.२९.५)
प्रस्ताव्ये वा सन्तनिनः । प्रस्ताव्ये वा सन्तनिनः ॥ (१०.११.२३)	प्रोषु वत्सासु च ॥ (६.६.२८)
प्रस्तो तृतीयम् ॥ (५.३.६३)	प्रो सारथि ॥ (२.७.४)
प्रस्मवाजेषु नश्च ॥ (६.२.१०)	प्लवः सखा ॥ (१.७.६)
प्रस्म वाजेषु नः सर्वत्र ॥ (६.८.१५)	प्लवे नी षी समी अभि यवी ॥ (३.८.८)
प्रहिन्वाग्रेयम् ॥ (१.१३.१२)	प्लवे वारवन्तास्तिस्सस्तृतीये पादे ॥ (८.७.१४)
प्र हिन्वा छिद्रम् ॥ (२.१२.८)	प्लवे वारान्तः ॥ (९.४.३)
प्रहिन्वा दुक्थम् ॥ (१.८.३)	प्सुषडन्ते रक्षाष्कारणिधनवत् ॥ (१०.७.१)
प्रहिन्वा द्विहिङ्कारं देव्यम् ॥ (२.२.३)	बण्म किमित्तेविते ॥ (२.१७.६)
प्र हिन्वा यौधा ॥ (१.१६.१५) [ ]	बण्महौ असौत्यत्र सूर्यशब्दः सर्वत्र ॥ (६.११.२०)
प्र हिन्वाष्कारान्तम् ॥ (१.३.१३)	बभ्रो रे ॥ (९.६.९)
प्रहिन्वोच्चैः ॥ (५.९.३२)	बहिषि तर्तुराणाः पिशङ्गमीशानकृदधशंससरांसि संहमहेति ॥ (७.७.२)
प्रहूयसायाश्च द्व्यक्षरमवृत् ॥ (१०.५.२०)	बलभिदि रौंसि ॥ एकाहाः ॥ (४.२५.९)
प्राह्वां घं हं चासंयोगे ॥ (५.१.३५)	बार्हद्गिरे हिवी हरी ॥ (४.२३.५)
प्राक् चतुर्णेष्वयोनावोमिति नीचः ॥ (१०.५.१२)	बृहति च ॥ (५.११.५)
प्राणा ज्ञाने ॥ (१.१४.१६)	बृहति च गीथे ॥ (७.१०.१३)
प्राणा त्रैतम् ॥ (१.९.२)	बृहति च द्रासाद् द्वितीये कं सर्वत्र ॥ (१०.४.३)
प्राणा पौष्कलम् ॥ (१.१९.२)	बृहति च यज्जायथायाम् ॥ (६.७.११)
प्राणा वारम् ॥ (२.४.६)	बृहति थिवीम् ॥ (४.२६.८)
प्राणा वार्षम् ॥ (२.६.८)	बृहति दिवे पूर्वम् ॥ (४.२६.१०)
प्राणा श्रुध्यम् ॥ (१.२४.४)	बृहति सखि ॥ (४.२५.६)
प्रियः सुनुद्वैगतगौङ्गवयोः ॥ (८.२.२८)	बृहति हिवे ॥ (४.२४.८)
प्रिय इन्द्र ज्येष्ठम् हरी ब्रवी त्सुरिन्द ॥ (३.६.१)	बृहतीक्रौञ्चे तृतीये पादे तृतीयोच्चमभीवर्तवत् ॥ (९.८.१६)
प्रियमिमम् ॥ (१.५.१)	बृहत्यस्मि ॥ (४.२५.८)
प्रियस्सूनुर्ष्वतरे ॥ (८.१.२१)	बृहत्यौ होवायाः परं षष्ठमक्षरं कृष्यते (५.३.२६)
प्रो अयास्यां सप्तमम् ॥ (९.९.११)	बृहदाग्नेयं नरः ॥ (२.६.१०)

बृहदाग्नेयेऽन्त्यः ॥ (५.८.६)

बृहद्भारे मही ॥ (४.४.५)

बृहद्वात्सप्रवैराजपदनिधनशुद्धीयवर्जम् ॥ (७.९.२४)

बोधयो महेनायां वाजीये ॥ (६.१०.१३)

बोधीयनिधने च घोषे ॥ (१०.२.१९)

बोधीये च ॥ (१०.२.८)

बोधीये च्छन्ती दर्शि ॥ (४.११.१)

बोधीये देव संवे ॥ (४.५.३)

बोधीये प्रवाज्याद्ययोगीथे तृतीयं द्विः कृष्टम् ॥  
(५.३.५६)

बोधीये मघोनामेके ॥ (९.३.४३)

बोधीये योनिम् ॥ (३.२२.६)

बोधीये वच्यन्ते वामित्यत्र स्वरागमो मान्तश्च रागम्  
॥ (८.७.३४)

बोधीये शेष धिये ॥ (४.१.३)

बोधीये सः पी ॥ (३.२१.८)

बोधीये सर्वमयोनौ ॥ (९.५.४)

बोधीये स्थाभिः ॥ (३.१३.२)

ब्रध्नः षष्टिं पयत्रि तुरे ॥ (५.१२.१६)

ब्रह्मयुजा कक्षे ॥ (६.१०.१७)

ब्रह्मयुजो भारद्वाजे ॥ (६.४.१७)

भक्तिमध्यः पादमध्यश्चास्तोमे प्रत्यये सन्ध्यगीतः  
सर्वत्र ॥ (६.४.१)

भक्तिमध्यः पादमध्यश्च स्तोमे प्रत्यये पदगीतः  
सर्वत्र ॥ (६.३.१)

भक्त्यन्तः पदगीतः सर्वत्र ॥ (६.२.१)

भद्रे रुद्धिः ॥ (४.२३.१२)

भद्रोऽग्रे वाजसफष्कले कर्चौ ॥ (१.२२.५)

भरं तव त्यत् ॥ (१.२७.४)

भरन्तः सौभरलेययोः ॥ (६.४.८)

भरमाणोऽप्यभिहि यौधे ॥ (६.४.२७)

भरे पत्नीः वेपूर्वम् ॥ (४.११.१२)

भरे ब्रह्मे ॥ (४.१६.१)

भरे स्थूरमेवा सर्वः ॥ (५.१०.१७)

भर्गस्य सामादौस्तोभान्त्यं पदम् ॥ (८.९.२६)

भर्गे हविः ॥ (४.२३.१४)

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भि र्थे चाद्ययोः ॥ (५.१.५१)

भिर्न त्वे सोम जये ॥ (३.१.१६)

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 पिबासोमाम् ॥ (८.८.१७)  
 यज्ञा महावैश्वामित्रे ॥ (२.१६.८)  
 यज्ञा यज्जा च तरम् ॥ (२.२४.५)  
 यज्ञाय सन्तु सर्वत्र ॥ (७.९.२३)  
 यज्ञा सर्वः ॥ (५.१०.३०)  
 यज्ञेन्दुरेकर्वः सखा-योधा बृहद् द्विः सखा त्रिः परि  
 तं दुर्योधा द्वौ द्वौ पादौ द्विरभ्यस्येत् ॥ (२.२९.१)  
 यज्ञैह्येषु तन्तेऽशुधीति च वाराणि ॥ (१.२६.१०)  
 यण्वादीनामप्रस्ताव्या उत्तराः ॥ (१०.११.२२)  
 यण्वापत्ययोर्यथा ग्रामे ॥ (८.९.२८)

यतः समन्तम् ॥ (१.१०.५)  
 यत्प्रकृत्या तस्य ग्रहणम् ॥ (१.६.३)  
 यत्राउभावो व्यञ्जनलोपश्च तद्वक्ष्यामः ॥ (७.६.१७)  
 यत्सो शवम् ॥ (१.५.५)  
 यथा काष्ठासु नरस्त्वां काष्ठासु आर्वतः ॥ (७.९.११)  
 यथादेशं च ॥ (८.८.२७)  
 यथानूषतावद्युतानायाम् । शाचि पूजनायन्त इन्द्र-  
 द्वितीयायाम् । दक्षाय विधर्मणि । गमिष्ठान  
 संस्कृतमित्यौशने ॥ (६.९.२३)  
 यथा भरनार्मेधैध्मवाहनहवसाश्रेषु ॥ (८.२.२)  
 यथाभीकषूक्तयोः ॥ (७.९.१३)  
 यथा मनाज्यम् ॥ (२.१०.१८)  
 यथा मान्दीमाऽ२३४दा । यतोऽ३ आउवाऽ२३ ।  
 श्रीणन्तो गोभिरूऽ३ आउवाऽ२३ ॥ (७.६.९)  
 यथा योजाऽ३४रितृभ्यो मघवा । ओइतृऽ३४म्पात् ॥  
 (६.६.४)  
 यथास्य शिशुमक्रान्वासिष्ठेषु ॥ (८.३.११)  
 यथा स्वर्विदः शङ्खुनि साहीये च ॥ (७.८.३२)  
 यथैतच्चतुर्थमन्द्रातिस्वार्याणां स्वराणां द्वयन्तरमुच्च-  
 मुच्चमुदूहः ॥ (८.५.७)  
 यथोक्तमित्तरेषु ॥ (१०.११.१८)  
 यदधिकृतं स्वरतः पर्वं तद्यथायोनि ॥ (८.५.३०)  
 यदि नैपाथितम् ॥ (१.८.५)  
 यदिन्द्र चि प्रियम् ॥ (२.१९.१२)  
 यदिन्द्रियाय न पापत्वा ॥ (५.६.१८)  
 यदि वीङ्कम् ॥ (१.७.१२)  
 यदुक्तं पुरस्तात् षकारस्पर्शयोः प्रत्यययोरार्धवतीति  
 तत्रापवादाः ॥ (६.६.१२)  
 यद्या यदिन्द्र यान्तरिक्षे ॥ (२.२९.७)  
 यद्या यदि महावैष्टम्भे ॥ (२.१८.१३)  
 यद्या वैरूपम् ॥ (२.२३.४)  
 यद्वां रथो बोधीये ॥ (६.२.१३)

यद्वृद्धं प्रकृतिर्भवति । तस्य ग्रहणम् ॥ (३.१.११)  
 यन्तोस्तृतीयः ॥ (३.४.१५)  
 यम-वोबृ ॥ (५.२.२५) (-'य मं वोबृ')  
 यवाख्ययोर्हितान्तः ॥ (५.२.४१)  
 यवे मह्याम् ॥ (५.१.४९)  
 यशसि कृष्टादेकम् ॥ (१०.६.१४)  
 यशस्त्वमिन्द्र ॥ (२.१०.१४)  
 यशस्युत्तमायामुत्तरा तथा नन्दाम् ॥ (८.६.६)  
 यशस्युत्तरयोरग्रिन्द्रतास्तावे ॥ (९.१.१९)  
 यशा वर्तः ॥ (१.१४.१४)  
 यश्च ॥ (५.३.२)  
 यस्ते काक्षी ॥ (१.२५.८)  
 यस्तेऽग्रेरर्कः ॥ (२.२३.१६)  
 यस्ते जरा ॥ (१.१२.७)  
 यस्ते मौक्षम् ॥ (१.७.४)  
 यस्ते शाम्मदावाश्चसूक्तानि ॥ (२.१३.३)  
 यस्ते मतम् ॥ (१.३.५)  
 यस्ते सत्रा ॥ (१.२७.१६)  
 यस्ते सुरूपाश्च-भ्रमससितानि ॥ (२.२.७)  
 यस्ते सुरूपोत्तरम् ॥ (१.२३.१६)  
 यस्ते सोमसाम्नि गोषातिः ॥ (५.८.७)  
 यस्ते सोमसामाध्यर्षेडम् ॥ (१.१९.८)  
 यस्ते स्वाशिरामर्कः ॥ (२.२५.११)  
 यस्ते हरे च ॥ (१०.९.१)  
 यस्ते हरे वरे वे पूर्वम् नषे ॥ (४.२५.१)  
 यस्ते हरे संगोगे प्रत्यये ॥ (५.८.३१)  
 यस्ते हितम् ॥ (१.२३.९)  
 यस्य द्वितेत्यत्रान्त्यस्यापि गतिः ॥ (५.५.१२)  
 यानि ध्रुयश्चे तान्यग्रेस्त्रिभिषने । मन्दी च ॥ (३.६.५)  
 यस्य लेयम् ॥ (१.२४.१०)  
 यानि पार्थे तानि द्वितीये दोहे ॥ (४.२६.१)  
 यानि पार्थे तानि चारुहे ॥ (४.६.११)

यानि पार्थे तानि सिष्ठे ॥ (-वसिष्ठे) (४.४.२)  
 यानि पार्थे तानि हाइउहुवाइ सिष्ठे ॥ (४.७.३)  
 यानि पार्थे तान्यौशने ॥ (४.१०.२)  
 यानि वारे तानि वरीषु ॥ क्रत्वे च ॥ (-वरीयेषु)  
 (३.२५.३)

यानि संक्रोशे तानि तृतीये ॥ (४.२६.२)  
 यानि सिष्ठे तानि पार्थे ॥ (३.१४.३)  
 यानि सिष्ठे तानि पार्थे ॥ (३.२५.४)  
 यान्तो दाशस्यत्यभासशाम्मदगायत्र्यासितानाम् ॥  
 (१०.१०.१६)

याम एषि एषि ॥ (-याम एषि) (४.८.३)  
 याममायं गौः ॥ (२.२८.११)  
 यामे क्रमीत् यधी ॥ (४.२८.४)  
 यामे क्रमीदधि ॥ (४.२१.८)  
 यामे च ॥ (६.५.२८)  
 यामे चायं गौरिति ॥ (६.६.९)  
 यामे पूर्वी ॥ (३.४.७)  
 यामेव्यख्यत् ॥ (७.२.४६)

या शब्दः कुण्डपाय्ये महेनायां च प्रणपात् कुण्ड-  
 पायाऽऽ२३ याः । सत्यश्रवसि वाय्ये ॥ (७.६.३८)  
 यास्ये पर्युद्रीथे दिवा ॥ (४.६.१०)  
 यास्ये षसि दसि प्रियम् षसि ॥ (३.८.३)  
 यि क्रौञ्चे निधनत्वात् पावाऽऽ२मानाऽऽ२श्रवाऽऽ३४५ ।

यीऽऽ२३४याम् ॥ (७.६.३७)  
 यित्त्वे पुरोजित्याम् ॥ (७.१२.१७)  
 यित्त्वेऽश्विनोर्ब्रतोत्तरे ॥ (७.११.३८)  
 युजाणिरित्तिषायां रौरवे ॥ (६.१०.१२)  
 युज्या विशीये ॥ (७.१.३५)  
 युषक् सुरूपाद्य-भासकाक्षीवतासितानि ॥ (१.८.७)  
 यूथे ॥ (३.२१.५)  
 ये च तृतीयाद्देष्णात् तृतीयम् ॥ (१०.५.३)  
 ये त्वामृजन्ति लौशैशैखण्डिनयोः ॥ (७.९.७)

ये छौहे ते दृष्ट्ये ॥ (३.१४.९)  
 ये सो जरा ॥ (१.७.९)  
 योगे मेधम् ॥ (१.२.८)  
 योनिदृष्टा समा येऽन्ये पादास्त्वक्षरशः स्मृताः ।  
 (९.२.७)

योनिवदस्य ध्यमायाम् ॥ (९.७.१४) [-मध्यमायाम्]  
 योनौ च ॥ (५.३.४२)  
 योनौ च ॥ (९.६.१५)  
 योनौ च प्र ॥ (५.१०.३८)  
 योनौ चान्त्यः ॥ (५.६.६२)  
 योनौ द्वीडे धर्ता द्व्यक्षरं पर्व दीचोद्धातपरत्वा-  
 देकाक्षरमूनमधिकपर्वत्वाच्च प्रथमस्वरे प्रत्यये  
 कृष्यते ॥ (१०.१.५)  
 योनौ प्र रे च ॥ (५.१०.१८)  
 योनौ मान्त्ये ॥ (५.१०.२९)  
 योनौ वैयश्चे सप्तमम् ॥ (५.३.६७)  
 योरा नित्रम् ॥ (२.१०.१३)  
 यो रा पृश्नि ॥ (१.४.८)  
 यो रा वर्तः ॥ (१.१४.७)  
 यौक्तयोः स्वधाप्रत्यये ॥ (५.६.९)  
 यौक्ताश्वैडयास्यत्रैशोकक्रोशशनौष्टोद्वंशपुत्र-दैर्घ-  
 तमससिमानां निषेधवैराजानां द्व्यक्षरः ।  
 (१०.११.१)

यौक्ते चोत्तरे ॥ (७.४.२१)  
 यौधाजये च ॥ (६.५.३३)  
 यौधा तुवे महे तिया ॥ (३.२२.३)  
 यौधा दसी सर्वत्र ॥ (३.२१.२)  
 यौधा देव ॥ (३.३.८)  
 यौधा देव स्तावे ॥ (३.२.१)  
 यौधा पर्युद्रीथे ॥ (३.२८.१)  
 यौधा महे ॥ (३.२२.१०)  
 यौधा श्रीणम् ॥ (१.१४.५)

रंघोषे वा विसर्जनीय आग्रायसिद्धत्वात् ॥ (९.८.१५)	रहस्ये च मा भेम बृहति ॥ (७.८.२०)
रक्षः सुरूपोत्तरम् ॥ (१.२७.१२)	रहस्ये च योधा बृहति ॥ (७.४.८)
रजःसूर्यश्च पूर्वे ॥ (६.३.६)	रहस्ये च संकृतिनि ॥ (७.११.१९)
रजःसूर्यो विते ॥ (६.२.१८)	रहस्ये च न सर्वमाउ भवति । व्यञ्जनं च न लुप्यते यथा
रथन्तरवृषाश्विनोर्व्रतेष्वोस्तोभे ॥ (९.३.३४)	वाजीयनित्यवत्सातीषङ्गसिमासु ॥ (७.६.१६)
रथन्तरे च ॥ (६.७.२१)	रहस्ये तूद्धारः ॥ (८.९.१८)
रथन्तरे स्तावाद्यमाद्यायां वृत्सर्वत्र ॥ (९.७.१)	रहस्ये त्वृगन्तीयश्चानुगन्तीयश्च यः स्पर्शः प्रथमस्वरो
रथन्तरे सर्वमा भवति स्पर्शगभस्त्योर्वर्जमो-स्तोभे	नामिविसर्जनीयश्च ना भवति ॥ (८.३.८)
प्रत्यये ॥ (८.४.१५)	रागः स्वः पृष्ठनैपातिथ्यरश्मेषु ॥ (८.२.५)
रथीतरो नकिष्टद्रथायामासिते ॥ (६.१.७)	रागोऽग्रे बृहति ॥ (८.३.१४)
रसं मार्गीयवे ॥ (२.२०.१६)	राजने च ॥ (५.४.११)
रथी नामेधे प्रायश्चित्तेषु ॥ (८.२.११)	राजने स्वादी योधीः ॥ (४.२४.१०)
रन्ध्रयोश्च सर्वे ॥ (५.६.३६)	राज्येन्धीगवदेव्ययोः ॥ (७.१.१९)
रन्ध्रे चोत्तमायाम् ॥ (५.३.५३)	रात्रि दासे षि ॥ (३.३.२)
रन्ध्रोत्तरवाजजितोर्योनौ ॥ (५.९.५०)	रात्रिपारे कूर्मिम् ॥ (३.३.३)
रन्ध्रोत्तरे शुर्मदोत्तरयोर्जातः पृच्छाम् ॥ (८.६.३८)	राधः कौत्से ॥ (६.३.१५)
रभि सुषावसोमायां रौरवे ॥ (७.११.१८)	राधस्तन्नो वीङ्क्ते ॥ (६.४.२५)
रयिं रन्ध्रे ॥ (३.७.१)	रानन्त्यम् ॥ (५.१२.४४)
रयिष्ठे रमणि । पूर्वम् ॥ (३.१६.२)	रान्तम् हितम् ॥ (५.४.३४)
रव उगतिः ॥ (९.१.२)	राहे नौ तृतीये दे वृधन्तारुताम् ॥ (९.४.४१)
रवे षष्ठम् ॥ (५.१.२४)	रिद्ध-स्थानवोद्ध ॥ (५.११.५५)
रवे सति ॥ (३.४.१३)	रिद्धे वइ ॥ (४.२९.१)
रवोद्गीथेतु प्रश्लेषः ॥ (६.८.१६)	रिंनुरपि शोके ॥ (१०.८.१४) [-रि]
रद्धे च ॥ (५.२.३४)	रिद्धाः क्षाम्ने ॥ (५.२.६१)
रद्धे पूर्वार्धे असि प्युषीम् ॥ (३.५.५)	रुणसाम्नि च ॥ (९.४.२२)
रश्म इन्द्रः तमित् रसे ॥ (४.२३.६)	रुणसाम्नि च वृत्तव्याम् ॥ (८.७.२२)
रश्मे याइ वस्वीः ॥ (४.२६.३)	रुण साम्नि नृभिः ॥ (३.२७.७)
रसः स्वासु तमसोऽर्के ॥ (६.१.१०)	रुणसाम्नि सुते ॥ (३.२६.५)
रसं मार्गीयवे ॥ (७.८.८)	स्ते च नकिः ॥ (५.११.७३)
रहस्ये च बृहति ॥ (५.१०.३४)	रु पञ्चमम् ॥ (५.४.१९)
रहस्ये च बहति ॥ (६.९.१३)	रुच उद्धस्यत इत्यत्र वाजीये ॥ (६.४.२३)
रहस्ये च बृहति ॥ (८.१.५)	रूपदोविशीयाहे देव्यूर्मिणोद्भावः ॥ (९.४.२३)

रूपे तेजा ॥ (३.१४.७)  
 रूपे धेन ब्रह्मीः ॥ (४.१३.५)  
 रूपे पवि तवे इन्दो पीयू सर्वत्र ॥ सप्तमः (३.८.१३)  
 रेतः श्येने ॥ (७.६.५)  
 रेवश्च इन्द्रा वारम् ॥ (२.१९.३)  
 रेवतीरेवत्यः ॥ (२.२४.२१)  
 रेवतीर्देव्यम् ॥ (१.२७.२)  
 रेवन्तीयम् ॥ (१.६.४)  
 रैवतर्षभ इद्रे ॥ (४.२३.१०)  
 रैवते च वृण्यादिः ॥ (९.३.३९)  
 रोहितपूर्वे सइ स्यचे ॥ (३.१२.९)  
 लंवरुणसामि ॥ (५.११.७५)  
 लंविस्मिन् त्सि च वरुपुश्चिन् श्यैतमद्रेषु ॥ (१०.६.११)  
 लम्बे सोममिन्द्राय ॥ (५.७.७)  
 लान्दतीययौक्तेष्वौकारे ॥ (९.३.३६)  
 लान्दे खान्याद्यमुपान्त्यम् ॥ (१०.८.१७)  
 लीयेऽयाभि सुतादिवः पी ॥ (५.९.१०)  
 लेयप्रस्तावसदृक् तुरीयं शिप्रम्-अति-सुताद्ययोः ॥  
 (५.२.१२)  
 लेयप्रस्तावसदृशेष्वविकारः ॥ (८.५.१९)  
 लेये ण्वी ॥ (४.१६.३)  
 लेये द्विपदासु ॥ (५.१.३२)  
 लेये नस्ते हिशू ॥ (४.१५.९)  
 लेये पीत्वा स्तावे नए ॥ (३.२२.२)  
 लेये र्ये तुभ्येत् ज्यते अस्मे ॥ (३.२५.५)  
 लेये योच्चादिर्यस्याच्छोत्तरयोः परिप्रयत्नायां च ॥  
 (५.११.८२)  
 लेये स्यते ॥ (४.१५.११)  
 लौशयोः पूर्वे वारवन्ता तुविशुष्माम् ॥ (८.७.१०)  
 लौशे गोविच्छ्येनवत् ॥ (५.९.४४)  
 लौशे नाति ॥ (३.१५.५)  
 लौशे यन्ति यन्ति ॥ (३.१७.२)

ल्ये सामनी पुर इन्दुरेकर्चः ॥ (२.२५.१८)  
 वंशब्दस्य चोद्भावः ॥ (८.६.१३)  
 वंशीये गायन्त्याद्यायामच्छाहोतारं व्यौ चतुरक्षरशः ॥  
 (८.७.५)  
 वंशीये च ॥ (५.२.४९)  
 वंशीये मिरे शमि ॥ (-मी रे शामीः) (३.१२.४)  
 वं संकृतिशसोः ॥ (५.१२.३७)  
 वकः सर्वत्र ॥ (५.१.१९)  
 वकया च द्विर्नीचा ॥ (५.१२.१८)  
 वतीण्विन्द्रा ॥ (४.२३.९)  
 वत्सायां ग्वभिर्द्वितीयम् हरिः क्वभिः प्राचीम् ॥  
 (४.२५.५)  
 वत्सायां सईम् ॥ (४.२९.४)  
 वत्सायामग्रिम् यजि परिणीनाम् सहि ॥ (४.२९.१४)  
 वत्सायामवी येव पेगो ॥ (४.२९.८)  
 वत्सासु सप्तास्येभिर्ज्याकाः पवस्वाद्ययोरानुह्वा-  
 नस्य ॥ (५.८.२७)  
 वने च रन्ध्रोत्तरे ॥ (५.११.७०)  
 वने विष्णव इत्येतौ शब्दावर्षासोमायां शाकले ॥  
 (७.११.१२)  
 वने शपतिः ॥ (३.६.७)  
 वने हारादिः ॥ (५.२.३१)  
 वन्तीय इन्द्रा महे स्यपे ॥ (३.१९.५)  
 वन्तीय इन्द्रे सन्तु ॥ (५.६.४२)  
 वन्तीये कविः ॥ (३.२५.२)  
 वन्तीये त्वभिरग्रे ॥ (-त्वभि रन्त्ये) (३.२६.४)  
 वन्तीये भिः ॥ (३.२३.८)  
 वन्तीये मोभिः ॥ (३.२६.७)  
 वमाच्च प्रसोमप्रान्त्ययोस्तवमध्यायां च तृतीये ॥  
 (५.३.२५)  
 वयं काण्वे ॥ (१.१.१७)  
 वयं ष सन्तानि ॥ (२.१२.७)

वयं भरम् ॥ (१.१.१३)  
 वयः स्वासु वत्सासु ॥ (६.३.९)  
 वयमुत्वा लेयम् ॥ (२.१५.१०)  
 वयमे सिष्ठम् ॥ (२.६.५)  
 वयुना वासिष्ठे ॥ (८.१.२८)  
 वयुमपघ्नन्पवसायां काक्षीवने ॥ (७.८.४)  
 वराणि ज्ञीयशावाश्वयोः ॥ (७.१०.२६)  
 वरिवः सम इन्द्रायां कौत्से ॥ (७.११.१३)  
 वरिवः सन इन्द्रायां मार्गीयवे ॥ (७.११.३५)  
 वरिवः साहीयम् ॥ (२.१५.६)  
 वरीः स्वासु रश्मे ॥ (७.३.९)  
 वरुणसाम्नि नर्योप्सु मदा ॥ (५.६.४०)  
 वरेण्यं प्रराध्यं चातीषङ्गे ॥ ६.१२.३७)  
 वर्णमिषम् ॥ (१.२०.१७)  
 वर्ण, सदस्यव, प्रवद्, उद्वत्, सामराजेषु स्पर्शानाम-  
 लोपो यथा द्युम्नानि । (७.६.१४)  
 वर्णे च ॥ (५.१०.४२)  
 वर्ते च ॥ (५.४.२६)  
 वर्ते चेकाराभ्यासात् ॥ (८.५.२७)  
 वर्ते त्येम धीतम् ॥ (३.१२.८)  
 वर्ते दिये ॥ (३.१६.७)  
 वर्ते देवः स्तावे ॥ (३.१७.६)  
 वर्ते देवः स्तावे ॥ (३.२४.३)  
 वर्ते देव गृवि स्सर्वत्र ॥ (३.१६.९)  
 वर्ते भिर्न ॥ (३.१३.६)  
 वर्ते यदि ॥ (३.२६.८)  
 वर्ते स्वब्दी कण्वे ॥ (३.१८.४)  
 वर्ते हस्ते स्तावे जे ॥ (३.१४.४)  
 वर्षसो दशतिलान्दे ॥ (७.७.७)  
 वञ्च बृहति स्तावे ॥ (६.५.३६)  
 वषटन्तमुत्सः ॥ (१.२७.१५)  
 वसु च द्वितीयात् ॥ (१०.४.११)

वसुरुचः सत्रा ॥ (१.२७.८)  
 वसुरुच उत्सेधे ॥ (६.३.४)  
 वसुरुचायामोवाद्यस्य लोपः ॥ (८.७.३०)  
 वसूनि पवमानरुचाणां विशीये ॥ (७.१०.४)  
 वसो निरेकेऽभिनिधने ॥ (३.१.१०)  
 वसो ॥ (९.६.११)  
 वहत्त्वं श्रुध्ये ॥ (७.२.३४)  
 वा औहोवा त्सिन्वा ॥ (८.१०.२५)  
 वाचः साम्नि दी द्वितीयम् देव वह्निः स्तावे स्वरी ॥  
 (४.२.३)  
 वाचःसाम्नि स्वासूतमायां तृतीयपादादौ चदक्षसोत-  
 द्विषाम् ॥ (८.७.९)  
 वाचस्साम्न्यासो प्रियं देवाय ॥ (५.६.२०)  
 वाचि सर्वमो भवति ॥ (१०.२.९)  
 वाजजिति सर्वे ॥ (५.६.३८)  
 वाजयुः सदोवनायामन्तरिक्षे ॥ (७.४.९)  
 वाज-वत्सायां त्रेधा वीच ॥ (४.२९.९)  
 वाजीयेऽग्निम् ॥ (४.२६.११)  
 वाजीये प्रथमेऽग्निम् अग्निः ॥ (४.२७.१)  
 वाजीये वरीः ॥ (४.२३.७)  
 वात्सप्रं सोमः ॥ (१.४.१३)  
 वात्सप्रे त्रिष्टुषि ॥ (५.३.५)  
 वात्सप्रे वते दवीः एति राषि ॥ (३.५.१४)  
 वात्सप्रे वृधन्तादेः कर्षणप्राप्तस्याकर्षणम् ॥  
 (८.६.२७)  
 वात्समाते ॥ (१.७.१०)  
 वात्से त्राहि ॥ (३.८.११)  
 वादिगीतादिर्धनदिष्ट रूपे ॥ (५.१२.१३)  
 वादौ मन्ते नीचैः पुनः प्रतनं मृण्यसुषा पाहि परिधीं  
 दुहेमश्शके ॥ (५.९.१)  
 वाप्ते च परीतायाम् ॥ (८.१.७)  
 वाप्ते चायोनौ ॥ (९.८.८)



वाप्रेऽभिसो द्वे ॥ (५.९.४२)  
 वाप्रे मन्दी ॥ (३.६.४)  
 वाप्रे होइस्तोभस्योत्तरस्यागतिः ॥ (५.५.१३)  
 वायरव्यद्रोऽ३१२३ । पवमानाभिऽ३ यार्षाऽ३  
 साइ ॥ (७.१०.१५)  
 वायुमारो भासे ॥ (८.२.१६)  
 वायोर्धर्तेति ॥ (५.९.४१)  
 वारानिहोतयोश्च ॥ (५.१.३८)  
 वारान्तो वैश्वामित्रे ॥ (१०.१०.१८)  
 वाराहे शुचिबावृधन्ता तरुताम् ॥ (८.६.१५)  
 वारे च नौ ॥ (९.४.४०)  
 वारे चाघा ॥ (५.११.३६)  
 वारेऽथादुव एह्य-तृतीयायाम् ॥ (६.२.१४)  
 वारे पूर्वे तिया ॥ (४.२०.८)  
 वारे भिः ॥ (४.१९.४)  
 वारे रन्ती गहि अभि ॥ (३.२८.४)  
 वारेर्णसिम् ॥ (४.१९.८)  
 वारे शि सि तवेत् ॥ (४.१६.६)  
 वारे सर्वग्रन्तः पदं ना भवति ॥ (७.११.१०)  
 वार्तरुरे गीथाद्यं प्रथमोच्चं मागायताम् ॥ (८.८.२०)  
 वार्तरुरे स्नेह श्रौष्टे च यानि ॥ (४.२१.१)  
 वार्शसन्तनिवर्णहरेषु ॥ (७.९.२९)  
 वार्शे प्रिया ॥ (४.६.४)  
 वार्शेऽभिद्रोणोग्रंशर्माभिषंतोकायाम् ॥ (८.८.१४)  
 वावृधेऽन्यं च देव्ये ॥ (७.२.२१)  
 वा शब्दः सफे प्रियं देवायां प्रथम-तृतीययोर्विकल्प-  
 योः ॥ (७.५.२२)  
 वाशब्दे च नित्यमोत्वम् ॥ (८.७.३१)  
 वाशे च ॥ (५.१२.९)  
 वाशे ध्यमपादयोरन्त्यानि त्रीणि ॥ (५.३.५८)  
 वाशे ध्यमपादयोश्चदक्षसोतद्विषाम् ॥ (८.६.२१)  
 वाशे शिप्री ॥ (४.६.१२)

वाशे षणे ॥ (४.१०.४)  
 वाश्वे ताप्रेः ॥ (४.२०.९)  
 वाश्वे तीर वे पूर्वम् ॥ (४.१३.७)  
 वाश्वे दुरि ॥ (३.२३.४)  
 वाश्वे नाई गोजि जिये अभि ॥ (३.१२.१०)  
 वाश्वे प्रियाः षणीः ॥ (३.२४.६)  
 वाश्वोजिती शनघि घजि यो वृद्धादीसर्वत्र ॥ (३.२.८)  
 वाहनोऽग्रे विवस्व द्वितीयायां श्रुष्ये ॥ (६.१०.२१)  
 वाहे शृङ्गे वत्सायाम् ॥ (५.११.३)  
 वाहेस्तृणन्ति देवमपात्र ॥ (५.१०.१३)  
 विकर्णे च ॥ (५.११.७८)  
 विकारा हि प्रत्यक्षपरोक्षादयः ॥ (८.५.३)  
 विकोशम् ॥ (५.६.२१)  
 विच्छन्दस्सु च वत्सासु ॥ (५.१०.३७)  
 विच्छन्दस्सु च वैराजर्षभारिष्टयोः ॥ (८.६.२०)  
 विच्छन्दःस्वाग्रेये ॥ (५.४.६)  
 विच्छन्दसि च पूर्वात् ॥ (५.२.११)  
 वितं जुषस्व ॥ (१.५.२)  
 वितनैपयोस्त्वाद्यो विकृष्टः ॥ (६.११.२१)  
 विते त्सुरि ॥ (४.२०.२)  
 विते श्रुतिं युङ्क्वाहिकेशिनायाम् ॥ (७.८.२७)  
 विते रे सर्वत्र ॥ (३.७.९)  
 विते हेश ॥ (३.६.२)  
 विद इन्द्रसुतायामुदंशीये ॥ (७.१२.१५)  
 विद्वा कू ॥ (५.९.११)  
 विद्वान् मरायवैराजर्षभयोः ॥ (६.१२.१३)  
 विधतो भद्राइन्द्रायां सौभरे ॥ (६.४.३६)  
 विधर्मणि जन्ति ॥ (३.१२.२)  
 विधुं वषट् ॥ (२.१७.५)  
 विन्दुः सिष्ठे ॥ (७.७.१३)  
 विपश्चितो भार्गवम् ॥ (१.२३.११)  
 विभाषा प्रसुन्वानद्वितीयायां रथन्तरे ॥ (६.१२.२)

विभाषा रुण-साम्नि ॥ (७.१.५)	वीर्यैर्देव्यबृहतोः ॥ (७.२.४३)
विभ्राट्-तव-बण्मेन्द्रमिद्देशायन्तः कीर्त्यम् ॥ (२.२४.१३)	वृक्त वयंषत्वायामभिनिधने काण्वे ॥ (६.७.२)
विरते गतिलोपः । न सन्धौ ॥ (५.८.२४)	वृ जिगे प्र ॥ (५.१०.१९)
विराट् पर्यु च देव्ये गीथस्तदादिः ॥ (९.१.१२)	वृण्यादिः कमश्चे ॥ (५.१२.३८)
विशीये च पूर्वे ॥ (९.३.९)	वृत्रेषु सप्तहे ॥ (७.९.९)
विशीयेऽधयदिमायां भे प्रत्यये प्रथमोच्चान्त्यस्य	वृदेव च पूर्वकल्पः ॥ (८.८.७)
वृद्धिरुतद्विषा पतिः कवीम् ॥ (८.७.२५)	वृद्धः सिते वृण्यन्तः ॥ (९.७.१८)
विशीये प्रियम् सन्ति ॥ (४.३.३)	वृद्धमन्तःपदे तालव्यमा भवति हादौ स्तोभे
विशीये मोच्चादिर्नीचो नौ ॥ (९.७.२०)	प्रत्यये ॥ (७.११.१)
विशीये वाजे ॥ (३.२६.३)	वृद्धमाठ ॥ (९.६.२)
विशो वाश्वमृचि ॥ (१.२२.७)	वृद्धमृवर्णं सर्वमार्भवति षकारस्पर्शयोः प्रत्यययोः ॥
विशोवितमृचि ॥ (२.९.१)	(६.६.१)
विशोवीन्दुम् मही निया षुतिम् ॥ (३.१०.३)	वृद्धाच्च सर्वत्र ॥ (६.९.२)
विश्वस्मात्समन्तम् ॥ (१.२१.१६)	वृद्धात्परौ ख्यौ लुप्तौ ॥ (७.९.१५)
विश्वाः शोकम् ॥ (१.४.७)	वृद्धादक्षरद्वैदन्वते प्रथमे ॥ (७.५.२६)
विश्वाच्याश्चिनोर्व्रतपर्याकूपार-पुष्प-मरायेषु ॥	वृषा बृहद्गारे ॥ (६.५.५)
(६.११.८)	वृषेभ्यं जनानां स नित्य इत्येभ्यः परोऽभ्यासश्च
विश्वा दंष्ट्रं पूर्वम् ॥ (१.३.१०)	देव्ये ॥ (१०.२.१६)
विश्वादंष्ट्रोत्तरम् ॥ (१.१३.९)	वृलीये मरु ॥ (५.११.१०)
विश्वाभ्यर्च्य । आ पर्णैटतबोधीयर्षभेषु ॥ (७.१०.२०)	वृषन्वारे ॥ (६.७.१६)
विश्वे असि निधने दन्वते प्रथमे ॥ (३.७.४)	वृषाजिगेप्रथमायां च ॥ (८.६.१०)
विश्वे देवा निहवः ॥ (१.१९.१२)	वृषाजिगस्वारपर्णे ॥ (१.२३.१४)
विषदिन्द्रोम सन्तनिनि ॥ (३.१.१९)	वृषा जीयम् ॥ (२.५.१६)
विष्टया वाचः साम्नि ॥ (८.१.२७)	वृषा तनिपर्णैःकूलीयानि ॥ (१.७.१)
विष्णवे सहस्रिणमिति यष्वापत्ययोः ॥ (७.६.१९)	वृषामदः स्वरे बृहन्निधने ॥ (६.३.८)
विष्णुर्गो-यतोव्रतानि ॥ (५.६.५१)	वृषा मही ॥ (१.१२.१)
विसर्जनीयस्य चालोपमेके विरामे ॥ (७.४.२३)	वृषा याममैडम् ॥ (१.१७.५)
विसर्जनीयाकारौ ॥ (७.४.११)	वृषा यामम् ॥ (१.३.८)
वीङ्क्वेस्ति वीवी ॥ (३.८.१२)	वृषा यौकाद्यम् ॥ (१.२.१३)
वीरसेन्यः संतनिहद्विरयोः ॥ (७.२.२७)	वृषा लो पार्थम् ॥ (१.१३.५)
वीर्यस्य ण्यस्य वारे श्रुषीहवायाम् ॥ (७.२.१६)	वृषा लो सिष्ठम् ॥ (१.३.२)
	वृषा पूरुक्कले ॥ (२.१४.९)

वृषाष्मत् यौक्तोत्तरे ॥ (१.१३.१)  
 वृषा सुरूपोत्तरर्षभे ॥ (२.९.१२)  
 वृषा हरिः ॥ (२.१३.२)  
 वृषो चायास्ये ॥ वृषोऽ३४ औ हो वा ॥ (८.३.२१)  
 वृषो-अचिक्रायां च त्रिणिधने ॥ (६.५.३४)  
 वृष्ण उद्यस्यत इत्यत्र वाजीये ॥ (६.१०.२२)  
 वृष्णिर्यत्सानोर्वशीये ॥ (६.७.३)  
 वृष्णि सर्वमा भवत्योवायामनन्तरस्वरनीचाद्यायां  
 प्रत्यये ॥ (८.४.१८)  
 वृष्णि सर्वे ॥ (५.८.३२)  
 वृष्ण्या वैरूपे ॥ (६.१२.९)  
 वृष्ण्या वषट्कारणिधने ॥ (७.२.३५)  
 वैखानसे प्रिया ॥ (४.१.६)  
 वैधने कृष्टवृद्धयोर्मध्ये ॥ (९.३.३८)  
 वैधने च ॥ (६.११.११)  
 वैच्छन्दसे कमश्चे र्वा-न-हो-जि-त-स्मै-ह-शं-  
 थी-स्य-ग्रे-भिः कृष्टानि ॥ (५.३.६०)  
 वैच्छन्दसेषु गीतं प्रास्तविकमेव स्यात् ॥  
 (१०.११.२१)  
 वैच्छन्दसे समन्ते दिवानक्ता प्रथमम् ॥ (८.८.२)  
 वैधृतसिष्टे याणि धियः ॥ (४.११.९)  
 वैधृते ष्ठे नौ थे रे च द्वितीयम् ॥ (९.८.७)  
 वैयश्चे पुनानायामन्त्यः ॥ (५.७.११)  
 वैराज इयादिः स्तोत्रीयान्ते सर्वासु ॥ (८.९.२९)  
 वैराजर्षभे त्वन्त्यस्यान्त्यं वचनम् ॥ (८.९.२७)  
 वैराजर्षभे द्विः, अस्ति त्राणि हँसि ॥ (४.२९.२)  
 वैराजे च स्तावे ॥ (६.९.११)  
 वैराजे चाभ्यासः ॥ (५.१२.५१)  
 वैराजे चायोनौ विनतप्रतिषेधः ॥ (९.८.२८)  
 वैराजे प्रसशब्दाववृद्धैराजे प्रसशब्दाववृत् ॥  
 (९.९.१३)  
 वैराजे योनावन्त्ययोर्नतम् ॥ (१०.९.८)

वैराजे त्राणि [श्चाद्विः] ॥ (४.२३.४)  
 वैरूपशोरऋषभपूर्वयोरर्धेडा ॥ (८.१०.२२)  
 वैरूपे तु देवतानामनुद्धारः प्रयोसिद्धयर्थम् ॥  
 (८.१०.५)  
 वैरूपे तु देवतापदं देवता पदं निधने ॥ (९.८.२९)  
 वैश्वज्योतिषे षीद येन वेद ॥ (४.११.४)  
 वैश्वमनसेऽत्वात् स्तोभार्चिकसंधेर्ग्रहणात् ॥  
 (१०.९.९)  
 वैश्वमनसे राथीतमा सख्यइन्दाम् ॥ (८.७.४)  
 वैश्वामित्रे च सर्वासु ॥ (५.१.४६)  
 वैश्वामित्रे सरज्जारः ॥ (५.८.११)  
 वैष्टम्भे वयमन्त्यः सर्वासु ॥ (५.६.१४)  
 वोवित्स न इन्द्रायां सौमित्रे ॥ (७.५.६)  
 व्यञ्जनमपराङ्गं विरामे लुप्यते ॥ (७.५.३२)  
 व्यञ्जने प्रत्यये गतिरगतिश्च ॥ (५.५.५)  
 व्यद्विभिर्यज्ञीये ॥ (६.१२.३५)  
 व्यश्रुहि संक्षारे ॥ (७.१०.७)  
 व्यस्थिरन् षडिडे ॥ [-व्यस्थिरन् ...] ॥ (७.१.२४)  
 व्यात्परमतिहारमेके ॥ (५.८.२३)  
 व्याभिर्नामिधे ॥ (६.११.३६)  
 व्याहृतिसामानिपञ्च भूर्भुवः स्वः सत्यं पुरुष इत्येतासु  
 पृथक् ॥ (८.१०.३३)  
 व्याहृतिसामानि पञ्च भूर्भुवः स्वः सत्यं पुरुष इति  
 स्वर्णिधने च ॥ (२.२६.५)  
 व्युषाः कावे ॥ (७.२.२५)  
 व्ये शब्दः शिशुं देव्यज्योतिषयोः ॥ (७.१.३२)  
 व्योमनीन्द्रसुतायां वंशीये ॥ (६.११.३८)  
 व्रतान्यस्य श्यैतवाजीययोः ॥ (७.१.३६)  
 शक्त्ये च ॥ (५.२.२७)  
 शग्ध्युर्वतः ॥ (१.२३.६)  
 शग्ध्यु हार ॥ (१.२२.१४)  
 शग्ध्यु हारमानवयोः ॥ (७.२.१०)

- शङ्कुनि महि ॥ (३.४.५)  
 शङ्कुनि महि ॥ (३.१४.५)  
 शङ्कुनि वर्मी ॥ (४.१०.१)  
 शङ्कुन्यस्यप्येष सर्वः ॥ (५.९.३३)  
 शङ्कुन्येकारे ॥ (९.३.१७)  
 शङ्कुन्येषस्यध्यमायामकाराभ्यासः ॥ (८.८.८)  
 शङ्कुविते पवस्वायं पूषा ॥ (१.१३.७)  
 शङ्गाऽऽर्हपा । रुचदुषसः पार्श्वरग्रायाऽऽ ॥  
 (६.६.८)  
 शतमादि यशसि ॥ (८.१०.१७)  
 शनवार्शयोः ॥ (५.१०.३९)  
 शने च स्वासु ॥ (५.२.१८)  
 शने थिम् त्रिये ॥ (३.१०.४)  
 शने दर्शि तिरुश तोम सुभिः ए वर्णैः ॥ (३.२२.११)  
 शने प्रेष्ठं वाजुहोताम् ॥ (८.७.१)  
 शने मती सूरै वीषः ऊती षावित् ॥ (४.८.४)  
 शने यदीम् यन्ति ॥ (४.११.५)  
 शने यन्तीः ॥ (४.१३.४)  
 शने राजन् प्लवते ॥ (९.१.१६)  
 शने षीद इन्दुर्ऋषियेना ॥ (३.२.२)  
 शर्मणि प्रदै ज्ञीये ॥ (८.१.१७)  
 शवसःसञ्जये ॥ (७.८.१)  
 शवे ॥ (५.१०.४)  
 शवे वेपूर्वम् परि ते दि ॥ (३.५.७)  
 शस्तयेतन्त्वामदायां संहिते ॥ (७.१२.२०)  
 शाकले न्वेवा ॥ (४.१४.३)  
 शाक्त्ये प्रथमायां सर्वे ॥ (५.६.२)  
 शाक्त्ये हीष्यन्तो वृद्धः ॥ (९.४.१)  
 शाक्वरर्षभे त्वोष्ठ्यस्पर्शवर्जमेस्तोभे प्रत्यये ॥  
 (८.४.१७)  
 शाताऽऽठवा । भवा । सियोऽऽ३४या । उग्राऽऽ  
 २उवा शर्म । महोऽऽ२३४ वा । यूजाऽऽठवा ।  
 वाजेषुचोऽऽ२३४ वा । मघाऽऽ३२३उवाऽऽ२३॥  
 (७.६.२)  
 शार्कर इवोद्रीथे वर्मी ॥ (३.८.७)  
 वृधेऽस्मान् पिबासुतायां पृष्ठजमवर्तयोः ॥ (७.१२.७)  
 शार्ङ्गे च ॥ (६.४.१६)  
 शार्ङ्गे हरिः ॥ (४.७.१०)  
 शावि च ॥ (९.४.३७)  
 शिशुं ज्योतिषम् ॥ (२.२१.७)  
 शिशुं तिस्रो हिते ॥ (३.१.१४)  
 शिशुं देव्यम् ॥ (१.२०.७)  
 शिशुं पार्थम् ॥ (१.१७.१२)  
 शिशुं सर्वत्र ॥ (८.२.३१)  
 शिशुमुद्धत् ॥ (२.२१.४)  
 शिशुमुहुवाइ सिष्ठम् ॥ (२.७.१३)  
 शीये च नकृदंहत् ॥ (१०.६.१३)  
 शीये ब्रह्मा यूथे गिराम् ॥ (५.११.१७)  
 शीये विव्य युङ्क्ष्व ॥ (५.९.६)  
 शुकारमकारौ च वृष्णि ॥ (८.४.४)  
 शुक्रं दुदुहे ॥ (५.७.८)  
 शुचय इमा उत्त्वायां रयैते ॥ (६.४.१०)  
 शुचिः परिप्रियायां मार्गीयवे ॥ (७.३.५)  
 शुद्धीये ढेन शीर्कान् गहि रयिम् मद्धि रयिम् ॥  
 (३.१५.६)  
 शुद्धीयेऽपि द्वे गिरिम्-पुरेजि-ञ्च ॥ (५.९.१२)  
 शुभार्गवे न्निनि ॥ (४.११.८)  
 शुर्मदायास्तु प्रयज्ञरायां ठपाञ्जलोपो वारे ॥ (८.५.१८)  
 शुर्मदा चैकर्वे लुप्तोपन्या ॥ (८.६.३४)  
 शूक्त्या मन्तवत् ॥ (९.४.३५)  
 शृङ्गमा जा ॥ (२.२१.९)  
 शृङ्गे ॥ (५.१.३१)  
 शृङ्गे च ॥ (९.४.२८)  
 श्रेण्या भगद्वाजे ॥ (७.१.२३)

शैखण्डिन आक्षी यदि ॥ (-आश्वी, यदि)	श्यैते सि ईशा ॥ (३.२१.१)
(४.२०.१०)	श्यैते हुम्मा ज्ञीयवत् ॥ (९.८.२३)
शैखण्डिने सर्वे ॥ (५.८.१६)	श्रवस आइन्द्रान्ताज्जनिलोपः ॥ (१०.५.५)
शैशवे यूष्णि पती पूर्वम् नापि ॥ (३.६.६)	श्रवस्यवो देव्ये । श्रवस्यवो देव्ये ॥ (६.१०.२८)
शोके चाद्ययोः ॥ (१०.९.१२)	श्रवायाश्च ॥ (१०.५.७)
शोके मान्त्ययोः ॥ (५.४.५)	श्राय कृति ॥ (२.२६.२)
शोके मुरीम् ओजि कर्णे स्विनः यदी ॥ (३.५.९)	श्रायन्तः सर्वासु ॥ (५.८.२६)
शोक्ते च ॥ (१०.९.१३)	श्रायन्तीयं पवस्वान्धी पवस्व सोमोत्सो द्यौतानमे-
शौक्ते श्रिये ॥ (३.५.१)	कर्चाः ॥ (२.१७.७)
शौक्ते श्रिये ॥ (४.२.४)	श्रायन्तीये देवे ॥ (-दे वे) (४.१७.३)
श्रौष्ठ उत्तमास्त्रयः प्र ॥ (५.११.१५)	श्रायन्तीये नदी परिकृष्टम् प्रति प्रथमायाम् ॥
श्रौष्ठमया पवा ॥ (१.६.९)	(३.११.३)
श्रौष्ठे सूनि जूतिम् सूनि ॥ (३.७.११)	श्रायन्तीये वारि ॥ (४.२२.४)
स्पतिरभिद्युम्रतृतीयायां वाचः साम्नि ॥ (७.३.३)	श्राय भरम् ॥ (१.२०.१२)
श्यावाश्चे च ॥ (५.१.५)	श्रारे भद्रा-देवे-पुरु-दाना ॥ (५.११.४३)
श्येनःसंमिशलायां संहिते ॥ (६.४.१२)	श्रीणन्तः ॥ (५.६.२५)
श्येन ईय ॥ (४.२०.११)	श्रीणन्तस्तमसः ॥ (२.२७.६)
श्येने दानाध्वराम् ॥ (१०.९.२)	श्रीणन्तस्त्रिणिधनम् ॥ (१.१३.४)
श्येने दीर्घम् शक्तिम् पूर्वे देवी ॥ (४.२३.११)	श्रीणन्तो वासिष्ठम् ॥ (१.१०.२)
श्येने नइ दीर्घत्वम् ॥ (९.३.४८)	श्रीणाग्रेयम् ॥ (२.४.११)
श्येनोत्तरयोद्धितीयम् ॥ (५.३.३१)	श्रीणा स्थानम् ॥ (२.२६.७)
श्येनोऽत्यः सिष्ठे ॥ (८.३.२०)	श्रीणा हविषे प्रावाज्यक्षायाम् ॥ (७.११.२४)
श्यैतधसतृतीयायां च ॥ (८.५.३६)	श्रीनिधने हिन्वे ॥ (४.१३.१)
श्यैत धसे रितु स्नेणे नीके रेः ॥ (४.१८.३)	श्री वासिष्ठ उत्तद्विषा पतिः कवीम् ॥ (९.४.४२)
श्यैतवारयोश्च ॥ (८.३.१२)	श्री हन्मनम् ॥ (२.५.७)
श्यैते गीथषष्ठम् ॥ (५.४.१५)	श्रूधियान्ताः श्रुध्ये ॥ (८.९.१२)
श्यैते च थे त्रिष्टुप् प्रान्त्ययोः ॥ (५.१२.३०)	श्रुधीह वारे नवी प्युषीम् ॥ (३.२७.५)
श्यैते तृतीयादिन्या औहोवायाः परं तृतीयं नीचम् ॥	श्रुध्यं पवस्व । (२.११.८)
(१०.४.१)	श्रुध्यमानवयोश्च द्वितीयम् ॥ (८.७.२४)
श्यैते त्राणि ॥ (३.४.२)	श्रुध्यमुषस्ताश्चि ॥ (२.११.३)
श्यैते द्वे योनाविन्द्रक्रत्वायां च ॥ (५.९.३६)	श्रुध्ये च नौ ॥ (५.३.५२)
श्यैते योनौ प्र रे ॥ (५.११.२)	श्रुध्ये तु प्रश्लेषः ॥ (६.८.४)

श्रुध्ये द्येह ॥ (४.११.३)  
 श्रुध्ये श्रिभ्याम् ॥ (४.१६.९)  
 श्रुध्ये स्तावे तुरीये प्यते सर्वत्र ॥ (१०.६.१)  
 श्रेयसि तु होशब्दस्य लोपः ॥ (८.९.२२)  
 श्वः कार्तयशौदलस्यवेषु ॥ (६.४.११)  
 श्वतः पाष्ठौ हे ॥ (५.२.४२)  
 श्वद्रिर्नावा च पिबा सोमायाभृषभे ॥ (६.८.१४)  
 श्वे तृतीये प तृ षट्परे ॥ १३ ॥  
 श्वे महि ॥ (३.१३.५)  
 षं जनित्रे ॥ (९.३.३३)  
 षट्शङ्कुबार्हतवाजजित्स्वाररोहित-कूलीयासित-  
 योक्तसुचानाम् ॥ (१०.११.९)  
 षडन्ते तृचयोर्द्वे ॥ (५.९.२३)  
 षड्भासे पौष्कले सप्त त्रीण्यष्टे पृथक् तृचे रयिशौक्ते  
 वृषास्तोभे द्वे द्वे न्यायविरोधिनी ॥ (९.२.१४)  
 षभे काम्पा ॥ (९.१.२१)  
 षभे च ॥ (१०.५.११)  
 षभे ददे ॥ (३.२५.१)  
 षभे पृथिवीम् ॥ (६.७.१४)  
 षा णी दान्ते ॥ (५.३.८)  
 षादीये वति अग्रे अभि ॥ (३.५.१३)  
 षा सिते ॥ (५.१२.२५)  
 षिपरितोषायां माघुच्छन्दसे ॥ (७.११.३४)  
 षि ब मन्तोक्थयोर्वे ॥ (५.१२.२३)  
 षुप्रनः सन्तनिनि ॥ (७.६.६)  
 षूक्ते च ॥ (५.१२.११)  
 षूक्ते शुभ्रमुच्चैनाया ॥ (५.९.२०)  
 षेधज्ञीययोर्ने ॥ (४.७.६)  
 षेधे च तृतीयचतुर्थेदु रितावसते ॥ (९.७.४)  
 षेधे भि ॥ (३.२७.६)  
 षेधे रयिम् ॥ (३.२७.१)  
 ष्कल इन्द्रा ॥ (-ष्कल इन्द्रा प्रथमः) (४.१५.१२)

ष्कले जास्वर उपशिक्षायां प्राक् प्रहूयसायाः ॥  
 (९.४.४४)  
 ष्कले ताइ सइ विदे इन्द्रः अप्पुजित् सर्वत्र ॥  
 नान्त्योद्वंशीयश्रुद्धयजराबोधीयेषु ॥ (३.२.७)  
 ष्कले धितिं पत्रि त्रित ॥ (३.२०.१)  
 ष्कले निषी श्रिये यवी ॥ षष्ठः ॥ (३.१८.११)  
 ष्कले नेमि ॥ (४.१०.३)  
 ष्कले योनौ ॥ (५.२.१५)  
 ष्कले वते ॥ (३.१९.२)  
 ष्कले शिक्षा हिश रयिम् ॥ (४.१५.८)  
 ष्टम्भे च ॥ (५.११.७२)  
 ष्टम्भे चौशसूपे ॥ (१०.६.१२)  
 ष्टम्भे तसि ॥ (४.१८.७)  
 ष्टम्भे ददे वोक्तिसर्वत्र नामरूपमित्र-विन्म्वेषु ॥  
 (३.४.९)  
 ष्टम्भे मनि सर्वत्र ॥ (३.१८.९)  
 ष्टम्भे वयं-प्रत्नं-रायआसुता ॥ (५.९.३)  
 ष्टम्भे स्येसा सखे ॥ (४.१९.६)  
 ष्टम्भे स्वब्दी ॥ (३.४.१२)  
 ष्टु प्रिये ॥ (५.२.४३)  
 ष्टुमि ज्ञीये तृतीयेऽन्त्यमाइन्द्रादिः ॥ (५.३.३५)  
 ष्ट भ्यासे ॥ (५.१२.४२)  
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 ष्टास्वरं भासे ॥ (८.१०.१६)  
 ष्टे प्र योनौ ॥ (५.९.५५)  
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 ष्मते दुहे सर्वत्र ॥ (३.२४.४)  
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प्वर्गितो लौशे ॥ (७.१.३०)  
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 प्विन्द्र बृहत्तरे ॥ (७.२.४०)  
 प्वैरयत्रैतक्रोशवार्षेषु ॥ (६.१२.२४)  
 संकृतिनि परि ॥ (४.२३.१३)  
 संकृतिनि परि ॥ (४.२७.६)  
 संकृतिनि स्तोभाद्यं वचनं प्रतिस्तोत्रीयम् ॥ (८.९.२४)  
 संकृष्टं च विकृष्टं च व्यञ्जनं लुप्तमतिहृतम् । आभावांश्च  
 विकारांश्च भावानूहेऽभिलक्षयेत् ॥ (९.२.४)  
 संक्रोशे च ई-वह्निः-तिम्ब-मनी-धेन-वस्ति-मदे ॥  
 (३.४.११)  
 संक्षारवैश्वज्योतिषगोराङ्गिरसेषु नियान्तः ॥  
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 संजये द्यवि ॥ (३.६.१२)  
 संजयाभीशववैयश्चसाध्रादिषु लक्षणसिद्धत्वाद्  
 द्रष्ट्यान्तर एकं पर्व भवति ॥ (९.८.२५)  
 संधिवत्पदवदानमत्वमार्भावमेव च । प्रश्लेषांश्चाथ  
 विश्लेषानूहे त्वेवं निबोधत ॥ (९.२.३)  
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 संहिते रिये याभिः कृत्तुमी ॥ (४.१७.१)  
 संहिते सः पी ॥ (३.१९.४)  
 संहिते स्थाभिः ॥ (३.२४.५)  
 संहिते हरिः ॥ (३.१८.५)  
 संहिताभ्यस्तिस्रश्च ॥ (५.९.२२)  
 स ई त्रिक बृहति ॥ (७.५.१६)  
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 सखा क्रौञ्चमयं पूषेति यद्वितीयम् ॥ (२.१६.१)  
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 सखा तुरीयम् ॥ (५.१.११)  
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 सदादौऽऽरह्यायामौऽऽस्तियोः । औऽऽरह्य ॥ (८.३.२)  
 सदेवतो वा राजनशो रर्षभयोः ॥ (१०.१०.१०)

सद्भ्यं वर्णे ॥ (५.११.६६)  
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 सफे सुन्वे, सुक्षि ॥ (४.१५.७)  
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 समानोदकैर्षूदकस्योद्धारः पूर्वयोः स्तोत्रीययोः ॥  
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 सर्वं श्रुधी हवायाम् ॥ (८.४.८)  
 सर्वत्र पादतृतीयतुरीयं वृद्धम् ॥ (५.४.२४)  
 सर्वोद्धारोऽतोऽन्यत्र ॥ (८.१०.४)  
 सवीरायां वैश्वामित्रे ॥ (७.११.१५)  
 सवीरौदलम् ॥ (१.१२.१८)  
 ससु-तलो दीर्घकार्णे ॥ (१.६.६)  
 ससु-शिक्षा-सफ-ष्कलेकर्वी ॥ (२.१५.१२)  
 ससु सफे मादा त्र्यक्षराम् ॥ (१०.९.६)  
 ससुग्मवावृध्वा च नार्मेधे ॥ (६.६.१३)  
 सह त्वाष्ट्री ॥ (१.१७.८)  
 सहोदैर्घे त्वभ्यासः ॥ (६.१२.१५)  
 सहोदैर्घे श्चाद्रिः ॥ (४.१९.१)  
 साकं पार्श्वम् ॥ (१.२४.८)  
 साकःसिद्धम् ॥ (१.१५.७)  
 साकमश्च उच्चायामाद्यः सर्वासु ॥ (५.७.४)  
 साध्ये श्रेष्ठ ॥ (३.१६.४)  
 साधे दिवे पूर्वम् ॥ (४.१३.६)  
 सानौ शब्दश्च सर्वत्राकारे ॥ (१०.२.१८)  
 सान्वारुहो वंशीये ॥ (७.१.१५)  
 साप्तामिक आयास्ये ॥ (५.९.५७)  
 सामदिरोऽजुंनो ॥ (५.७.१०)  
 सामराजे च ॥ (५.४.८)  
 सामराज्येधमे विध मत्सि देव वृज्जी, त्सूरि ज्योतिः ॥  
 (४.२१.४)



सामराजे पवित्रायामनाकृष्टः ॥ (५.८.१)  
 सामराजे षि निमा यासि ॥ (३.११.२)  
 सामराजे सइत् वन्ति पवि धिरो मिरे ॥ (३.१५.१)  
 (-मौर)  
 सामानि षट्सु चान्यानि सप्तसु द्वे तु कौथुमाः ।  
 ऊनानामन्यथा गीतिः पादानामधिकाश्च ये ॥  
 (९.२.६)  
 सामान्तिकानि सामान्ते सर्वत्र ॥ (८.९.६)  
 सामान्तेऽध्यर्घा ॥ (८.१०.२३)  
 सामान्ते निधनाय स्तोभाः ॥ (८.१०.३१)  
 सामान्ते सर्वाणि ॥ (९.८.५)  
 साम्नि विवृता ये तान् वक्ष्यामः ॥ (६.८.२)  
 साम्नोः पूर्वस्योपग्रहाद्यं पदम् ॥ (८.१०.१९)  
 सारधिनि यासीत् प्रमि इव वति धियो धेन तं पि  
 तेत्रिः ॥ (४.७.१)  
 साहीयगूर्दपुत्रेषु च ॥ (८.५.२८)  
 साहीयेऽग्रे त्वं सर्वः ॥ (५.१०.३६)  
 साहीये च भिशब्दः ॥ (१०.२.५)  
 साहीये नाप्त्रे ॥ (३.१३.४)  
 साहीये यस्ते ॥ (३.२८.५)  
 साहीये विप्रम्-ध्रुवे ॥ (३.५.८)  
 साहीये शता द्वितीयं संकर्षात् ॥ (८.७.२६)  
 साहीये शतायास्तत्त्वा ॥ (९.३.४०)  
 साहीये सन्दे ॥ (४.४.४)  
 सिते च देवाद्ययोस्तृतीयोच्चान्त्यमग्रिमी ॥ (९.७.६)  
 सिते थे द्वितीयम् ॥ (५.३.२१)  
 सितेऽन्त्यः ॥ (५.७.१५)  
 सिते मदे ॥ (४.८.२)  
 सिते मने मदे ॥ (४.२.५)  
 सिते योदे सर्वत्र मदे नरे सर्वत्र ॥ (३.१२.१)  
 सिते रयिम् ॥ (३.१८.२)  
 सिते रयिम् ॥ (३.२४.९)

सिते स्वया-तमा-पुरु-सुतम् ॥ (५.१२.४)  
 सि निहतमसंहितं पृथिदैर्घयोः ॥ (५.१२.२)  
 सिमानां निषेधे ॥ (२.२१.१६)  
 सिमासु च ॥ (५.८.२९)  
 सिमासु सर्वमाउ भवति ॥ (७.६.२२)  
 सिषासन्तः श्रुधी हवायाम् ॥ (६.२.१६)  
 सिष्ठं पूर्वणोक्तम् ॥ (सिष्ठं) (४.७.९)  
 सिष्ठ त्रैशोकयोश्च ॥ (७.४.२०)  
 सिष्ठ त्रैशोकयोश्च । सिष्ठत्रैशोकयोश्च ॥ (७.८.३५)  
 सिष्ठप्रिये स्ति तेदि ॥ (४.१९.१०)  
 सिष्ठमयम् ॥ (२.४.३)  
 सिष्ठे च ॥ (५.३.४९)  
 सिष्ठे तद्विविद्धाया अन्तो योनौ ॥ (९.४.२१)  
 सिष्ठे नए स्नेहश्रौष्ठ च यानि ॥ (३.१७.४)  
 सिष्ठे नुत्रीः नक्षे धन्वे स्त्रिया भिस्सचतेसुमेणन्ति ॥  
 (३.१६.६)  
 सिष्ठे मथिः । गहि ॥ (४.६.३)  
 सिष्ठे षिपु थिवीम् षिम एषि ॥ (३.४.१)  
 सुज्ञाने निधनमेकिनेस्वरम् ॥ (८.७.८)  
 सुज्ञा पवस्व देव ॥ (१.२३.१८)  
 सुता च प्रान्त्ययोः ॥ (५.९.१४)  
 सुता तरे वे ॥ (४.२९.११)  
 सुता त्वाष्ट्री स्वारे ॥ (२.४.१)  
 सुता त्वाष्ट्र्यूर्ध्वेडम् ॥ (२.५.३)  
 सुतान्धी ॥ (१.१३.१६)  
 सुता बृहत् ॥ (२.२६.१५)  
 सुता वितत्वाष्ट्रीत्र्यन्ते ॥ (१.४.२)  
 सुता साध्रवाश्चे ॥ (२.१३.७)  
 सुतासोऽरिष्टम् ॥ (२.२९.२७)  
 सुता सो ह्रस्वान्तरिक्षे ॥ (२.२९.१३)  
 सुतिः पिबात्वस्याभिनिधने काण्वे ॥ (७.३.७)  
 सुते चित्वा नवे ॥ (६.९.१)

सुतेषु त्वयाभूषायां माधुच्छन्दसमानवयोः ॥ (७.९.२७)	सैन्धुक्षिते तिस्रोवाचोत्तमायामन्यः ॥ (५.७.२०)
सुनोत सौपर्णे ॥ (७.६.१२)	सैन्धुक्षिते नष्टे चतुर्थः ॥ (३.५.१५)
सुमन्मा वारम् ॥ (१.२७.१३)	सोमः प्राष्टमम् ॥ (५.३.३६)
सुम्नेषु मानस्तरभीत्यत्र जमवर्तषेधयोः ॥ (७.११.२१)	सोमः श्रुध्यम् ॥ (१.१९.४)
सुरूप ऋषभः ॥ (२.२३.१३)	सोम उष्वा पवस्व तरम् ॥ (२.२९.२४)
सुशस्तिभिरिलान्दे द्वितीयायाम् ॥ (७.६.२९)	सोम उष्वा-पवस्व वत्साः ॥ (२.२९.१५)
सुषादब्धः सु ॥ (५.६.३१)	सोम उष्वा-पवस्व सिमाः ॥ (२.२९.३१)
सुषावसो छन्दस-द्वैगतयोः ॥ (८.२.१९)	सोमसामगायत्रीक्रौञ्चैरूपौदलग्नयत्र्यौशनसैन्धुक्षित- मैधातिथरोहितकूलीयेह-वदैधमवाहेन्द्र स्ययशः कण्वबृहत्त्रैष्टुभश्यावाश्वशौक्तवार्षाहरवाज- भृत्कार्ण श्रवसानांचत्वारि ॥ (१०.११.७)
सुषा श्रीणप्रलं रुणसाम्नि ॥ (१०.९.१४)	सोमसामसाहीयशाम्मदेष्टु प्रश्लेषः ॥ (६.८.११)
सुषाऽसाविसो तमसोऽर्कः ॥ (२.२३.१९)	सोमसाम्निच ॥ (५.१२.१९)
सुष्टुतयो वषट्तायां बृहति ॥ (६.४.२२)	सोम सुज्ञाने ॥ (८.२.२१)
सुष्वाणायां चान्धीगवे ॥ (७.१२.१२)	सोमस्मिरुक्तः ॥ (८.१०.३५)
सुहस्ताः स्तावे ज्ञीयस्य लोपः ॥ (७.६.३२)	सोमस्पतिर्हे प्रत्यये सहस्रधारायां त्वाष्ट्रीसाम्नोः ॥ (७.३.१२)
सुहस्त्या रन्ध्रोत्तर, वरुण, गोष्ठार्क पुष्पेषु ॥ (६.१२.२७)	सोमाः श्वावागव-निषेधाः ॥ (२.४.१२)
सूर्यमरो नैपे ॥ (८.२.१८)	सोमाः क्रौञ्चाद्यम् ॥ (२.५.२)
सूर्यस्याभि प्रियाणीत्यत्र स्वारकाव-ज्ञीययोः ॥ (६.११.१४)	सोमाः पवन्त ज्ञीयम् ॥ (२.२०.१०)
सूर्यस्य कावं तृचे ॥ (१.१८.११)	सोमा गौरीमधुशुन्निधने ॥ (१.६.७)
सूर्यस्याग्निं वाजजिह्वे ॥ (१.११.१३)	सोमाद्ययोश्च ॥ (१०.५.१७)
सूर्या वैरूपान्तरिक्षयोः ॥ (६.११.२९)	सोमा वार्शे ॥ (५.२.४४)
सूर्ये महत्तत्सोमायां वैश्वज्योतिष-वात्सप्रयोः ॥ (६.११.२२)	सोमीयमेतमुत्थमिति ॥ (२.२१.११)
सेधे आभिसोमाद्ययोः ॥ (१.७.७)	सोमो दन्वते ॥ (५.२.४५)
सेधेतु प्रलं पीयूषाद्यायां सत्राद्यस्म लोपः ॥ (१०.५.८)	सोमो वाप्ते ॥ (६.३.१३)
सेधे पुना-परी-तवा-मन्तवत् ॥ (५.९.२५)	सोमब्दो दासे ॥ (१.९.५)
सेधे षिणोदनः ॥ (९.३.१२)	सौभराभीवर्तजयानाम् षुद्धं तुरीयम् ॥ (५.१.१)
सेधे ह्य द्वितीये यथर्चं भवति ॥ (५.४.२२)	सौमेधे तवे हुवे निधनयोः ॥ (३.३.६)
सेन्योऽसि बार्हद्विरसन्तनिनोः ॥ (६.१०.२०)	सौमे स्तावे ॥ (९.३.१४)
सैन्धुक्षितमग्निं वः ॥ (१.४.१४)	सौह पर्यध्यासे ॥ (३.१२.१२)
	सौहविषरन्ध्रोत्तरयोगोभिः ॥ (१०.८.१६)

स्तव्यं चैके । स्तव्यं चैके ॥ (५.४.३६)  
 स्तावाद्यं कण्वतरे ॥ (९.३.३७)  
 स्तावे च ॥ (६.९.५)  
 स्तावे हविष उत्तरयोः प्रथमे ॥ (९.१.११)  
 स्तावोपान्त्यं देव्ये दा-खी-सो ॥ (५.१.२८)  
 स्तोतृभ्यश्च ॥ (८.४.९)  
 स्तोतृभ्यो वारे ॥ (६.३.१७)  
 स्तोत्रीयाद्ये चाक्षरे मत्स्वसंयुक्ते ॥ (८.९.३०)  
 स्तोभः पुरस्तादन्तर्वा प्रस्तोतुः ॥ (१०.१०.२)  
 स्तोभ उपायान्तः पदनिघनेषु ॥ (१०.११.१३)  
 स्तोभव्यवहिते त्वलोपो द्वयन्तस्थपरे ॥ (७.९.१२)  
 स्तोभश्च सामाद्यः सामान्ते यथान्यायम् ॥ (८.९.१७)  
 स्तोभाङ्गभूतानि च ॥ (८.९.२)  
 स्तोभानां च ॥ (५.११.५८)  
 स्तोभानामुद्धारः ॥ (८.५.११)  
 स्तोभे चोत्तरे वकार ओ भवत्यत्वे ॥ (१०.४.९)  
 स्तोमं मन्तम् ॥ (२.७.१०)  
 स्तोषे मित्रमिवप्राऽयाम् सोमाऽ२३म्बिश्वा चाऽ२३  
 या ॥ (८.१.२)  
 स्तय गोष्ठार्कपुष्पयोः ॥ (५.११.७४) [-स्त्या]  
 स्थाभिर्यस्ते सुरूपे ॥ (७.३.२)  
 स्तयमिन्दुः ॥ (१.५.९)  
 स्तयोत्तरयोश्च ॥ (९.४.३१)  
 स्तिग्यं माभेमबृहति ॥ (८.१.१२)  
 स्य त्रम् ॥ (५.३.७)  
 स्यन्तमा मराये ॥ (६.१२.१२)  
 स्यन्तमा सहोदैर्धर्षभयोः ॥ (७.१०.२५)  
 स्यपुरुकृच्छ्रग्युहारमानवयोः ॥ (६.७.८)  
 स्यन्धिनोर्बोधीये ॥ (७.१०.२३)  
 स्यार्चतो वैराजर्षभे ॥ (६.९.१९)  
 स्युपमा छन्दसे ॥ (६.१२.४)  
 स्ये भिः पार्श्वे ॥ (७.१.३८)

स्ये च ॥ (५.१.१७)  
 स्येमहिद्वितीयमन्वयिक्याम् ॥ (५.१.१२)  
 स्रसामैटतेऽभ्यासे प्रत्यये ॥ (७.५.१५)  
 सुचे न्देहन्देस्वा ॥ (-देस्वा-द्रेहाद्रेस्वा) (३.२४.७)  
 सुचे मन्दी ॥ (४.१४.१)  
 सुचे मन्द्र ॥ (५.९.३०)  
 स्रौग्मते पनी यसी मिदी ॥ (४.७.२)  
 स्वः कावाभिक्रन्दयोः ॥ (६.१२.३९)  
 स्वः पृष्ठं हिन्वा ॥ (२.६.४)  
 स्वः पृष्ठे सर्वे ॥ (५.६.२८)  
 स्वः शब्दः पूर्वः पूर्वं यौक्ते ॥ (७.४.१८)  
 स्वः शब्दश्चैवातिहारप्राप्तो लोपः क्रियते ॥ (७.४.१९)  
 स्वः सर्वत्र ॥ (७.८.३१)  
 स्वय वाश्वे ॥ (५.९.३४)  
 स्वरप्रथमे च ॥ (७.३.१३)  
 स्वरविकाराद्यदन्यत् पर्वापद्यते तत्तेनैवोपदेक्ष्यामः ॥  
 (८.५.३१)  
 स्वरान्तः कण्ठ्यः सर्वत्र ॥ (७.६.१८)  
 स्वरे च वियस्त ॥ (८.१.१९)  
 स्वरे चा भवति सहावाः इन्द्रेत्येषशब्द आनस्ते  
 गन्तुमत्सर इत्यत्र ॥ (७.११.३१)  
 स्वर्ज्योतिः प्रथमोच्चमेकारादिकृष्टम् ॥ (८.१०.२६)  
 स्वर्ज्योतिर्निघनमकृष्टैकारादि ॥ (८.१०.३७)  
 स्वर्णज्योतिरुत्तरे कमश्वे ॥ (७.२.३१)  
 स्वर्वत इति निघनमुपग्रहादि ॥ (८.१०.३२)  
 स्वर्वन्निघने इन्द्राय सशुक्र इन्द्रस्ते सुतस्य ॥ (५.८.९)  
 स्वर्वन्निघने परि पूष्णे महे पेयात् क्रत्वे श्वे च ॥  
 (४.१.२)  
 स्वर्वन्निघने यानि तानि परिप्रतमसोऽर्के तेसो च ॥  
 (४.२६.६)  
 स्वर्विदा नामैधे ॥ (७.८.३३)  
 स्वशब्द एना शुष्ये ॥ (७.२.३२)

स्वश्चो नकिष्टवद्रथायां प्रियासितयोः ॥ (७.९.२१)  
 स्वस्तये दविजीये ॥ (७.१०.१०)  
 स्वादि काक्षीभासे ॥ (२.९.१०)  
 स्वादि कौत्समैडे ॥ (२.१५.१७)  
 स्वादि क्षुष्टम्भम् ॥ (१.१६.१६)  
 स्वादि जरा ॥ (१.२१.९)  
 स्वादि प्रथमायां च ॥ (५.७.१८)  
 स्वादिप्रथमायां च ॥ (५.७.२५)  
 स्वादिमच्छगौषूक्ताश्वसूक्त एकचौ ॥ (१.२६.९)  
 स्वादि मौक्षम् ॥ (१.२५.३)  
 स्वादि शवम् ॥ (२.१२.१७)  
 स्वादि शिरामर्कः ॥ (२.२५.२)  
 स्वादि ष्कृतम् ॥ (१.२३.७)  
 स्वादि हितम् ॥ (१.१.७)  
 स्वादोः श्यैतम् ॥ (१.२०.४)  
 स्वादोर्वाजीयम् ॥ (२.२३.१०)  
 स्वाद्यग्रेरर्कः ॥ (२.२६.२०)  
 स्वाद्याश्वसूक्तमेकस्याम् ॥ (२.१४.१६)  
 स्वाद्युत्तरम् ॥ (२.२८.७)  
 स्वाध्यःसोमाःपवन्तायां वितमधुनिधनान्मीगवपे-  
 धजीयेषु ॥ (७.१०.२)  
 स्वानः परिस्वानायां वैदन्वतहाविष्मतरेवतीषु ॥  
 (६.१२.२८)  
 स्वानो जरा ॥ (१.२०.१६)  
 स्वानो वारम् ॥ (१.२४.३)  
 स्वानो हाविष्म-शाम्म-दाव-चीनेड-विष्कृतानि  
 (२.३.६)  
 स्वानो हितम् ॥ (१.१८.६)  
 स्वायुधोग्रे सिन्धूनां मरुतां धेनौ ॥ (७.९.११)  
 स्वारपर्णे खीनाम् ॥ (३.२१.६)  
 स्वारे कौत्से त्के ॥ (४.१२.४)  
 स्वारे च पर्णे योनौ ॥ (५.२.५३)

स्वारे च पर्णे हाराद्योनौ ॥ (१.३.३०)  
 स्वारे योनावाद्ययोर्मरुदेवानामूती दिवि द्युम्ना ॥  
 (५.१०.२२)  
 स्वाशिरामर्के कविः विक्षे ॥ (४.२४.११)  
 स्वाशिरामर्के कविः शुचिः मही ॥ (४.२६.९)  
 स्वाशिरामर्के दिवे पूर्वम् ॥ (४.२५.७)  
 स्वास्वौशने ॥ (७.९.२०)  
 स्वासु कमोश्चोत्तरयोरेभिर्वर्धा प्रवइन्द्राम् ॥  
 (८.५.३३)  
 स्वासु क्षुल्लकवाचे ॥ (१.१३.१४)  
 स्वासु ज्ञीयम् ॥ (१.१.११)  
 स्वासु तरमेना प्रत्यु इमाउवामिति च ॥ (२.२३.१)  
 स्वासु दैर्घम् ॥ (१.२३.५)  
 स्वासु द्वितीयषष्ठे ॥ (५.३.६२)  
 स्वासु धर्म ॥ (१.९.४)  
 स्वासु धसमुत्तरयोः ककुप् ॥ (२.१५.१४)  
 स्वासु नकारः श्रायन्तीये । दान्मयोऽ३ चो । हुम् ।  
 दयाऽ३ । ओर३४ वा ॥ (८.४.३)  
 स्वासु प्रवदभिनिधनवैखानसानि ॥ (१.७.३)  
 स्वासु भरम् ॥ (२.५.१७)  
 स्वासु मरायम् ॥ (२.२०.८)  
 स्वासुभरे यन्तुरं लोपः ॥ (७.७.२०)  
 स्वासु यौक्तसुचम् ॥ (१.२३.१२)  
 स्वासु रश्मम् ॥ (२.२६.३)  
 स्वासु स्तां धेनु ॥ (१.१५.११)  
 स्वासु लौशाद्यैडसुद्धीवे ॥ (१.१४.१०)  
 स्वासु वत्साः ॥ (२.२५.९)  
 स्वासु वर्तः ॥ (१.१२.१४)  
 स्वासु वषट् ॥ (१.२२.१२)  
 स्वासु वारम् ॥ (१.२५.१३)  
 स्वासु वाराणम् ॥ (२.२०.११)  
 स्वासु वाराह-वासे ॥ (२.६.१५)

स्वासु विधर्म ॥ (१.११.२)  
 स्वासु विशीयम् ॥ (२.३.२)  
 स्वासु वैराजे तृतीये प्रथमान्त्ये वृद्धे ॥ (१०.८.७)  
 स्वासु शन-सांवर्त-मारुतानि ॥ (१.९.६)  
 स्वासु शने द्वितीयपादद्वितीयम् ॥ (५.३.४३)  
 स्वासु श्रायन्तीयम् ॥ (१.१०.४)  
 स्वासु षष्ठः श्रुथो हवमिति च ॥ (२.२९.८)  
 स्वासु सत्रा ॥ (१.२७.३)  
 स्वासु सप्तहम् ॥ (२.२५.१७)  
 स्वासु साहीये चोत्तमायाम् ॥ (१०.१.३)  
 स्वासु हविष-जरा मार्गीयवाणि ॥ (२.१.४)  
 स्वासु हिष्ठीयवर्णश्च्यानि ॥ (१.४.३)  
 स्वासु ह्रस्वा यदिन्द्र येति च ॥ (२.२९.६)  
 स्वास्वा भवति निमर्त्यात् ॥ (७.११.११)  
 स्वास्वैध्मवाह-ककुभोद्वंशीयानि ॥ (१.११.४)  
 स्वास्वौर्णाद्यसुज्ञाने ॥ (१.१४.८)  
 स्वाहुतः सदुद्रवायां वारदेव्ययोः ॥ (७.१०.१२)  
 स्वो वा रथन्तरे । स्वो वा रथन्तरे ॥ (७.२.४७)  
 हस्यभीवर्ते ॥ (७.१.२९)  
 हकारे च ककारश्चौ भवति मराये द्विमात्रः ॥  
 [-ककार औ] (१०.६.१७)  
 हं गिर्यमिमदिमघो पारिष्टे रयि भृथि ॥ (५.१.१४)  
 हति कृष्टात् ॥ (५.२.२३)  
 हति स्तावात् स्वरान्तः ॥ (९.४.७)  
 हक्के वंहि नविस्तावे ॥ (३.५.१२)  
 हदाग्रेये दूरे ॥ (४.६.७)  
 हदुक्थे भिर्ये ॥ (३.९.६)  
 हदुक्थे सुते ॥ २ ॥ (३.२०.२)  
 हन्मगतयोर्मनी ॥ (३.९.५)  
 हयत्वं सोमासि शांमदे ॥ (७.८.९)  
 हरि बीच शाक्वरे ऋषभे ॥ (७.८.२९)  
 हरि हिष्ठीये ॥ (५.११.६९)

हरिण्या सप्तास्येभिर्वत्सासु ॥ (७.१.३९)  
 हरे द्वितीयो दादिः ॥ (५.१२.४६)  
 हर्यश्च पिबासोम-द्वितीयायां सहोदैर्धे ॥ (६.१२.१०)  
 हवि ॥ (८.६.१२)  
 हविर्दसे ॥ (३.१४.२)  
 हविषयज्ञा प्र-स्वा-मृ-ते-सु ॥ (५.११.११)  
 हविषे च गीथे ॥ (९.५.६)  
 हविषे च सवाज्यक्षायाम् ॥ (५.३.५१)  
 हविषे द्विभिरित्याभिगीतमेके ॥ (५.११.२९)  
 हविषे याहि ॥ (३.८.१०)  
 हव्या विशीये ॥ (६.५.१३)  
 हव्ये च ॥ (५.२.१६)  
 हव्ये चायोनौ ॥ (५.२.३७)  
 हव्ये त्सिबायाम् ॥ (५.२.६७)  
 हव्ये हारद्वितीयम् ॥ (५.१२.२७)  
 हा उहुवा अक्रान्वासिष्ठम् ॥ (२.८.१)  
 हाइउहुवाइ शिशुंसिष्ठम् ॥ (२.७.६)  
 हाइउहुवाइ सिष्ठे राजे ॥ (४.२१.११)  
 हाउकारान्तः सन्तनिजमदन्यभीवर्तकार्तय-शाकारा-  
 न्तत्वाध्रीसाम्नाम् ॥ (१०.१०.१९)  
 हाउ नित्रम् ॥ (१.१६.१)  
 हाउनित्रे वते तीनाम् दवीः कवी ति मनी राणि ॥  
 (३.१७.१)  
 हारद्वितीयं नदे पुरोजित्याम् ॥ (५.३.५०)  
 हारायणे द्रम्पवमान-स्यवरुण ॥ (५.७.९)  
 हारायणे नहि ॥ (३.२३.९)  
 हारिवर्ण उलोककृ-मन्दानः ॥ (५.६.२२)  
 हारिवर्णे सहिम् दिथ पत्नीः ॥ (३.५.४)  
 हाविष्कृते त्वंसोमाद्यान्त्ययोः ॥ (५.७.२४)  
 हितपौष्कलहव्यगारमानववन्तीय-भरपर्णयामसु ॥  
 (९.५.९)  
 हिन्वन्ति विशोविशीये ॥ (७.७.१०)

हिन्वन्तीडानाम् ॥ (२.१२.१०)	हिष्ठीयगवसितेषु सचप वृत्सर्वत्रान्त्यमयांनौ ॥
हिन्वन्त्यपसो द्विहिंकार-गौङ्गव-द्वैगत-तरेषु ॥	(१०.४.१०)
(६.११.३९)	हिष्ठीयासितयोरयम् ॥ (५.९.८)
हिन्वन्नृताभक्तयत् ॥ (५.६.५२)	हिष्ठीये च ॥ (५.२.२०)
हिन्व विशीयोत्तरयोरन्त्यः ॥ (५.६.६१)	हीन्द्रा तवे यवे ॥ (३.९.१)
हिन्वाभिसोमायां तनिभीशवयोः ॥ (७.११.२७)	हीयमहेनोत्तरयोर्वाजीये ॥ (८.१.१३)
हिन्वा विशीयेऽताइध्यामादिः ॥ (५.३.४१)	हुवादिर्वासिष्टे ॥ (१०.१०.६)
हिन्वा विशीयम् ॥ (१.९.५) [हिन्व शीयम् ॥ ( )]	होतारं वत्साः ॥ (२.२९.२९)
हिन्वे ष्मते ॥ (३.१४.१)	हो हव्ये ॥ (५.१.२९)
हिशब्दः सौभरामहीयवकौल्मलानां ॥ [-कौल्मा-	ह्यग्निभिश्चरन्त्यस्तावे नैपे ॥ (७.२.६)
नां] (१०.२.२)	हस्वारूपयोश्च ॥ (८.७.१२)
हिषस्त्वे सोम-यौधे ॥ (६.१.८)	हस्वायां सखे ॥ (४.२९.७)
हिषीस्वर उत्सस्त्रिणिधनायास्ये ॥ (६.४.६)	हस्वायां गोद्यादिर्वाधा ॥ (५.४.२०)

## APPENDIX - E

Index of Sāmans in the Ūhagānam and Ūhyagānam

The Sāmans are given according to *parvans* like Daśarātra & others

Ūhagānam [The numbers refer to Viṃśa and serial no.]

Ūhyagāna [ The numbers refer to Daśati and serial no.]

### Name of sāman

Agnestriṇidhanam	(Daśa 5.8)
"	(Sam. 2.14)
"	(Ahīna 4.15)
"	(Satra. 4.3)
Āṅgirasāngoṣṭhaḥ	(Daśa 6.6)
"	(Satra 4-5)
Āṅgirasāmsamkrośaḥ	(Daśa 3.17)
Acchidram	(Daśa 8.12)
"	(Satra. 4.8)
Adārasṛk	(Daśa. 9.14)
"	(Sam. 3.2)
"	(Ahīna. 3.4)
Adhyarḍheḍam Somasāma	(Sam. 8.8)
"	(Satra - 6.2)
Abhinidhamkāṇvam	(Daśa. 7.8)
"	(Satra 2.17)
"	(Prāyaścitta - 1.7)
"	(Kṣudra - 5.2, 3)
Abhīvartaḥ	(Daśa 11.16)
"	(Sam - 1.6)
"	(" - 1.14)
"	(" - 2.7)
"	(" - 2.15)
"	(" - 3.7)
"	(" - 4.8)
"	(" - 4.13)
"	(" - 4.14)

"	(" - 4.16)
"	(" - 4.18)
"	(" - 5.3)
"	(" - 5.8)
"	(" - 5.13)
"	(" - 6.6)
"	(Ekāha - 4.6)
"	(" - 6.18)
Āyāsomīyam	(Kṣudra - 4.14)
Arkaṣṭam	(Daśa - 10.3)
"	(Ekāha - 7.3)
"	(Satra - 5.14)
"	(" - 6.17)
Arkaṣṭottaram	(" 6.8)
"	(" - 6.19)
Ākūpāram	(Daśa - 2.4)
"	(" - 11.3)
"	(Ahīna - 3.16)
"	(" - 4.21)
"	(" - 5.8)
"	(Kṣudra - 3.13)
Ākṣāram	(Daśa - 2.16)
"	(Ahīna - 1.17)
Ājigam	(Daśa - 11.9)
"	(Ekāha - 4.18)
Ātiṣādiyam	(Daśa - 4.17)
Ātreyaṁ	(Ahīna - 5.10)
"	(" 7.17)
Ānidhanamtvāṣṭrīsāma	(Satra - 6.13)
Ānūpamvādhryaśvam	(Daśa 5.6)
"	(Sam - 3.15)
"	(Ekāha - 6.11)
"	(Ahīna - 4.14)
Āndhīgavam	(Daśa - 1.12)



"	(" - 11.19)
"	(Sam - 2.20)
"	(Ekāha - 3.9)
"	(" - 5.16)
"	(" - 6.2)
"	(Ahīna - 4.17)
"	(" 4.20)
"	Prāya - 3.8)
Ābhīkam	(Daśa - 11.10)
"	(Satra - 4.15)
Ābhīśavādyam	(Daśa - 10.6)
Ābhīśavottaram	(Daśa - 4.10)
"	(Sam - 3.4)
"	(Ahīna - 4.4)
"	(" - 6.3)
Āmahīyavam	(Daśa - 1.1)
"	(Sam - 1.1)
"	(" 7.3)
"	(Ekāha - 2.4)
"	(• - 2.14)
"	(" - 5.8)
"	(" - 8.7)
Ārṣabham	(Daśa - 2.5)
Āsubhārgavam	(Daśa - 8.1)
"	(Ekāha - 3.20)
"	(" - 4.11)
"	(Ahīna - 1.19)
"	(Satra - 3.11)
Āśvam	(Daśa - 2.11)
"	(Sam - 1.12)
Āśvasūktam	(Daśa - 10.11)
"	(Sam - 4.4)
"	(Ekāha - 7.10)
"	(Satra - 5.4)

"	(" - 6.20)
The order is - Daśa, Sam, Ekāha Ahīna, Ksudra	
Āsitādyam	(Daśa - 11.1)
"	(Sam - 6.4)
"	(Ekāha - 4.20)
"	(Ahīna - 2.16)
"	Kṣudra - 2.17)
Āsitottaram	(Ahīna - 8.2)
Āṣkāraṇidhanam	
Kāṇvam	(Daśa - 3.16)
"	(Ahīna - 7.11)
"	(Satra - 2.2)
"	(" - 2.9)
"	(Prāya - 1.9)
Āṣṭādaṁstrampūrvam	(Daśa - 3.12)
"	(Ahīna - 1.2)
Āṣṭādaṁṣtrottaram	(Daśa - 4.9)
"	(Sam - 2.11)
"	(Ekāha - 5.18)
"	(" - 6.2)
Idānām samkṣārah	(Daśa - 9.19)
"	(Ekāha - 1.5)
"	(Ahīna - 3.5)
"	(Satra - 4.10)
Idāvāsiṣṭham	(Sam - 7.16)
"	(Ahīna - 6.5)
Indrasyayaśaḥ	(Satra - 2.14)
Indrasyāpāmivam	(Kṣudra - 4.18)
Iṣovṛdhiyam	(Daśa - 5.19)
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Ihavadāmadevyam	(Daśa - 6.7)
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Utsedhaḥ	(Daśa - 11.11)
"	(Sam - 6.10)

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"	(Ahīna - 2.2)
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"	(Ekāha - 1.16)

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Gāyatrāpārśvam	(Daśa - 8.8)
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Gūrdah	(" - 6.19)
Gorāṅgirasam	(Kṣudra - 4.13)
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Traikakubham	(Daśa - 11.7)
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Traiśokam	(Daśa - 4.13)
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Dvirīḍapadastobha	(Ahīna - 2.7)

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Dvaigatam	(Daśa - 8.10)
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Dharma	(Daśa - 9.9)
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Nānadam	(Daśa - 4.18)
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Nidhanakamam	(Daśa - 4.8)
Niṣedhaḥ	(" - 11.13)
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Naudhasam	(Kṣudra - 1.2)
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Pārtham	(Daśa - 5.14)
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Pāṣṭhauham	(Daśa - 3.20)
Pūrvayāmam	(Kṣudra - 4.11)
Pūrvavāravantīyam	(" - 3.15)
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Marāyam	(Kṣdra - 2.3)
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Māṇḍavam	(Satra - 5.16)

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Maidhātitham	(Daśa - 11.15)
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Yajñāyajñīyam	(Daśa - 1.14)
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Yāmam	(Daśa - 3.10)
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Yauktasṛucam	(Ekāha - 4.12)
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Yauktāśvam	(Daśa - 2.19)
Yauktāśvottaram	(Sam - 2.2)
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Vaṣaṭkāraṇidhanam	(Ekāha - 1.20)
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Vaiṣṭhapriyam	(Daśa - 5.1)
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Vānnidhanasauhaviṣam	(Daśa - 11.20)
Vācassāma	(Daśa - 4.1)
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Vājajit	(Daśa - 11.21)

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Vājadāvaryaḥ	(" - 6.1)
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Vātsapram	(" - 4.19)
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Vāmadevyam	(Daśa - 1.5)
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"	(Sam - 3.16)
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"	(Sam - 4.7)
Vāsiṣṭhottram	(Sam - 5.10)
"	(Ahīna - 4.5)
Vīdharmā	(Daśa - 11.4)
Vilambasauparṇam	(Daśa - 8.6)
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"	(Satra - 5.9)

Viśoviśīyam	(Daśa - 9.10)
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Viñkam	(Daśa - 7.19)
Vakhanamsomasāma	(Ekāha - 8.6)
Vaikhānasam	(Daśa 7.9)
"	(Ahīna - 1.18)
Vaitahavyam	(Daśa - 1.18)
"	(Ekāha - 6.12)
(Caturtha) Vaidanvatam	(Daśa - 6.11)
(Tṛtīya) "	(" - 6.9)
(Ādya) "	(' - 6.10)
Vaidhṛtavāsiṣṭham	(Satra - 3.14)
Vaiyaśvam	(Daśa - 8.16)
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"	(Ekāha - 8.15)
Vairūpam	(Daśa - 7.20)
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(Uttama) "	(Kṣudra - 4.8)
(Ādya) '	(Kṣudra - 4.7)
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Vaiṣṇavottaram	(" - 5.20)
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Śākalam	(Daśa - 5.3)
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Saṅjayam	(Daśa - 5.16)
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"	(Prāya - 1.2)
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Samantam	(Daśa - 10.10)
"	(Sam. 1.2)
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Sampā (Sām - 3.17)	
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Samhitam	(Daśa - 1.8)
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Sādhram	(Daśa - 11.2)
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"	(Satra - 5.12)
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"	(Ahīna - 6.18)
(Mahā) samarājam	(Daśa - 10.8)
Sāmarājam	(Kṣudra - 4.5)
(Svāra) sāmārājam	(Sam - 3.1)
Sāmvartam	(Daśa - 9.12)
Simānam nṣedhaḥ	(kṣudra 4.20)
Sujñanam	(Daśa - 3.7)
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Surūpottaram	(Daśa - 9.15)
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Saumedham	(Daśa - 2.9)
Sauśravasam	(" - 7.18)
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Sauhaviṣam	(Daśa - 7.15)
Sraugmatam	(Ahīna - 7.6)

Svaḥprṣṭham	(Daśa - 4.11)
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Svāratvāṣṭrīsāma	(Sam - 6.8)
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Svārasauparṇam	(Daśa - 10.16)
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Hāviṣmatam	(Daśa - 3.5)
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Ūhya (i.e.) Rahasyagānam	
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Agneravratam	(Sam - 3.8)
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Atīṣaṅgaḥ	(Kṣudra - 2.8)
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Antarikṣam	(Daśa - 1.6)
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Apatyam	(Sam - 1.4)
Apām-vratam	(Prāya - 1.7)
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Ariṣṭam	(Daśa - 1.8)
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Aśvavratam	(Ahīna - 1.6)
Aśvinorvratam	(Prāya - 1.5)
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Aṣṭeḍapadastobhaḥ	(Daśa - 2.6)
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Ājyadohāni	(Ahīna - 1.1)
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Ātharvaṇam	(Daśa - 1.9)
"	(Sam - 1.3)
"	(Ekāha - 1.1)
"	(Ahīna - 3.2)
"	(" - 3.7)
"	(Satra - 1.7)
Ābhrājam	(Sam. Daśat - 3.7)
Ilādam	(Sam. Daśati - 5.1)
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Udbhit(Ekāha - 2.6)	
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Rṣabhavairājaḥ	(Kṣudra - 2.4)
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Ekavṛṣam	(Prāya - 1.4)
Gavāṁvratam	(" - 1.9)
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Caturthasvaram	(Sam - 1.10)
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Tṛtīyasvaram	(Sam - 2.4)
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Tauraśravādyam	(Prāya - 2.8)
Tauraśravottaram	(" - 2.7)
Dirghatamasaharkah	(Daśa - 3.7)
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Dirghatamsaḥ arkah	(Ahīna - 2.1)
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Devasthānam	(Daśa - 3.3)
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"	(Ahīna - 2.2)
Dvītīyasvaram	(Sam - 2.2)
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Dvirīḍapadastobhaḥ	(Ahīna - 2.7)
Nityavatsāḥ	(Kṣudra 2.6)
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Pañcanidhanavāmadevyam	(Sam - 4.9)
pañcanidhanavairūpam	(Daśa 1.7)
"	(Kṣudra - 4.4)

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Payah	(Ahīna - 3.11)
Pārthuraśmam	(Sam - 2.6)
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Balabhit	(Ekāha - 2.7)
Bārhadgiram	(Daśa - 2.2)
Br̥hat	(Daśa - 1.5)
"	(Sam - 1.8)
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"	(" - 5.5)
Bhadram	(Daśa - 2.10)
Bhargah	(" - 3.5)
"	(Ekāha - 2.1)

"	(" - 2.9)
"	(Satra - 1.6)
Bhāsam	(Sam - 3.9)
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Vyāhṛtisāmāni	(Ahīna - 1.7)
Bhvājam	(Sam - 2.8)
Marutāmsamstobhaḥ	(Ekāha - 1.7)
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Mahādivākīrtiyam	(Sam - 2.9)
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Mahāvairājam	(Daśa - 1.10)
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Samīmilyam	(Ekāha - 3.2)
(Mahāsāma)	(" 3.3)
Yajvam	(Daśa - 2.1)
Yasah	(" - 3.6)
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"	(Satra - 1.10)
Yānam	(Prāya - 2.9)
Rathantaram	(Daśa - 1.1)
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"	(Prāya - 2.6)
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Rathantaram (bṛhat)	(Kṣudra - 1.6)
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Vārṣāharottaram	(" - 1.4)
Vikarṇam	(Sam - 3.4)
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Śākvaravarṇam	(Sam - 1.5)
Śyenah	(Daśa - 2.9)
Śreyaḥ	(Kṣudra - 5.6)
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San̐kṛti	(Daśa - 3.4)
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Saptaham	(Ekāha - 1.9)
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Sam̐sarpottaram	(" - 2.2)
Simāḥ	(Kṣudra - 6.1)
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Svāśīrāmarkaḥ	(Daśa - 3.2)
"	(Sam - 4.10)
"	(Ekāha - 1.2)
"	(" - 1.4)
"	(Ahīna - 3.3)
Hrasvāvairūpam	(Kṣudra - 1.10)
"	(" - 2.1)
Vairūpam	(" - 3.1)
"	(" - 3.2)



## APPENDIX - F

### Index of important words

(The names of sāmāns and the specimen parvans are not included)

Aḥkāra	Avigīta
Akṛṣṭa	Asaṃyoga
Agati	Asaṃhata
Atikrānta	Āitva
Anubrāhmaṇam	Āgama
Aticchandas	Āubhāva
Antodātta	Ājya
Atonement	Ārbhāva
Antaḥpadika	Āvāpa
Atihāra	Āḥkāra
Atiṣaṅga	Āvṛtta
Adhyardheḍā	Ādeśa
Anvayikī	Āyusṭoma
	Ārcika
Adhyāsyā	Āhinikī
Anirukta	Iyādi
Anurūpa	Ihā
Antarṇidhana	Udātta
Anutoda	Uktha
Avikṛpta	Ukthya
Antaḥsāmika	Ugati
Apaciti	Uttaragāna
Abhyāsaṅga	Udūha
Abhyāsa	Udarka
Abhyudūha	Udayanīya
Aparāṅga	Udghāta
Apeta	Uddeśa
Abhigīta	Upagraha
Adhyardhopāya	Upāya
Alopa	Upadhā

Usthabhāva	Dviyakārasaṁyukta
Ekarca	Nāmisvarāḥ
Ekaikāstotrīya	Nigadaṽṛtti
Etāsu	Nikāyins
Aiḍa	Nighāta
Oṭva	Nyāyya
Auhovā	Nyāyavirodhīni
karṣaṇa	Paṅkti
Kālabavins	Padagīta
Kanīyas	Padanidhana
Kṛtasvara	Padastobha
Kṛṣṭākṛṣṭa	Parimitākṣarāṇi
Kṛṣṭavṛddha	Paryāsa
Gati	Pratyakṣaparokṣādayaḥ
Gaubhin	Pratyaya
Goṣṭoma	Parvavikāraḥ
Gesṇa	Padānusvāra
Ghoṣākāra	Padagīti
Caturthocca	Padavibhagya
Catuspadā	Pipilikāmadhyā
Chandasya	Purastāt
Chāndasiṣu	Prṣṭha
Chronic disease	Pragātha
Januṣā	Pūrvakalpa
Jyotirbhāḥ	Praṇaya
Takāra	Pratipad
Tālavya	Prakṛti
Tṛtiyādinī	Prasut
Daśarātra.	Prāyaṇīya
Disvara	Praguṇa
Dīrghakarṣaṇa	Pūrvanṅa
Dīkṣita (initiated)	Pratilomāni
Dravyāntara	Pratyavaroha
Dvipadā	Pratyutkrānta
	Pradeśa
	Prayogasiddhi

Pravacana  
 Prāyaścitta  
 Plavate  
 Brahmasāman  
 Bhāva  
 Bhoga  
 Madhye-nidhanam  
 Mandrakṛṣṭa  
 Mahānāmnyaḥ  
 Yoni  
 Rāga  
 Lakṣaṇoddeśa  
 Luptopāntya  
 Vāśabda  
 Vikarṣa  
 Vikalpa  
 Vikāra  
 Vicchandasa  
 Vidhā  
 Viparyaya  
 Vbhāṣā  
 Virāma  
 Viṣṭārapaṅkti  
 Viṣṭuti  
 Vṛdhesvara  
 Vṛddhi  
 Vyāhṛtisāmān  
 Vyūḍha  
 Vratyāgniṣṭut  
 Śatyāyanin

Saṁhata  
 Saṁkṛṣṭa  
 Saṁghāta  
 Saṁdhyagīta  
 Ṣaḍaha  
 Samānodarka  
 Samudra-chandas  
 Sarvastoma  
 Samūḍha  
 Sandhisaman  
 Saṁsava  
 Saṁsthā  
 Sastobhapadavibhāgya  
 Sāptamika  
 Sāmagāna  
 Sāmāntika-nidhana  
 Sāmatṛca  
 Sūkta  
 Somātipavana  
 Stotrīya  
 Śrīstoma  
 Stobhavibhāgya  
 Sūryavatyah  
 Stobha  
 Svarāgama  
 Svārya  
 Svāsu  
 Hīṣyanta

\* \* \*

Prof. G.H. Tarlekar was a professor of Sanskrit at the Arts & Science College, Dhullia, Maharashtra. He is a musicologist and vocalist, a performing artist of Hindustani Khayal of Gwalior gharana. He has carried out research on the History of Indian Music. In addition, Prof. Tarlekar has done considerable work in the vast area of scientific literature on vedic chanting. His important works include:

- (a) The Sāman Chants—a review and research
- (b) Music in Bharata's Nāṭyaśāstra
- (c) Studies in the Nāṭyaśāstra: with special reference to the Sanskrit drama in performance
- (d) Translation of Nīlakaṇṭhaśastrya's Saṅgītaratnakōṣa